XCVI.

SERMONS

OF

THE RIGHT HONORABLE

AND

LEARNED FATHER IN GOD

[illegible]

THE FIFTH EDITION,

With an Alphabetical Table of the principal Contents.

Whereunto is added,

A SERMON Preached before two KINGS,

upon [illegible] of August, 1661.



LONDON,

Printed for *Gabriel Bedell* & *Thomas Collins*, and are to be sold at their Shop, at the *Middle Temple* Gate.

MDCLXI.



See heer a Shadow *from that setting* SUNNE,
Whose glorious course through this Horizon runn
Left the dimm face of our dull Hemisphære,
All one great Eye, *all drownd in one great* Teare.
Whose rare industrious Soule led his free thought
Through Learning's *Universe, and vainly sought*
Room for her spacious Self; untill at length
She found y way home: with an holy strength
Snatcht herself hence to Heavn; filld a bright place
Midst those immortal Fires, and on the face
Of her Great MAKER *fixt a flaming eye,*
Where still She reads true, pure Divinitie.
And now y graue Aspect *hath deignd to shrink*
Into this lesse appearance. If you think
Tis but a dead face, *Art doth heer bequeath*
Look on the following leaues & see him breath.

John Payne Fecit

I. 11. 29

XCVI.
SERMONS

BY

THE RIGHT HONOURABLE AND REVEREND FATHER IN GOD, *LANCELOT ANDREWES*, Late LORD BISHOP of WINCHESTER,

Publiſhed, by his MAJESTIES *ſpeciall Command.*

THE FIFTH EDITION.

With an Alphabetical Table of the principal Contents.

Whereunto is added,

A SERMON Preached before two KINGS, on the Fifth of Auguſt, 1606.



LONDON,

Printed for *Gabriel Bedell* & *Thomas Collins*, and are to be ſold at their Shop, at the *Middle Temple* Gate.

M DC LXI.

SERMONS

BY

THE RIGHT HONOURABLE

AND

REVEREND FATHER IN GOD,

LANCELOT ANDREWES,

Late LORD BISHOP of

WINCHESTER.



TO HIS MOST SACRED MAJESTIE CHARLES,

By the grace of God, King of *Great Britain*, *France* and *Ireland*, DEFENDER OF THE FAITH, &c.

(***)

Most Gracious and Dread SOVEREIGNE:



WE here present to Your most SACRED MAJESTY, a book of Sermons. We need not tell whose they are, the Sermons are able to speak their *Author*. When the *Author* dyed, Your *Majesty* thought it not fit his sermons should die with him. And though they could not live with all that eleganey which they had upon his tongue, yet you were graciously pleased to think a *paper-life* better than none. Upon this Your *Majesty* gave us a strict charge, that we should over-look the *Papers* (as well *Sermons* as other *Tractates*) of that *Reverend* and *Worthy Prelate*, and print all that we found perfect. There came to our hands a world of Sermon-notes, but these came perfect, Had they not come perfect, we should not have ventured to adde any limbe unto them, lest mixing a Pen farre inferiour, we should have disfigured such compleat bodies.

Your *Majesties* first care was for the *Presse*, that the work might be publike. Your second was for the *work* it self, that it might come forth worthy the *Author*; which could not be, if it came not forth as he left it. In pursuance of these two, we have brought the work to light, and we have done it with care and fidelity; for as the *Sermons* were preached, so are they *published*. When he *preached* them, they had the general approbation of the *Court*, and they made him famous for making them. Now they are *printed*, we hope they will have a general liking of the *Church*, and inlarge and indear his name, to them that knew not him.

VVe know there is a great prejudice attends the after-printing of *dead mens works*. For the living may make the dead ſpeak as they will, and as the dead would not ſpeak, did they live. And many worthy *Authors* in all profeſſions, have had ſuch unſuitable peeces ſtitched to their former workes, as make them ſpeak contrary to themſelves, and to their known judgments while they lived. As if they had ſeen ſome *viſion* after death, *to croſſe or recall their judgment* in their life. VVe would be loth to ſuffer under the ſuſpition of this. And therefore in a full obedience to *Your Majeſties Command*, as we have printed all that we could find perfect and worthy his *Name*: ſo have we not added or detracted in the leaſt, to alter or divert his *ſenſe*. That ſo the work may not onely be his, but as himſelf made it: And the *honour Your Majeſties*, that ſo carefully commanded it: And the *faithfulneſſe* ours in our obedience to *Your Majeſty*, and our love to his memory.

And now will Your *Majeſty* graciouſly be pleaſed to give us leave, to commend this work to Your *Protection*, which would have needed none, had not Your *Majeſty* commanded it to be *publike*. For, *publike view* is as great a ſearch as many eyes can make. And many eyes can ſee what two cannot, be they never ſo good. And among many eyes, ſome will ever look aſquint upon worth, and maligne that which they cannot equal. And if ever any mans patience and temper could prevent this *evil Eye*, we hope his may: And yet, even whilſt we hope the *beſt*, we humbly begge Your
Eph. 5. 15. *Majeſties protection* againſt the *worſt*, *becauſe the dayes are evil*.

VVe have but two things to preſent to Your *Majeſty*. They are the *Perſon* to Your memory; and this his *work* to Your eye. For the *Perſon*, we can adde nothing to him. To *name* him, is enough to all that knew him; and to *read* him, will be enough to them that knew him not. And though *Vertue* have but its due, when 'tis commended, yet we conceive not how praiſe may make *Vertue* better than it is, eſpecially when the *perſon* in whom it was, is dead to all encouragement or comfort by it. And yet
Pater. Lib. 2 though *Vertue* cannot thus be bettered, it may be righted thus. For, *Vivorum ut magna admiratio, ita cenſura difficilis*. Tis eaſie to admire the living, and we do it, but it's hard to cenſure them any way. Both becauſe there will be no preferring one before another without offence: And becauſe, as we know not what may come upon them before death, ſo the cenſure may be ſo good, as they will ne're deſerve; or ſo bad, as though they do deſerve, they will not bear. 'Twas *Bibulus* his caſe. The *admiration of men had carried him up to Heaven*; no lower place would ſerve him. Yet when it came to a *Wiſemans* cenſure, he profeſſed, *He knew no ground for that admiration, and leſſe worth in him for ſuch a height*. But when men have payed all their rights of nature to death, and are gone into their ſilence; then where *admiration* ceaſeth, *cenſure* begins. Now, if the cenſure be heavy (as it is too oft upon the beſt) yet then it ſhould be ſparing for Humanities ſake. For that humanity, which forbids the rifling of a grave; bids forbear him that is ſhut up in it, and cannot anſwer. But if the cenſure be good, you may be bold with the grave: And you cannot praiſe any ſo ſafely as the dead; for you cannot humour them into danger, nor melt away your ſelf into flattery.

Cicer. 2. ad Attic Ep. 19. Bibulus hominum admiratione in Cœlo eſt, nec quare ſcio.

The *Perſon* therefore, whoſe workes theſe are, was from his youth, a man of extraordinary worth and note. A man, as if he had been made up of *Learning* and *Vertue*. Both of them ſo eminent in him, as 'tis hard to judge, which had precedency and greater intereſt. His *Vertue* (which we muſt ſtill judge the more worthy in any man) was comparable to that which was wont to be found in the *Primitive Biſhops* of the *Church*. And had he lived among thoſe *ancient Fathers*, his *Vertue* would have ſhined, even among thoſe vertuous men. And for his *Learning*, that was as well, if not better known abroad, than reſpected at home. And take him in his *Latitude*, we which knew him well; knew not any kind of Learning to which he was a ſtranger; but in his profeſſion admirable. None *ſtronger* than he, where he wreſtled with an *Adverſary*. And that *Bellarmine* felt, who was as well able to ſhift for himſelf, as any that ſtood for the *Roman* party. None more *exact*, more *judicious* than he, where he was to inſtruct and informe others. And that, as they knew, which often heard him preach, ſo they may learn, which will read this which he hath left behind him.

him. And yet this fulneſſe of his *Material Learning*, left room enough in the temper of his brain, for almoſt all *Languages*, *learned* and *moderne*, to ſeat themſelves. So that his Learning had all the helps Language could afford, and his Languages learning enough for the beſt of them to expreſſe. His *Judgment* in the mean time, ſo commanding over both, as that neither of them was ſuffered idly, or curiouſly to ſtart from, or fall ſhort of, their intended ſcope. So that we may better ſay of him, than 'twas ſometimes ſaid of *Claudius Druſus*; *He was of as many, as great vertues, as mortal nature could receive, or induſtry make perfect.* And ſince we are both taught, and ſee it by experience, that *wiſe men alſo die, and periſh together, as well as the ignorant and fooliſh*, and though they *leave their riches*, yet cannot diſpoſe their wiſdom to *others*: 'tis fit we ſhould be converſant in the writings of wiſe and religious men, that we may in part learn that in their works, which the dying *Authors* had not power to bequeath unto us. *Pater. Hiſt. lib. 2.* Pſal. 49. 10.

Theſe *works* then comming from ſo Grave, Learned, and Religious an *Author*, have but two things to do, in their publiſhing to the World, The one is, to teach *the world* What a *treaſure* they have of them. And the other, to tell *this Church*, what a *Iewel* ſhe loſt, when ſhe loſt their *Author*. The work is a *Body of Sermons*. To them he had been moſt bred, and in them he moſt excelled. And he was not a *greater Preacher* in his age, than he was both *great* and *frequent*, in his younger and ſtronger time. As for the body of the work it ſelf, were it not that we like not to diſparage any mans endeavours by comparing, we would ſay, the *Chriſtian world* hath not many ſuch *Bodies of Sermons*, as we here preſent, under Your *Majeſties* favor, to the view, and uſe of this *Church*. And if another *Nation* had them, they would as highly value them.

And here we humbly beg leave to tell Your *Majeſtie*, that *theſe Sermons* are in this, like their *Author*, mixed, of *Religion* and *Wiſdom*. It is an excellent thing for a man to ſpeak wiſely, and eloquently, both at once: but where theſe perfections meet not, there ſaith S. *Auguſtine*, *Dicet ſapienter, quod non poteſt eloquenter.* Let the Preacher (of all men) ſpeak that wiſely, which he cannot utter eloquently. And if S. *Auguſtine* in his time found that fit, out of all doubt it is neceſſary now, that men of our profeſſion, ſet themſelves to preach with more *wiſdom*, than eloquence. With *Chriſtian and religious wiſdom*; which alone knows how to preſerve *Truth* and *Peace* together. For as all other Churches in the world, are moſt happy when theſe meet; ſo is this too. But too many among the *people*, chooſe rather to have their *humor fed*, than their ſouls *edified*. And carry partial eares even to the houſe of that God, *who is no accepter of perſons*. To ſettle therefore the *peace* of the one, and to abate the *humor* of the other, nothing certainly under *God*, would be of greater efficacy; than *Conciones ſapientes*, wiſe, and diſcreet Sermons, which yet may be as zealous and devout as any other. For he that is zealous according to knowledge, is not leſſe zealous for his knowledge ſake. And true *wiſdom*, which is not true, if it be not *Chriſtian*, carries no water about it to quench zeal, but onely to ſprinkle it, that it may burn within compaſſe, and not fire that houſe which it intended but to warm. *De doctrin. Chriſt. 4. Chap. 28.* *Act. 10. 34.*

We have neither purpoſe nor Commiſſion to ſtep aſide here, and complain of the *Times*. All times have ſomewhat amiſſe in them, elſe Preachers ſhould have the leſſe work. And if theſe times have more than many others, which our Fore-fathers have ſeen, we muſt needs be ſorry there is ſo much *work* for Preachers: and more, if they which live by the Goſpel of Peace, ſhould *make any*. For after the building up of the *Faith of Chriſt*, their chief work ſhould be, to beat down thoſe *ſtrong Holds*, which any ſins have built up in the hearts of men, to pollute or defame *Chriſtianity*. And true Preachers indeed are, as S. *Ierome* ſpeakes, *Maxillæ Eccleſiæ*, the Jaw-bones of the Church, which by preaching, beat down the carnal life of man. Now all *hatred*, *contention*, *variance*, all *ſedition* and *diſobedience* to Lawful Authoriy is (as 'tis reckoned by the *Apoſtle*) *among the works of the fleſh*. And therefore ſince all Preachers are the *Iawes* of the Church, and the *ſinnes* of the *people* are, as it were, to be ground *inter Maxillas*, between theſe *Iawes*, before the *People* themſelves can be made fit to nouriſh the Church, or the Church them: *How* can this be done, (eſpecially done as it ought) if the *Iawes* be weak or fallen, and cannot do their office. *In Thren. 1.* *Gal. 5. 1.*

But our hope is that *God* will ſo bleſſe your *Majeſty* in your government, Your *people* in their loyalty, the *Preachers* in their wiſdom added to zeal and diligence, that the hearts and hands of all ſorts of men, ſhall be joyn'd together to preſerve *Gods worſhip* in truth, Your *Majeſties throne* in honour, the *Church* in religious devotion, and all Your *People* in obedience and union; the onely means to make both your *Majeſty*, and your *People* happy in this life, and bleſſed in that which is to come. And we humbly deſire men of all ſorts to think ſeriouſly of this; that if the *Publike* ſuffer either in *Church* or State, no mans private pleaſure, or profit can ſtand firme unto him. No mans. And *Cicero* had reaſon enough to laugh at the folly of thoſe men, *Qui amiſſa Repub. Piſcinas ſuas fore ſalvas ſperare videntur*, which in his time ſeemed to conceive ſuch a windy hope, that their *fiſh-ponds* and places of pleaſure, ſhould be ſafe, when the *Common-wealth was loſt*.

Lib. 1. Ep. 15. ad At.

Theſe *Sermons*, when they were preached, gave great contentment to the religious, and judicious ears of Your *Royal Father*, of ever bleſſed memory, *the moſt able Prince that ever this Kingdome had, to judge of Church-work*. And therefore we hope that the printing of them ſhall be as acceptable to Your Majeſty, as the preaching of them was both to your ſelf and him. We conceive, if your liking had not continued to them, *Your Majeſty* would not have commanded us the printing of them. And we aſſure our ſelves, ſince the *Lines* are the ſame, the *Preſſe* which hath made them legible, hath made no blot upon your gratious favours. We have been only *Servants*, as we are many wayes bound to be, to *Your Majeſties* command, in making them ready for the *Preſſe*, but *Authors* of nothing in them. And we heartily pray that the publiſhing of them, may be *Honour* to Your *Majeſty*; *Good* to the *Church*; and meanes of *Comfort* and *ſalvation*, to them which read them. And in theſe, and all other prayers for your *Majeſties* long life, and happy Government, we humbly beſeech You to conceive of us, as we are, and ſhall ever be

Your MAJESTIES *moſt loyal,*
and humbly devoted
Subjects and Servants;

GUIL. LONDON.
IO. ELIENS.

LECTOR,

SI CHRISTIANUS ES, SISTE:

MORÆ PRETIUM ERIT,

NON NESCIRE TE, QUI VIR HIC SITUS SIT:

EJUSDEM TECUM CATHOLICÆ ECCLESIÆ MEMBRUM;
SUB EADEM FELICIS RESURRECTIONIS SPE,
EANDEM D. JESU PRÆSTOLANS EPIPHANIAM,

SACRATISSIMUS ANTISTES *LANCELOTUS ANDREWES*,
LONDINI ORIUNDUS, EDUCATUS CANTABRIGIÆ,
AULÆ PEMBROCH: ALUMNOR: SOCIOR: PRÆFECTOR:
UNUS, ET NEMINI SECUNDUS:

LINGUARUM, ARTIUM, SCIENTIARUM,
HUMANORUM, DIVINORUM OMNIUM
INFINITUS THESAURUS, STUPENDUM ORACULUM:

ORTHODOXÆ CHRISTI ECCLESIÆ,
DICTIS, SCRIPTIS, PRECIBUS, EXEMPLO
INCOMPARABILE PROPUGNACULUM:

REGINÆ ELIZABETHÆ A SACRIS,
D. PAULI LONDON. RESIDENTIARIUS,
D. PETRI VVESTMONAST. DECANUS:

EPISCOPUS CICISTRENSIS: ELIENSIS: WINTONIENSIS;
REGIQUE JACOBO TUM AB ELEEMOSYNIS,
TUM AB UTRIUSQUE REGNI CONSILIIS,
DECANUS DENIQUE SACELLI REGII:

IDEM EX

INDEFESSA OPERA IN STUDIIS,
SUMMA SAPIENTIA IN REBUS,
ASSIDUA PIETATE IN DEUM,
PROFUSA LARGITATE IN EGENOS,
RARA AMOENITATE IN SUOS,
SPECTATA PROBITATE IN OMNES,
ÆTERNUM ADMIRANDUS:

ANNORUM PARITER ET PUBLICÆ FAMÆ SATUR,
SED BONORUM PASSIM OMNIUM CUM LUCTU DENATUS
COELEBS HINC MIGRAVIT AD AUREOLAM COELESTEM,

ANNO
REGIS CAROLI II.° ÆTATIS S. LXXI.°
CHRISTI MDCXXVI.°

TANTUM EST (LECTOR) QUOD TE MOERENTES POSTERI
NUNC VOLEBANT, ATQUE UT EX VOTO TUO VALEAS, DICTO
SIT *DEO GLORIA.*

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VII. Luk.3.v.21,22. *Now it came to passe, when all the people were baptized, and that* Jesus *also was baptized, and did pray, the heaven was opened, And the* Holy Ghost *came down upon him in a bodily shape like a Dove, &c.* p.440.
IX. Joh. 20.22. *He breathed on them, and said, Receive the* Holy Ghost. p.449.
X. Luk.4. 18,19. *The* Spirit *of the* Lord *is upon me, because he hath anointed me, that I should preach, &c.* p.457
XI. Act.2.v.17.to the 22. *But this is that which was spoken by the Prophet* Joel: *And it shall be in the last dayes (saith* God) *I will powre out of my* Spirit *upon all flesh, &c.* p.466.
XII. Act.10.v.34,35. *Then* Peter *opened his mouth and said, Of a truth I perceive that* God *is no accepter of persons, &c.* p.475.
XIII. 1 Joh. 5, 6. *This is that* Jesus Christ *that came by water and blond, &c. And it is the* Spirit *that beareth witnesse, &c.* p.484.
XIV. Jam.1.v.16,17. *Every good thing and every perfect Gift is from above, &c.* p.491.
XV. 1 Cor.12.v.4,5,6,7. *Now there are diversities of gifts, but the same Spirit, &c.* p.498.

Sermons preached upon the V. *of August.*

I. 2 Sam. 18. 32. *And* Cushi *answered, the enemies of my Lord the King, &c. be as that young man is, &c.* p.511.
II. 1 Sam. 26. v.8,9. *Then said* Abisai *to* David: God *hath closed thine enemy into thine hand this day, &c.* p.519.
III. 1 Chron. 16. 22. *Touch not mine anointed.* p. 527.
IV. Psal. 89. v.20,21,22,23. *I have found* David *my servant, &c.* p.541.
V. Psal.21.v.1. to the 4. *The King shall rejoyce in thy strength O Lord, &c.* p.551.
VI. Esth.2.v.21,22. *In those dayes, when* Mardochei *sate in the Kings gate, two of the Kings Eunuchs* (Bigthan *and* Teresh) *were wrath, &c.* p.551.
VII. 1 Sam. 24.v.5,6,7,8. *And the men of* David *said unto him: See, the day is come whereof the Lord said unto thee, &c.* p.553.
VIII. Gen. 49. v. 5, 6, 7. Simeon *and* Levi *brethren in evil, &c.* p.565.

Sermons preached upon the V. of *November.*

I. Psal. 18.v.23,24. *This is the Lords doing, &c. This is the day which the Lord hath made, &c.* p.575.
II. Psal.126. v.1,2,3,4. *When the Lord brought again the Captivity of Sion, we were like them that dream, &c.* p.583.
III. Luk.9.v.54,55,56. *And when his Disciples* James *and* John *saw it, they said; Lord, wilt thou that we command that fire come down, &c.* p.591.
IV. Lament. 3. 22. *It is the Lords mercies that we are not consumed, &c.* p.600.
V. Prov. 8. 15. *By me Kings raign.* p.607.
VI. Prov.24.v.21,22,23. *My Sonne, fear thou the Lord and the King, and meddle not with them that are given to change.* p.615.
VII. Psal 145. 9. *His mercies are over all his works.* p.624.
VIII. Esa.37.3. *The children are come to the birth and there is no strength to bring forth.* p.634.
IX. Luk.1.74,75. *That we being delivered, &c. might serve him without fear, &c.* p.643.
X. Esth. 9. 31. *To confirm those dayes of* Purim, *according to their seasons, &c.* p.653.
XI. Psal.144.10. *It is he that giveth salvation to Kings, &c.* p.663.

Sermons upon several occasions.

I. At the Spittle. 1 Tim.6.v.17,18,19. *Charge them that are rich, &c.* p.675.
II. *Of the* worshipping *of* imaginations, *upon* Act. 2. v.42. p.696.
III. Jer.4.2. *Thou shalt swear, the Lord liveth, in truth, in judgment, & in righteousnesse.* p.704.
IV. Joh. 20.23. *Whose-soever sinnes ye remit they are remitted, &c.* p.710.
V. Jer. 23.6. *This is the name, whereby they shall call upon him, The Lord our righteousnes.* p.720
VI. Mat. 22.21. *Give to* Cæsar, *the things that are* Cæsars. p.730.
VII. Num.10.v.1,2. *Of the right of* calling Assemblies. p.737.
VIII. On the Coronation day. Judges 17.6. *In those days, there was no King in Israel, &c.* p.748
IX. Jam.1.22. *And be ye doers of the Word, and not hearers onely, &c.* p.756.
X. At the opening of the Parliament. Psal. 81.1. God *standeth in the Congregation of* Princes, &c. p.764
XI. Psal.106.v.29,30. *Thus they provoked Him to anger, &c. And the Plague was great among them, &c.* p.772.
A Sermon preached at the Funeral of Lancelot *late Bishop of* Winchester, *by the Bishop of* Ely. p.779.

i. Pf. 68. 30. p. 432.

SERMONS
OF THE
NATIVITY,
PREACHED UPON
Chriſtmaſſe-Day.

SERMONS

OF THE

NATIVITY.

PREACHED UPON

Christmas-Day.

A SERMON PREACHED

Before the

Kings Maiesty

At WHITE-HALL on Tuesday, the xxv. of *Decem.* *Anno Domini*, MDCV., being *CHRIST MAS* Day.

HEB. Chap. II. Ver. XVI.

For, He in no wise took the ANGELS: *But, the Seed of* ABRAHAM *He took.*

AND, even because, this *day*, He took not the *Angels* Nature upon Him, but took our Nature, in the *seed* of *Abraham*: therefore hold we this *Day*, as a high *Feast*: therefore meet we thus, every year, in a holy Assembly; even, for a solemn *memorial*, that He hath, as this Day, bestowed upon us a dignity, which upon the *Angels*, He bestowed not. That He (as in the Chapter before, the *Apostle* setteth Him forth) that is *the brightness of His Fathers glory, the very Character of His substance, the Heir of all things, by whom he made the World*: He, when both needed it, (His *taking* upon him their *Nature*:) and both stood before Him, *Men* and *Angels*: the *Angels* He took not, but *Men He took*; was *made Man*, was not made an *Angel*: that is, did more for them, than He did for the *Angels* of Heaven. Heb. 1. 3.

Elsewhere the *Apostle* doth deliver this very Point *positively*; (and that) not without some vehemency. *Without all question great is the mystery of Godliness, God is manifested in the flesh.* Which is in effect, the same, that is here said; but that, here it is delivered by way of *comparison*. For, this speech is evidently a *comparison*. If He had thus set it down: *Our Nature He took*; that had been *Positive*. But, setting it down thus; *Ours He took, the Angels He took not*, it is (certainly) *comparative*. 1 Tim. 3. 16.

1. Now, the Masters of speech tell us, that there is power in the *Positive*, if it be given forth, with an earnest asseveration. But nothing to that, that is in the *Comparative*. It is nothing so full, to say; *I will never forget you*: as, thus to say it; *Can a mother forget the child of her own womb? Well, if she can, yet will not I forget you*. Nothing so forcible, to say thus; *I will hold my word with you*: as thus, *Heaven and Earth shall pass, but my word shall not pass*. The *Comparative* expressing it (without all question) more significant: And this here is such. Theirs, the Angels, *assumpsit*, *He took hand*: but ours, He did.

Esa 49.15.

Luk.19.17.

2. Now, the *comparison* is, as is the thing in nature, wherewith it is made: If the thing be ordinary, the comparison is according: but, then is it full of force, when it is, not with no mean or base thing, but with the chief, and choice of all the *Creatures*; as, here, it is even with the *Angels* themselves. For then, it is at the highest. 1. That of *Elihu*, in *Job*: *That God teacheth us more than the beasts, and giveth us more understanding than the fowles of the aire*; (that is) that GOD hath been more gracious to us, than to them, being made of the same mould that we are; that (yet) He hath given us a priviledge, above them; this, is much: 2. That of the *Psalmist*, *He hath not dealt so with every Nation*; nay; not with any other Nation, in giving us the knowledge of His heavenly truth and Laws: even, that we have a Prerogative, if we be compared with the rest of mankind: (More than the beasts, much: more than all men besides, much more.) 3. But this here, *Nusquam Angelos*, &c. that he hath given us a pre-eminence above the *Angels* themselves; granted us that, that he hath not granted the *Angels*; that, is a *Comparison* at the very highest, and further we cannot go.

Job 35.11.

Psal.147.20.

3. One degree yet more: and that is this. As, in comparisons making, it skilleth much, the *excellency* of the thing wherewithal it is compared; so doth it too, the *manner*, how the comparison is made. the pitch that is taken in it. It is one thing to make it *de primo*; another, *in secundo*. One thing, when it is in degrees; that more, this less: this not so much as that, yet that somewhat (though little). Another, when one is, the other is not at all. So is it here: *Assumpsit, non assumpsit*: *Us* He did *take*; the *Angels*, *idque, not in any wise*; not, in a less, or a lower degree than us: but them, *not at all*. So, it is with the highest, and at the highest. So much is said here; and more cannot be said.

The only exception that may be made to these *comparisons*, is; that, (most what,) they be *odious*: it breedeth a kind of disdain in the higher, to be matched with the lower; especially, to be overmatched with Him. We need not fear it, here. The blessed Spirits, (the *Angels*) will take no offence at it; they will not remove *Jacobs ladder* for all this; *descend* to us, or *ascend* for us, ever a whit the slower, because He is become the *Son of man*. There is not, in them, that envious mind, that was in the *elder brother*, in the *Gospel*, when the *younger* was received to grace after his *riotous* course.

Gen.28.17.
Joh.1.51.
Luk.15.28.

1 Tim.3.16. When the *Apostle* tells us of the *great mystery*, that God *was manifested in the flesh*; immediately after, he tells, that He *was seen of the Angels*: And (lest we might think, they saw it, as we do many things here, which we would not, see) St. *Peter* tells us, that *desiderant prospicere*; that with desire, and delight, they saw it; and cannot be satisfied with the sight of it, it pleaseth them so well. And, even this day, the day that it was done, an *Angel* was the first that came to bring news of it to the *shepheards*; and he no sooner had delivered his message, but *presently there was with Him a whole Quire of Angels*, singing and joying, and making melody, for this εὐδοκία ἐν ἀνθρώποις, this *Good-will of God towards men*. So that without dread of any disdain or exception on the *Angels* parts, we may proceed in our Text.

1 Pet.1.12.

Luk.2.10.14.

The division.

I. Wherein, first of the parties compared: *Angels*, and *Men*.

II. 2. Then, [1] of that, wherein they are compared, *assumption*, or *apprehension*; in the word *Taking*:

1. [2] And, not every *taking*, but *apprehensio seminis*, *taking* on Him *the seed*.

2.

III. 3. Lastly, of this term [*Abrahams seed*:] the choice of that word, or term to express *mankind* by, thus taken on by Him. That He saith not: But *Men* He took: or, But, the *seed of Adam*; or, the *seed* of the *Woman* He took: But, the *seed of Abraham* He took.

I. The Parties compared. MEN with ANGELS.

1. OF the parties compared; *Angels* and *Men*. These two we must first compare, that we may the more clearly see the greatness of the grace and benefit, this day vouchsafed us. No long process will need, to lay before you, how far inferiour our Nature is, to that of the *Angels*; it is a comparison without comparison. It is too apparent, if we be laid together, or weighed together, we shall be found *minus habentes*, far too light. They are in express termes, said, (both, in the *Old*, and in the *New Testament*) to excell us in *power*: And as in power, so in all the rest. This one thing may suffice, to shew the odds: That our Nature; that we, when we are at our very highest perfection, (it is even thus expressed, that) we come near, or are therein like to, or as an *Angel*. Perfect *beauty*, in St. *Stephen*: They *saw his face, as the face of an Angel*. Perfect *wisdom*, in *David*: *My Lord the King is wise as an Angel of* GOD. Perfect *eloquence*, in St. *Paul*: *Though I speak with the tongues of Men, nay, of Angels*. All our excellency, our highest and most perfect estate, is but to be, as they: therefore they above us far.

Psal.103.20.
2 Pet.2.11.

Acts 6.15.
2 Sam.14.20.
1 Cor.13.1.

Heb.1.14.
Heb.9.5.
Mat.24.36.
Luk.20.36.

But, to come nearer: What are *Angels*? Surely they are *spirits*; *Glorious spirits*; *Heavenly spirits*; *Immortal spirits*. For their *Nature* or substance, *Spirits*: For their *Quality*, or property, *Glorious*: For their *Place*, or abode, *Heavenly*: For their *Durance*, or continuance, *Immortal*.

Gen.18.27.

And, what is the *seed of Abraham*, but, as *Abraham* himself is? And, what is *Abraham*? Let him answer himself; *I am dust and ashes*. What is the *seed of Abraham*? Let one answer, in the persons

of

of all the reſt; *Dicens putredini*, &c. *ſaying to rottenneſs, thou art my mother, and to the worms, ye are my brethren.* 1. They are *ſpirits*; now, what are we, what is the *ſeed of Abraham? Fleſh.* And what is the very harveſt of this *ſeed* of *fleſh?* What, but *corruption*, and *rottenneſs*, and *worms?* There is the ſubſtance of our bodies. Job. 17. 14. Gal. 6. 8.

2. They, *glorious ſpirits*: We, vile bodies (bear with it, it is the *Holy Ghoſts* own term, *Who ſhall change our vile bodies.*) And not only baſe and *vile*, but *filthy and unclean: ex immundo conceptum ſemine, conceived of unclean ſeed*: There is the *metal*. And, the mould is no better: the *womb*, wherein we were conceived, *vile, baſe, filthy*, and *unclean*. There is our *quality*. Phil. 3. 21. Job 14. 4. Pſal. 51. 6.

3. They, *heavenly ſpirits, Angels of Heaven*: that is, their *place* of abode is in *heaven* above, Ours is here below, in the duſt; *inter pulices, & culices, tineas, araneas, & vermes*; Our place is here among *fleas, and flies, moaths, and ſpiders, and crawling worms*. There is our place of dwelling.

4. They, *immortal ſpirits*; that is their durance. Our time is proclaimed in the Prophet: Fleſh, *All fleſh is graſs, and the glory of it, as the flower of the field*; (From *April* to *June*.) The *Sithe* cometh; nay, the *wind* but *bloweth*, and *we are gone*. *Withering* ſooner than the *graſs*, which is ſhort: nay, *fading* ſooner, than the *flower of the graſs*, which is much ſhorter: nay, (ſaith *Job*) *rubbed in pieces* more eaſily, than any *moth*. Eſay 40. 6. Job 4. 19.

This we are, to them, if you lay us together. And, if you weigh us upon the *ballance*, we are *altogether lighter than vanity it ſelf*: there is our weight. And, if you value us; *Man is but a thing of nought*: there is our worth. *Hoc eſt omnis homo*; this is *Abraham*, and this is *Abrahams ſeed*: And who would ſtand to compare theſe with *Angels?* Verily, there is no compariſon; They are, incomparably, far better than the beſt of us. *M E N*, by themſelves: Pſal. 62. 11. Pſal. 144. 14. Rom. 4. 17.

Now then: this is the rule of reaſon, the guide of all choice, Evermore to take the better, and leave the worſe. Thus would man do; *Hæc eſt lex hominis*. Here then cometh the matter of admiration: notwithſtanding theſe things ſtand thus, between the *Angels* and *Abrahams ſeed*: (they *Spirits, glorious, heavenly, immortal*;) yet *took He not* them; yet, *in no wiſe, took He them*; *But the ſeed of Abraham*. The *ſeed of Abraham*, with their *bodies, vile bodies, earthly bodies* of clay, bodies of *mortality, corruption*, and *death*: Theſe He *took*, theſe He *took for all that*. *Angels*, and not *men*; So, in reaſon, it ſhould be: *Men*, and not *Angels*; So it is: And, that granted to us, that denied to them. Granted to us, ſo *baſe*; that denied them, ſo *glorious*. Denied, and ſtrongly denied; Οὐ, πάντως; *Nay, not in any wiſe, not at any hand*, to them. They, every way, in every thing elſe, above, and before us; in this, beneath and behind us. And we (unworthy, wretched *men* that we are,) above and before the *Angels*, the *Cherubim*, the *Seraphim*, and all the *Paincipalities*, and *Thrones*, in this dignity. This being beyond the rules and reach of all reaſon, is ſurely matter of aſtoniſhment: Τί τοῦτο, &c. (ſaith Saint *Chryſoſtome*,) this, *it caſteth me into an extaſie, and maketh me to imagine, of our Nature, ſome greater matter, I cannot well expreſs what*. Thus it is: *It is the Lord, let Him do what ſeemeth good in His own eyes*. 1 Sam. 3. 18.

And, with this, I paſs over to the ſecond point. This little is enough, to ſhew what odds between the *Parties* here matched. It will much better appear (this) when we ſhall weigh the word ἐπιλαμβάνεται, that, wherein they are matched. Wherein, two degrees *we obſerved*: 1. *Appehendit*, and 2. *Apprehendit Semen*. II. Wherein they are compared.

1. Of *Apprehendit*, firſt. Many words were more obvious, and offered themſelves to the *Apoſtle* (no doubt,) *Suſcepit*, or *Aſſumpſit*, or other ſuch like: This word was ſought for (certainly,) and made choice of (ſaith the *Greek Scholiaſt*: And he can beſt tell us, It is no common word, and tell us alſo what it weigheth:) Δηλοῖ δὲ (ſaith he) ὅτι ἡμεῖς ἐφθάσαμεν, ἔδει καταλαβεῖν, καὶ δραμεῖν ἐφθάσαμεν, καὶ φθάσαντες ἐπιλάβεται: This word ſuppoſeth a *flight* of the one party, and a *purſuit* of the other: A purſuit *eager*, and ſo long, till he *overtake*; and when he hath overtaken, ἐπιλαμβανόμενος, *apprehendens*, laying faſt hold, and ſeizing ſurely on him. So two things it ſuppoſeth; 1 a *flight* of the one, and 2 a hot *purſuit* of the other. I. In *apprehendit*, He took. *Oecumen. in locum.*

It may well ſuppoſe a *flight*. For, of the * *Angels* there were that *fled*, that kept not their original, but forſook and fell away from their firſt eſtate. And Man *fell*, and *fled* too; and *hid himſelf in the thick trees*, from the preſence of GOD. And this is the firſt iſſue. Upon the *Angels* flight, He ſtirred not; ſate ſtill; never vouchſafed to follow them: Let them go whither they would; as if they had not been worth the while. Nay, He never *aſſumed* ought, by way of promiſe, for them: No *promiſe* in the *Old*, to be *born* and to *ſuffer*; No *Goſpel*, in the *New Teſtament*, neither was *born* nor *ſuffered*, for them. I. * Jude v. 6. Gen. 3. 8.

But, when *Man fell*, He did all. Made after him preſently, with *Ubi es*, ſought to reclaim him, *What have you done? Why* have you done ſo? Proteſted *enmity* to him, that had drawn him thus away: Made his *aſſumpſit* of the *Womans ſeed*. Gen. 3. 9.

And (which is more,) when that would not ſerve, *ſent* after him ſtill, by the hand of His *Prophets*, to ſollicit his return.

And (which is yet more,) when that would not ſerve neither; *went* after him (Himſelf) in perſon: left His *ninety and nine in the fold*, and got Him after the *loſt ſheep*: Never left, till He *found him, laid him on His ſhoulders, and brought him home again*. Luk. 15. 5.

It was much, even but to *look after us*; to *reſpect* us, ſo far, who were not worth the caſt of His eye: Much, to *call us back*, or vouchſafe us an *Ubi es*.

But more, when we came not for all that, to *ſend* after us. For, if He had but only been content to give us leave, to *come* to Him again; but given us leave to *lay hold* on Him, to touch

but the *hem* of His *garment*; (Himself sitting still, and never calling to us, nor sending after us;) it had been favour enough: far above that we were worth. But not only to send by others, but to come
Psal. 40. 7. Himself after us; to say, *Corpus aptâ mihi, Ecce venio*; *Get Me a body*, I will My self after him: this was exceeding much. That we *fled*, and He *followed* us flying.

2. But yet, this is not all; this is but to *follow*. He not only followed, but did it so, with such *eagerness*, with such earnestness, as, that is worthy a second consideration. To *follow*, is what; yet that may be done faintly, and afar off: but to follow thorow thick and thin; to follow hard, and not to give over; never to give over, till he *overtake*: that is it.

And, He gave not over His *pursuit*, though it were long and laborious, and He full weary; though
1 Pet. 2. 4. it cast Him into a *sweat*, a sweat *of blood*. *Angelis suis non pepercit* (saith St. *Peter*,) *The Angels offending, He spared not them*: Man offending, He spared him; and to spare him (saith St. *Paul*) He *spared not* His own *Son*: Nor His own Son spared not Himself; but followed His pursuit, through *danger*, *distress*, yea, through *death* it self. *Followed*, and so followed, as nothing made Him leave following, till He *overtook*.

3. And when He had *overtaken* (for those two are but presupposed, the more kindly to bring in the word ἐπιλάβετο:) When (I say) he had *overtaken* them, cometh in fitly and properly, ἐπιλαμβάνεται. Which is not every *taking*; not *suscipere*, or *assumere*: But, *manum injicere*, *arripere*, *apprehendere*; to *seize* upon it with great vehemency, to *lay hold* on it with both hands, as upon a thing we are glad we have got, and will be loath to let go again. We know, *assumpsit*, and *apprehendit*, both, *take*; but *apprehendit*, with far more fervour and zeal than the other. *Assumpsit*, any common ordinary thing; *apprehendit*, a thing of price, which we hold dear, and much esteem of.

Now, to the former comparison, of what they, and what we, (but specially, what we,) add this threefold consideration: 1. That He denied it the *Angels*, οὐ: denied it *peremptorily*, οὐκ ἀν; Neither *looked*, nor *called*, nor *sent*, nor *went* after them: Neither *took hold of* them, nor suffered them to take hold of Him, or any promise from Him: Denied it them, and denied it them thus. 2. But, *granted* it us; and granted it, how? That He *followed* us first; and that, with *paine*: and *seized* on us, after; and that with great *desire*: We *flying*, and not worth the following: and *lying*, and not worth the taking up. 3 That He gave not leave for us to come to Him: or, sate still, and suffered us to return, and take hold: (yet, this He did.) 3 That He did not *look* after us, not *call* after us, nor *send* after us only: (yet, all this He did, too.) 3 But, *Himself rose* out of His place, and *came* after us; and with hand and foot, *made* after us: *Followed* us, with His *feet*; and *seized* on us, with His *hands*; and that *per viam, non assumptionis, sed apprehensionis*, (the manner, more than the thing it self.) All these, if we lay together, and, when we have done, weigh them well, it is able to work with us. Surely, it must needs demonstrate to us, the *care*, the *love*, the *affection*, He had to us, we know no cause why, being but
Gen. 18. 25. 32, 10. (as *Abraham* was) *dust*, and, (as *Abrahams seed* (*Jacob*) saith) *less*; and not worthy of any one of these: no, not of the *meanest of his mercies*. Especially, when the same thing so graciously granted us, was denied to no less persons than the *Angels*, far more worthy than we. Sure, He would not have done it for us, and not for them: if He had not esteemed of us, made more account of us, than of them.

2. And yet, behold a far greater than all these: Which is, *apprehendit semen*. He took not the per-
In *apprehendit Semen*. son, but He took the *seed*, (that is) the *Nature* of man. Many there be, that can be content to take upon them the *persons*, and to represent them, whose *natures*, nothing could hire them once to take upon them. But, the *seed* is the *Nature*; yea, (as the Philosopher saith) *natura intimum*, the very *internal essence* of nature is the *seed*. The *Apostle* sheweth, what his meaning is, of this *taking the*
Verse 14. *seed*, when (the *verse* next afore, save one) he saith, that *Forasmuch as the children were partakers of flesh and blood, He also would take part with them, by taking the same*. To take the *flesh* and *blood*, He must needs take the *seed*: for, from the *seed*, the *flesh* and *blood* doth proceed: which is nothing else but the blessed *apprehension* of our *Nature*, by *this daies Nativity*. Whereby, He, and we, become not only *one*
Eph. 5. 28, 29. *flesh*; (as *man* and *wife* do, by *conjugal union*:) but, even one *blood* too, (as *brethren*, by *natural union*:) *Per omnia similis* (saith the *Apostle*, in the next verse after again) *sin only set aside*: *Alike* and suitable to us *in all things*: *flesh*, and *blood*, and *nature*, and all. So taking the *seed of Abraham*, as that He became
Verse 17. (Himself) the *seed* of *Abraham*: So was, and so is truly termed, in the *Scriptures*. Which is it, that doth consummate, and knit up all this point, and is the head of all. For, in all other *apprehensions*, we may let go, and lay down, when we will; but, this *taking on the seed*, the *nature* of man, can never be put off. It is an *Assumption*, without a *deposition*. *One* we are, He and we, and so we must be; *One*, as this Day, so for ever.

And, emergent, or issuing from this, are all those other *apprehendings*, or *seisures* of the persons of *men*, (by which, GOD layeth hold on them, and bringeth them back from errour to truth, and from sin to grace,) that have been, from the beginning, or shall be to the end of the world. That, of *Abra-*
Gen. 15. 7. *ham* himself, whom GOD laid hold of, and brought from out of *Ur* of the *Chaldeans*, and the *Idols*,
Acts. he there worshipped. That of our *Apostle* St. *Paul*, that was *apprehended* in the way to *Damascus*.
Luk. 22. 62, 63. That, of St. *Peter*; that in the very act of sin, was seized on with *bitter remorse* for it. All those: and all these, whereby men daily are laid hold of in *spirit*, and taken from the by-paths of sin, and errour, and reduced into the right way; and so their persons recovered to *God*, and seized to His use. All these *apprehensions* (of the *branches*,) come from this apprehension (of the *Seed*:) they all have their beginning and their being, from *this daies taking*, even *Semen apprehendit*. *Our receiving* His *Spirit*, for His *taking* our *flesh*. This *seed*, wherewith *Abraham* is made the Son of GOD, from the *seed*, where-with CHRIST is made the *son* of *Abraham*.

And,

And, the end, why He thus took upon Him the *ſeed of Abraham*, was, becauſe He took upon Him to deliver the *ſeed of Abraham*. Deliver them He could not, except He deſtroyed *death*, and the *Lord of death, the Devil*. Them He could not *deſtroy*, unleſs He *Died*: *Die* He could not, except He were *Mortal*: *Mortal* He could not be, except He took our *Nature* upon Him, that is, the *ſeed of Abraham*. But taking it, He became *mortal, died, deſtroyed death*, delivered us; was (Himſelf) *apprehended*, that we might be let go. Verſe 14.

One thing more then, out of this word *Apprehendit*. The former toucheth His love, whereby He ſo laid hold of us, as of a thing very precious to Him: This (now) toucheth our danger; whereby, He ſo caught us, as, if He had not, it had been a great venture, but we had ſunk and periſhed. One and the ſame word [*Apprehendit*] ſetteth well, to expreſs both His affection, whereby He did it; and our great peril, whereby we needed it. We had been (before) laid hold of, and *apprehended*, by one, mentioned in the 14. verſe, he that hath *power of Death*, even the *Devil*: We were in danger to be ſwallowed up by him; we needed one to lay hold on us faſt, and to pluck us out of his jaws. So He did. And I would have you to mark: It is the ſame word that it uſed to St. *Peter*, in like danger, (*Mat.* 14. 13.) when, being ready to ſink, ἐπελάβετο, CHRIST *caught him by the hand*, and ſaved him. The ſame here, in the *Greek*; that, in the *Hebrew*, is uſed (*Gen.* 19. 16.) to *Lot* and his daughters, in the like danger, when the *Angels caught him*, and by ſtrong hand plucked him out of *Sodom*. One delivered, from the *water*; the other, from the *fire*.

And it may truly be ſaid, (inaſmuch as all GOD'S *promiſes*, as well touching temporal, as eternal deliverances; and as well corporal, as ſpiritual; be *in* CHRIST *yea and Amen*: *Yea*, in the giving forth; *Amen*, in the performing) that even our temporal delivery, from the dangers that daily compaſs us about; even from this laſt, ſo great, and ſo fearful, as the like was never imagined before; all have their ground from this *Great apprehenſion*: are *fruits* of this *Seed*, here, this bleſſed *Seed*, for whoſe ſake, and for whoſe *truths* ſake, that we (though unworthily) profeſs, we were by Him *caught hold of*, and ſo plucked out of it: And, but for which *Seed*, *facti eſſemus ſicut Sodoma*, *We had been even as Sodom*, and periſhed in the *fire*; and the powder there laid had even blown us up all. 1 Cor. 1. 20. Rom. 9 29.

And may not I add to this [*apprehendit, ut liberaret,*] the other (in the eighth Chapter following) *apprehendit, ut manu duceret*: to this [*of taking us by the hand, to deliver us.*] that, [*of taking us by the hand, to guide us*:] and ſo, out of one word, preſent Him to you, not only as our *Deliverer*, but as our *Guide* too? Our *Deliverer*, to rid us from him, that hath *power of death*; Our *Guide*, to Him, that hath *power of life*. To lead us, even by the *way* of *truth*, to the path of *life*; by the ſtations of *well-doing*, to the *manſions of His Fathers houſe*. Seeing, He hath ſignified, it is His pleaſure not to let go our hands, but to hold us ſtill, till He have brought us, that, *where He is, we may alſo be*. This alſo is incident to *apprehendit*; but, becauſe it is out of the compaſs of the Text, I touch it only, and paſs it. Heb. 8. 9. Joh. 14. 2. Joh. 14 3.

And, can we now paſs by this, but we muſt ask the queſtion, that St. *John Baptiſts* Mother ſometime asked, on the like occaſion? * *Unde mihi hoc?* (ſaith ſhe:) *Unde nobis hoc?* (may we ſay:) Not, *quod mater Domini*; but, *quod Dominus ipſe venit ad nos*; Whence cometh this unto us, that the LORD Himſelf thus came unto us, and *took* us, letting the *Angels* go? *Angels* are better than the beſt of us; and, reaſon would, ever, the better ſhould be *taken*: how then were we *taken*, that were not the better? The reaſons of this *apprehendit*. * Luk. 1. 43.

Sure, not without good ground, (ſay the Fathers,) who have adventured to ſearch out the *Theologie* of this point; ſuch reaſons, as might ſerve for inducements, to Him, that is, *pronus ad miſerendum*, naturally inclined to pity; why, upon us, He would rather have compaſſion. And, divers ſuch I find: I will touch only one or two of them.

1. First, *Mans* caſe was more to be pitied, than theirs, becauſe man was *tempted*, by another; had a *Tempter*. The *Angels* had none. None, tempted them; None, but themſelves. *Et levius eſt alienâ mente peccâſſe, quam propriâ* (ſaith St. *Auguſtine*.) The offence is the leſs, if it grow from another, than if it breed in our ſelves: And, the leſs the offence, the more pardonable.

2. Again, of the *Angels*, when ſome fell, other ſome ſtood; and ſo, they (all) did not periſh. But, in the firſt *man*, all men fell; and ſo every mothers child had died, and no fleſh been ſaved; For, all were in *Adam*; and ſo, in, and with *Adam*, all had come to nought. Then cometh the *Pſalmiſts* queſtion; *Numquid in vanum, &c?* *What haſt thou made all men for nought?* That cannot be: So great *wiſdom* cannot do ſo great a work, *in vain*. But *in vain* it had been, if *God* had not ſhewed mercy; And, therefore was mans caſe rather, of the twain, matter of commiſeration. This is *Leo*. Pſal. 87. 47.

3. And thus have they travelled, and theſe have they found, why He did *apprehend* us rather than them. It may be, not amiſs. But, we will content our ſelves, for our *Unde nobis hoc?* Whence cometh this to us, with the anſwer of the Scriptures: Whence, but from *the tender mercies of our God, whereby this day hath viſited us?* *Zelus Domini* (ſaith *Eſay*) *The zeal of the Lord of Hoſts ſhall bring it to paſs*: *propter nimiam charitatem* (ſaith the Apoſtle) *Sic Deus dilexit* ſaith He, He, Himſelf;) And we (taught by him) ſay, *Even ſo Lord*, for, ſo it was thy good pleaſure thus to do. Luk. 1. 78. Eſay 9 7. Epheſ. 2. 4. Joh. 3. 16. Luk. 10. 21.

III. The CHOICE why *Abrahams Seed*.

All this while are we about *taking* the *ſeed*: the *ſeed* in general. But now, why *Abrahams ſeed*? Since it is *Angels*, in the firſt part, why not *Men*, in the ſecond, but *ſeed*? Or, if *ſeed* to expreſs our *nature*; why not the *ſeed of the Woman*, but the *ſeed of Abraham*? It may be thought, becauſe he wrote to the *Hebrews*, he rather uſed this terme of *Abrahams ſeed*, becauſe ſo *they* were, and ſo loved to be ſtiled, and he would pleaſe them. But, I find, the ancient *Fathers* go further;

further; and out of it, raise matter, both of *comfort*, and of *direction*: and that, for us too.

2. 1. Of *Comfort*, first; with reference to our *Saviour*, who taking on him *Abrahams seed*, must withall take on him the *signature of Abrahams seed*, and be, as he was, *circumcised*. There is a great matter dependeth even on that. For, being *circumcised*, he *became a debtor to keep the whole Law of God*: which bond we had broken, and forfeited, and incurred the *curse* annexed, and were ready to be *apprehended*, and committed for it. That so, he, keeping the Law, might recover back the *chirographum contra nos*, the *hand-writing that was against us*; and so, set us free of the debt. This *Bond* did not relate, to the *seed of the Woman*; it pertained (properly) to the *seed of Abraham*: therefore, that term fitteth us better. Without faile, two distinct benefits they are: [1] *Factus homo*, and [2] *Factus sub lege*; and, so doth St. *Paul* recount them. *Made man*; that is, the *seed of the Woman*: and, *made under* the *Law*; that is, the *seed of Abraham*. To little purpose, he should have taken the one, if he had not also undertaken the other, and as the *seed of Abraham*, entred bonds for us, and taken our debt upon him. This first.

For our *comfort*.
Gal. 5. 3.
Col. 2. 14.
Gal. 4. 4.

2. And, besides this, there is yet another; referring it to the Nation, or People, whom he *took* upon him. It is sure, they were, of all other people, the most *untoward*; both, of the *hardest hearts*, and of the *stiffest necks*; and (as the *Heathen* man noteth them) of the worst natures. GOD himself telleth them so; it was, for no vertue of theirs; or for any pure naturals in them, that he took them to him, for they were that way, the worst of the whole earth. And so then, the taking of *Abrahams seed* amounteth to as much, as that of St. *Paul*, (no less *true* than *worthy of all men to be received*;) that he *came into the world to save sinners*; and that, *chief sinners*, (it is certain) they were; even the *seed of Abraham*, of all the *seed of Adam*.

Deut. 9. 5.
1 Tim. 1. 15.

2. But, not for comfort only, but for *direction* too, doth he use *Abrahams* name here. Even to entaile the benefit coming by it, to his *seed*; that is to such as he was. For, for *his sake were all Nations blessed*. And *Christ* though he took the *seed of the Woman*, yet doth not benefit any but the *seed of Abraham*; even those that follow the steps of his *faith*. For, by faith *Abraham* took hold of him, by whom, he was in mercy taken hold of: *Et tu mitte fidem & tenuisti* (saith St. *Augustine*.) That faith of his, to him, was *accounted for righteousness*. To him was, and to us shall be (saith the *Apostle*) if we be in like sort *apprehensive* of him. Either, as *Abraham*; or, as the true *seed of Abraham* (*Jacob*) was, that took such hold on him, as he said plainly, *Non dimittam te; nisi benedixeris mihi*; without a blessing, he would not let him go. Surely, not the *Hebrews* alone; nay, not the *Hebrews* at all, for all their carnal propagation: They only are *Abrahams seed*, that lay hold of the word of *promise*. And, the *Galathians* so doing, though they were meer *heathen men*, (as we be,) yet he telleth them, they are *Abrahams seed*, and shall be blessed together with him.

2.
For our *direction*.
Gen. 22. 18.
Gen. 15. 7.
Rom. 4. 3.
Gen. 32. 26.
Rom. 9. 7.
Gal. 3. 6.

But, that is not all; there goeth more to the making us *Abrahams seed*, (as *Christ* Himself, the true *seed*, teacheth both them and us.) Saith he; *if ye be Abrahams sons, then must ye do the works of Abraham*. Which the *Apostle* well calleth, the *steps*, or impressions of *Abrahams faith*; Or, we may call them, *the fruits of this seed*, here. So reasoneth our Saviour: *Hoc non fecit Abraham*; *This did not he*; if ye do it, ye are not his *seed*: *This did he*; do ye the like, and his *seed* ye are. So, here is a double *apprehension*: [1] one of St. *Paul*; [2] the other of St. *James*; Work, for both hands to apprehend. Both, [1] *Charitas*; *quæ ex fide*; and [2] *fides quæ per charitatem operatur*. By which we shall be able (saith S. *Paul*) *to lay hold of eternal life*; and so, be *Abrahams seed* here, at the first; and come to *Abrahams bosome* there, at the last. So have we a brief of *Semen Abrahæ*.

Joh. 1. 39.
Rom. 4. 12.
Jam. 2. 22.
Gal. 5. 6.
1 Tim. 6. 10.

The use of the *Text*.
1 For *meditation*.
[2] Psal. 8. 4.

Now what is to be commended to us out of this Text, for us to *lay hold of*? Verily first, to take us to our *meditation*; the meditation, which the [2] *Psalmist* hath, and which the *Apostle* (in this *Chapter*,) voucheth out of him (at the *sixth verse*;) *When I consider* (saith he) *the Heavens*, (say we, the *Angels of Heaven*) and see those *Glorious Spirits* passed by, and *man taken*, even to sigh with him, and say, *Lord, what is man*, (either *Adam*, or *Abraham*) *that thou shouldst be thus mindful of him*, or the *seed*, or *sons* of either, *that thou shouldest make this do* about him? The case is here far otherwise, far more worth our consideration. There, *Thou hast made him a little lower*: Here, thou hast made him *a great deal higher, than the Angels*. For they, this day first, and ever since, daily have, and do adore our *Nature*, in the personal Union with the DEITY. Look you (saith the *Apostle*) *when He brought His only begotten Son into the World, this He proclaimed before Him, Let all the Angels worship Him*: and so they did. And upon this very daies *taking the seed*, hath ensued (as the Fathers note) a great alteration. Before in the *Old Testament*, they suffered *David* to sit upon his knees before them: Since (in the *New*) they endure not, St. *John* should *fall down* to them, but acknowledge, the case is altered, now; and no more superiority, but all *fellow-servants*. And even in this one part, two things present themselves unto us: [1] His *humility*, *Qui non est confusus* (as, in the *eleventh verse*, the *Apostle* speaketh) *who was not confounded*, thus to *take* out *Nature*. [2] And withall, the *Honour* and happiness of *Abrahams seed*, *ut digni haberentur*, that were counted worthy to be taken, so near unto him.

Heb. 1. 6.
1 Chro. 21. 16.
Apoc. 22. 9.
Luk. 21. 35.

2 For *resolution*
Joh. 8. 56.

The next point: That, after we have well considered it, we be affected with it; and that, no otherwise, than *Abraham* was. *Abraham* saw it, even *this day*, and but afar off, and He *rejoyced at it*: And so shall we, on it, if we be his true *seed*. It brought forth a *Benedictus*, and a *Magnificat*, from the true *seed of Abraham*; If it do not the like, from us, certainly it but flotes in our brains; we but warble about it: But we believe it not, and therefore, neither do we rightly understand it. Sure I am, if the *Angels* had such a feast to keep, if he had done the like for them, they would hold it with all joy and jubilee. They rejoyce of our good; but, if they had one of their own, they must needs do it after another manner; far more effectually. If we do not, as they would do, (were the case theirs,) it is because

because we are short, in conceiving the excellency of the benefit. It would have (surely) due observation, if it had his due and serious meditation.

Further, we are to understand this: That *to whom much is given, of them will much be required*; Luk.12.48. and (as *Gregory* well saith) *Cum crescunt dona, crescit & ratio donorum.* All together to grow the *accounts* too: Therefore, that by this new dignity befall us, *Necessitas quædam nobis imposita est* (saith St. *Augustine*,) there is a certain necessity laid upon us, to become, in some measure, humble unto it; in that we *stand*, one *flesh*, and one *blood*, with the *Son of God*. Being thus *in honour*, we ought to understand our estate, and not fall into the *Psalmists* case, that we become like the beasts that perish. Psal.49.13. For, if we do (indeed) think, our Nature is ennobled by this so high a conjunction, we shall henceforth hold our selves more dear, and at a higher rate, than to prostitute our selves to *sin*, for every base, trifling, and transitory pleasure. For tell me, men that are taken to this degree, shall any of them prove a *Devil* (as *Christ* said of *Judas*:) or ever (as these with us, of late) have to do with any *devillish* or *Judasly* fact? Shall any man after this *assumption*, be as *Horse*, or *Mule, that have no understanding*; and, in a *Christian* profession, live a *bruitish* life? Nay then, Sr. *Paul* tells us further, that if we Joh.6.70. Psal.32.9. henceforth *walke like men*, like but even *carnal* and *natural* men, it is a fault in us. Somewhat must 1 Cor.3.3. appear, in us, more than in ordinary men, who are so touchsafed so extraordinary a favour. Somewhat more, than common, would come from us, if it were but for this *Daies* sake.

To conclude, not only thus to frame meditations and resolutions, but even some practice too out of this act of *apprehension*. It is very agreeable to reason, saith the *Apostle*, that we endeavor and make a proffer, if we may by any means to apprehend Him, in *His*, by whom we are thus, in our *Nature*, *apprehended*, or, as he termeth it, *comprehended*, even CHRIST JESUS; and be united to Him, this day, as he was to us, this day, by a mutual and reciprocal *apprehension*. We may so, and we are bound so: *verè dignum & justum est*. And we do so, so oft, as we do, with St. *James*, lay hold of, *apprehend*, or receive *insitum verbum*, the *word which is daily grafted into us*. Jam.1.21. For, the *Word* he is, and, in the *Word*, he is received by us. But, that is not the proper of this day, unless there be another joyned unto it. This day, *verbum caro factum est*; and so must be *apprehended*, in Joh.1.14. both. But especially in his *flesh*, as this day giveth it, as this day would have us. Now, *the bread which we break, is it not the partaking of the body, of the flesh, of* JESUS CHRIST? It is surely; and by it, and by no thing more, are we made partakers of this blessed union. A little before, he said, *because the children were partakers of flesh and blood, he also would take part with them*; May not we say the same? 1 Cor.10.16. Because he hath so done, taken ours of us, we also ensuing his steps, will participate with him, and with his flesh which he hath taken of us. It is most kindly, so to take part with him, in that, which he Verse 14. took part in, with us; and that to no other end, but that he might make the receiving of it by us a means, whereby he might *dwell in us and we in Him, He taking our flesh*, and we *receiving His Spirit*; by his *flesh*, which he took of us, *receiving* his *Spirit*, which he imparteth to us; That, as he, by ours, became *consors humanæ naturæ*; so we, by his, might become *consortes divinæ naturæ*, partakers of the Divine nature. Verily, it is the most streight and perfect *taking hold* that is. No union so knitteth, 2 Pet.1.4. as it. Not *consanguinity*; *Brethren fall out*: Not *marriage*; *Man and Wife* are *severed*. But, that which is nourished, and the nourishment, wherewith, they never are, never can be severed; but remain one for ever. With this Act then of mutual *taking*, taking of his *flesh*, as he hath taken ours, let us seal our duty to him, this day, for taking not *Angels*, but the *seed of Abraham*. Almighty *God* grant, &c.

A SERMON

A SERMON PREACHED

Before the

Kings Majesty

At WHITE-HALL, on *Wenesday* the XXV. of *Decem.*
Anno Domini, MDCVI. being
CHRIST MAS Day.

ESA. Chap. IX. Ver. VI.

For unto us a Child is born, and unto us a Son is given; and the Government is upon His shoulder; and He shall call His Name WONDERFUL, COUNSELLER, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.

THE words are out of *Esay*: and if we had not heard him named, might well have been thought, out of one of the *Evangelists*, as more like a Story than a Prophesie. *Is born, is given*, sound, as if they had been written at, or since the birth of *Christ*: yet were they written more than six hundred years before.

There is no one thing so great a stay to our Faith, as that we find the things, we beleeve, so plainly fore-told, so many years before. *Is born, is given?* Nay, *shall be*; speak like a *Prophet*: Nay, *is*; *loquens de futuro per modum præteriti*; speaking of things to come, as if they were already past. This cannot be, that GOD, *who calleth things that are not, as if they were*, and *challengeth* any other, to do the like. It is true; miracles move much: but yet even in Scripture, we read of *lying miracles*: and the possibility of false dealing leaveth place of doubt, even in those that be true. But, for one, six hundred years before He is born, to cause *Propheſies*, plain direct propheſies to be written of Him: that passeth all conceit; cannot be imagined, how possibly it may be, but by God alone. Therefore *Mahomet*, and all false Prophets came, (at least boasted to come) in *signs*. But challenge them, at this; not a word, no mention of them in the world, till they were born. True therefore, that St. *John* saith: *The Testimony* (that is, the great principal testimony) *of* JESUS, *is the spirit of Propheſie*. It made St. *Peter*, when he had recounted what he himself had heard, in the *Mount*, (yet, as if there might be, even in that, *deceptio sensus*) to add, *Habemus etiam firmiorem sermonem propheticum: We have a word of Propheſie*, besides; and that *firmiorem*: the *surer* of the twain.

Rom. 4. 17. Esay 41. 23. 2 Thes. 2. 9.

Apoc. 19. 10. 1 Per. 1. 19.

This *propheſie* is of a certain Child. And if we ask, of this place, (as the *Eunuch* did, of another, in this *Prophet*) *Of whom speaketh the Prophet this?* We must make the answer that there *Philip* doth; *of Christ*; and the *testimony of Jesus* is the *spirit of Propheſie*. The ancient Jews make the same. It

Act. 8. 34.

is

is but a fond ſhift, to draw it (as the latter Jews do) to *Ezechias*: it will not cleave. It was ſpoken to *Ahaz*, *Ezechias* father, now King: and that after the great overthrow he had, by the *King of Syria and Iſrael*, in the fourth of his raign. But, it is deduced, by plain ſupputation, out of 2 *King.* 18. *Ezechias* was *nine years old*, before *Ahaz* his Father came to the Crown. It was by that time, too late to tell it for tidings, (then) that he was *born*; he then, being *thirteen years* of age.

Beſide, how ſenſeleſs is it, to apply, to *Ezechias*, that in the next *verſe*; that, *of his government and peace there ſhould be none end*, that *his throne ſhould be eſtabliſhed from henceforth for ever*: whereas his peace and government (both) had an end within few years? Verſe 7.

To us it is ſufficient, that the fore-part of the Chapter is, by St. *Matthew*, expreſly applyed to our *Saviour*: and that, this verſe doth inſeparably depend on that, and is alledged as the reaſon of it; *For, unto us*. Of Him therefore, we take it, and to Him apply it, that cannot be taken, of any, or applyed to any other, but Him. Mat. 4. 15.

But, how came *Eſay* to ſpeak of *Chriſt* to *Ahaz*? Thus: *Ahaz* was then in very great diſtreſs; he had loſt in one day eighty thouſand of his people; and two hundred thouſand of them (more) *carried away captives*. And now, the two *Kings* were raiſing new power againſt him: The times grew very much overcaſt. And, this you ſhall obſerve: The chiefeſt prophecies of *Chriſt* came ever, in ſuch times: That St. *Peter* did well, to reſemble the word of *prophecy* to a *candle*, *in loco caliginoſo*, a *dark* room. *Jacobs* of *Shilo*, in *Egypt*, a dark place: *Daniel's* of *Meſſias* in *Babylon*; a place as dark, as *Egypt*: This of *Eſay*, when the *ten Tribes* were on the point of carrying away, under *Hoſhea*. That of *Jeremy* (*A Woman ſhall incloſe a man*) when *Juda*, in the ſame caſe, under *Jechonias*. Ever, in dark times, who therefore needed moſt the light of comfort. The *occaſion* of this *Propheſie*. 2 Pet 1. 19. Gen. 49. 10. Dan. 9 24, 25. Jer. 31, 22.

But, what's this to *Ahaz* caſe? He looked for another meſſage from him; How to eſcape his enemies. A cold comfort might he think it, to be preached to of *Immanuel*. Indeed, he ſo thought it; and therefore he gave over *Eſay*, and betook him to *Shebna*, who wiſhed him to ſeek to the *King* of *Aſſur* for help, and let *Immanuel* go. Yet for all that, even then to ſpeak of *Chriſt*, being looked into, it is neither impertinent, nor out of ſeaſon. With all the Prophets it is uſual, in the calamities of this people, to have recourſe ſtill, to the fundamental promiſe of the *Meſſias*. For that, till He were come, they might be ſure they could not be rooted out; but muſt be preſerved, if it were but for this *Childs* ſake, till He were born. And yet, if they could believe on Him, otherwiſe it is no match: *Niſi crediderit is*. Then, thus the Prophets argue: He will not deny you this favour, for He will grant you a far greater than this, even His own *Son*; and by Him a far greater deliverance; and, if He can deliver you from the devouring fire of *Hell*, much more, from them: and if give you peace with *God*, much more with them. So, teaching thoſe that will learn, the only right way to compaſs their own ſafety, is by making ſure work of *Immanuel*, *God with us*. To the true regard of whom, GOD hath annexed the *promiſes as well of this, as of the other life*. All are, as lines drawn from this center; all in Him, *yea and Amen*. Which all ſerve, to raiſe *Ahaz* up, and his people, to receive this *Child*, and *to rejoice in His day*, as their *Father Abraham* did. Eſay 7. 9. 1 Tim. 4. 8. 2 Cor. 1. 20. John 8. 56.

Thus, the *Occaſion* you have heard. The parts, *ad oculum* evidently, are two, [1] a *Child-birth*: and a [2] *Baptiſm*: [1] The *Child-birth*, in theſe: *For unto you, &c.* [2] The *Baptiſm*, in theſe: *His name, &c.* *The diviſion.*

In the former; 1. Firſt, of the main points, The *Natures*, *Perſon*, and *Office*; [1] *Natures*, in theſe: *Child* and *Son*. [2] *Perſon*, in theſe: *His ſhoulders*, His *name*. [3] *Office*, in theſe: *His Government*. 2. Then of the deriving of an intereſt to us, in theſe [*To us*,] two times. And that is of two ſorts: [1] By being *born*; a right, by his *birth*. [2] By being *given*: a right, by a *deed of gift*. I. 1. 2.

In the latter, of His *Baptiſm*, is ſet down His ſtile conſiſting of five peeces, containing five uſes, for which He was thus *given*: each to be conſidered in his order. II.

IT is ever our firſt care, to begin with, and to ſettle the *main point* of the myſtery; [1] *Nature*, [2] *Perſon*, [3] *Office*: and after, to look to our own *benefit* by them. To begin with the *Natures*, of GOD and *Man*: They be * *ſuper hanc petram*: upon them lyeth the weight of all the reſt; they are the *two ſhoulders* whereon this *Government* doth reſt. I. The *child-birth*. 1 The *maine points*. 1 His *Natures*. * Mat. 16. 18.

We have two words, *Child*, and *Son*: neither, waſt. But, if no more in the ſecond, than in the firſt, the firſt, had been enough: if the firſt enough, the ſecond ſuperfluous. But in this Book, nothing is ſuperfluous. So then, two diverſe things they import. As *Man*. As *God*.

Weigh the words: *Child* is not ſaid, but *in humanis*, among men. *Son* may be *in divinis*: from heaven, God ſpake it, *This is my Son*: May; and muſt be, here. Mat. 17. 5.

Weigh the other two; [1] *born*, and [2] *given*. That, which is *born*, beginneth then (firſt) to have His being. That, which is *given* preſuppoſeth a former being: for, *be* it muſt, that it may be *given*.

Again, when we ſay *born*; Of whom? Of the *Virgin* His *Mother*: when we ſay *Given*; By whom? *By* GOD, His *Father*.

Eſay promiſed, the ſign, we ſhould have, ſhould be from the *deep* here *beneath*, and ſhould be from the *height above*: both, a *Child*, from *beneath*; and a *Son*, from *above*. To conclude: it is an expoſition decreed by the *Fathers* aſſembled in the *Council of Sezil*: who, upon theſe grounds, expound this very place ſo: *The Child*, to import His *Humane*; The *Son*, His *Divine Nature*. Eſay 7. 11. Cant. 2. 13.

All along His *life*, you ſhall ſee theſe two. At His birth: A *Cratch* for the *Child*; a *Star* for the *Son*: A company of *Shepherds* viewing the *Child*; *A Quire* of *Angels* celebrating the *Son*. In His life: *Hungry* Himſelf, to ſhew the nature of the *Child*: yet *feeding five thouſand*, to ſhew the power

of the *Son*. At His *death*: dying on the *Croſs*, as the *Son of Adam*; at the ſame time diſpoſing of *Paradiſe*, as the *Son of God*.

If you ask, why both theſe? For that, in vain had been the one, without the other, Somewhat there muſt be *born* (by this mention of *Shoulders*:) meet it is every one ſhould bear his own burden. The *nature*, that ſinned, bear his own ſin; not, *Ziba* make the *fault*, and *Mephiboſheth* bear the *puniſhment*. Our nature had ſinned, that therefore ought to ſuffer: The reaſon, why a *Child*. But that which our nature ſhould, our nature could not bear; not the weight of *Gods wrath* due to our ſin: But, the *Son* could: the reaſon why a *Son*. The one ought, but could not: the other could, but ought not. Therefore either alone would not ſerve; they muſt be joyned, *Child* and *Son*. But that He was a *Child*, He could not have *ſuffered*. But that He was a *Son*, He had ſunk in His *ſuffering*, and not gone through with it. *God* had no *Shoulders*; *Man* had; but, too weak, to ſuſtain ſuch a weight. Therefore, that He might be *lyable*, He was a *Child*; that He might be *able*, he was a *Son*: that He might be both, He was both.

2. His *Perſon*. This, why *God*. But why this perſon, the *Son*? Behold, *Adam would* have *become one of us*; the fault: Behold, one of us will become *Adam*, is the ſatisfaction. Which of us would He have become?
Gen. 3 22. *Sicut Dii, ſcientes*; the *perſon* of *knowledge*. He therefore ſhall become *Adam*: A *Son* ſhall be given.
Gen. 3. 5. *Deſire* of *knowledge*, our attainder; He, in *whom all the treaſures of knowledge*, our reſtoring. *Fleſh*, would
Col. 2. 3. have been the *Word*, as wiſe as the *Word*; the cauſe of our ruine: meet then, the *Word become fleſh*,
John 1. 4. that ſo, our ruine repaired. There is a touch given, in the name COUNSELLOR, to note out unto us, which perſon; as well, the *SON*.

3. One more; if theſe joyned, why is not the *Son* firſt, and then the *Child*; but, the *Child* is firſt, and
Cha. 7. 14. then the *Son*. The *Son* is far the worthier, and therefore to have the place. And thus too it was, in
Luk. 3. 31. 38. His other name *Immanuel*, (Chap. 7.) It is not *Elimanu*; not *Deus Nobiſcum*; but, *Nobiſcum Deus*,
Verſe 7. We, in His name, ſtand before *God*. It is ſo in the *Goſpel*: the *Son of Dauid*, firſt; the Son of *God* after. It is but this ſtill, *zelus Domini Exercituum fecit hoc*: but to ſhew His *zeal*, how dear He holdeth us, that He preferreth, and ſetteth us before Himſelf; and in His very name, gives us the precedence.

The *Perſon*, briefly. The *Child* and the *Son*: theſe two make but one Perſon, clearly, for both theſe have but one name, *His name ſhall be called*: and both theſe have but one pair of ſhoulders,
Eph. 2. 14. *Upon his Shoulders*. Therefore, though two *natures*, yet but one *Perſon*, in both. A meet perſon, to make a *Mediator* of *God* and *Man*, as ſymbolizing with either *God* and *Man*. A meet perſon, if there be *diviſion* between them (as there was, and *great thoughts of heart* for it) to make an union: *Ex utroque unum*, ſeeing He was *unum ex utroque*. Not man only; there lacked a *ſhoulder of power*: Not *God* only; there lacked the *ſhoulder of juſtice*: But, both together. And ſo have ye the two Supporters of all, 'Juſtice, and 'Power. A meet perſon, to ceaſe *hoſtility*, as having taken pledges of both *heaven* and *earth*; the chief *nature* in *heaven*, and the chief on *earth*: To ſet forward commerce between *hea-*
Gen. 23. 12. *ven* and *earth*, by *Iacobs ladder*, *one end touching earth, the other reaching to heaven*: To *incorporate* either
John 1. 12. to other: Himſelf, by His *birth*, being become the *Son of man*, by our *New birth* giving us a capacity, to become the *Sons of God*.

3. His *Office*. His *Office*: *The Kingdom on his ſhoulders*. For, He ſaw, when the *Child* was *born*, it ſhould ſo poorly be born, as (leſt we ſhould conceive of Him too meanly) He tells us, He cometh *cum Principatu*, with a *Principality*; is born a *Prince*: and beautifieth Him with ſuch *names*, as make amends for the *Manger*? That he is not only *Puer*, a *Child*; and *Filius*, a *Son*, but *Princeps*, a *Prince*.

Truth is, other *Offices* we find beſides. But this you ſhall obſerve, that the *Prophets* ſpeaking of CHRIST, in good congruity ever apply themſelves, to the ſtate of them they ſpeak to; and uſe that *Office* and *Name*, which beſt agree to the matter in hand. Here that which was ſought, by *Ahaz*, was *protection*: that, we know, is for a *King*: As a *King* therefore he ſpeaketh of him. Elſe-where He is brought forth by *Dauid*, as a *Prieſt*: and again elſe-where by *Moſes*, as a *Prophet*. If it be matter
Pſal. 110 4. of ſin, for which *ſacrifice to be offered*, He is a *Prieſt for ever after the order of* MELCHIZEDEK.
Deut. 18. 28. If the *Will* of GOD, if His great *counſel* to be revealed, *A Prophet will the Lord raiſe, &c. Hear Him*. But here is matter of delivery (only in hand: here therefore, he repreſented Him, *Cum Principatu*, with a *Principality*.

A *Principality not of this world*. *Herod* need not fear it, nor envy it. If it had, His Officers, as they would have ſeen Him better defended at His *Death*, ſo would they have ſeen Him better lodged at His
Luke 2. 7. *Birth*, than in a *ſtable* with *beaſts*: for, if the *Inne* were *full*, the *ſtable* (we may be ſure) was not *empty*. Of what world then? Of that, He is *Father*; *Futuri ſæculi*. Of that He is *Father*; and He is a *Prince* of the *government*, that guideth us thither.

Yet, a *Prince* He is, and ſo He is ſtyled; *born*, and *given*, to eſtabliſh a *government*: That none imagine, they ſhall live like *Libertines* under Him: every man believe, and live, as he liſt. It is CHRIST, not *Belial*, that is born to day: He bringeth a *government* with Him: they, that be His, muſt live in ſubjection under a *government*: elſe neither in *Child*, nor *Son*; in *Birth*, nor *Gift*, have they any intereſt.

And this *Government* is by name a *Principality*: Wherein, neither the *popular* confuſion of *many*; nor the factious ambition, of a *few*, bear all the ſway; but, where one is *Soveraign*. Such is the *government* of *heaven*: ſuch is CHRISTS *government*.

With a *Principality*, or *Government*; and that upon His *ſhoulders*: Somewhat a ſtrange *ſituation*. It is *wiſdom* that *governs*: that is, in the *head*; and there is a *Crown* worn: What have the *ſhoulders*

to

to do with it? Certainly, somewhat by this Description. The *Shoulder* (as we know) is the *bearing member*: and unless it be for *heavy things* we use it not. Ordinary things we carry in our *hands*, or lift at the *arms end*: It must be very heavy, if we must put *shoulders* and all to it. Belike; *Governments* have their *weight*; be heavy; And so they Be: they need not only a *good head*, but *good shoulders* that sustain them. But that not so much, while they be in good tune and temper; then they need no great carriage: but when they grow unweildy, (be it weakness or waywardness of the governed;) in that case they need: And in that case, there is no *Governour*, but, at one time or other, he bears his *government* upon his *shoulders*. It is a *moral*, they give, of *Aarons Apparel*: He carved the twelve *Tribes* in his *Brest-plate*, next his heart; to shew, that in *care* he was to bear them: But he had them also engraven in two *Onyx Stones*, and those set upon his very *shoulders*; to shew, he must other-while *bear them* in *patience* too. And it is not *Aarons* case alone; it was so with *Moses* too. He bare His *government* as a *Nurse doth her child*, as He saith, *Numb.* XI. that is, full *tenderly*. But, when they fell a *murmuring* (as they did often) he *bare them* upon his *shoulders*, in great patience, and long suffering. Yea, he complained, *Non possum portare*; I am not able to *bear* all this people, *&c.*

Exod 28.29. Exo. 28.12, &c. Num. 11.12. Num. 11.11.

It were, sure, to be *wished*, that they, that are in place, might never be put to it. Bear their people only in their *arms*, by *love*; and in their *brests* by *care*. Yet if need be, they must follow CHRISTS example and patience, here, and even that way, *bear* them, not only *bear with them*; but even *bear* them also.

Yet is not this CHRISTS bearing, though this he did too: There is yet a further thing, He hath a patience paramount, beyond all the rest. Two *differences* I find between him and others. 1. The *faults* and errours of their *government*, others do *bear* and suffer, indeed, *suffer them*; but, suffer not *for them*. He did both: *endured them*, and endured, *for them*, heavy things: A strange *superhumeral*, the print whereof was to be seen on his *shoulders*. The *Chaldee Paraphrast* translateth it thus, *The Law was upon his shoulders*. (And so it was too:) A *burthen*, saith St. *Peter*, *neither He*, nor the *Apostles*, *nor their Fathers were able to bear*. This he did, and bear it so evenly, as he *brake*, nay *bruised* not a *Commandement*. But, there is another sense, when the *Law* is taken for the *punishment* due by the *Law*. It is that which our *Prophet* meaneth (in the 53. *Chap.*) when he saith, *Posuit super humeros*, *He hath laid upon His shoulders*, *the iniquity of us all*. And, not against his will: *Come* (saith he) *you that are heavy laden*, *and I will refresh you*, by loding my self; take it from your necks, and lay it on mine own. Which his *suffering*, though it grew so heavy, as it wrung from him plenty of *tears*, a *strong cry*, a *sweat of blood*, (such was the weight of it;) yet would he not cast it off, but, there held it still, till it made him *bow down his head*, *and give up the Ghost*. If he had discharged it, it must have light upon us; (it was the *yoke of our burden*, as in the fourth *verse* he termeth it:) If it had light upon us, it had pressed us down to *Hell*; so insupportable was it. Rather than so, he did it still, and bare it; and did that which never *Prince* did, *died* for his *Government*. It was not for nothing, we see, that, of the *Child born*, no part but the *shoulders* is mentioned: for, that, we see, in this *Child*, is a part of special employment.

1.

Esay 53.4. Mat. 11.28. Luke 22.24. John 19.30.

The other point of *difference* between him and other *Governours*. When we say, [*On His shoulders*] this we say; *on no other shoulders*, *but His*. For, others, (by *Moses example*, upon *Jethroes* advice, and *Gods* own *allowance*,) may, and do lay off, and translate their burthen, (if it be too heavy) upon others, and so ease it, in part: Not so, he: it could not be so in his. He, and *He alone*: He, and none but he: Upon *His own shoulders*, and none but his own, bare he all. *He trod the wine-press*, and bare the burthen *Solus*, *alone*; *Et vir de Gentibus*, and, *of all the Nations there was not a man with him*. Upon *His only shoulders* did the burthen only rest.

2.

Exod. 18.23. Esay 63.3.

Now from these two doth the *Prophet* argue to a third: to the point (here) so principal intendment. That if, for his *government* sake, he will bear so great things; bear their *weaknesses*, as *the lost Sheep*; bear their *sins*, as *the Scape-goat*: He will, over the *government* it self, as in *Deut.* 32. he maketh the Simile, stretch *forth his wings as the Eagle over her young ones*, and take them, and bear them between his Pinions; bear them, and bear them through. They need take no thought: No man shall *take them out of his hands*; no man reach them off *his shoulders*. He had begun so to carry them; and thorow he would still carry them: at least-wise, till this *Child Immanuel* were born. Till then, he would: and not wax weary, nor cast them off. And (like the *Scape-goat*) bear their *sins*; and (like the *Eagle*) bear up their estate, *till the fulness of time* came, and he, in it, with the *fulness of all grace and blessing*. And this point I hold so material; as *Puer natus*, nothing, and *Filius datus*, as much, without *Princeps oneratus*: For, that is all in all, and, of the three the chief.

3.

Mat. 18.13, 14. Lev. 16.8, 9. Deut. 32.11. Joh. 10.28. Gal. 4.4.

AND now, what is all this to us? Yes; to *us*, it is; and that, twice over, for failing. We come now to look another while into our *interest* to it, and our benefit by it. *Nobis* is *acquisitivè positus*: We get by it; we are gainers by all this.

II. The second main point. The benefit, *To us.*

To us; not to himself. For a far more noble *Nativity* had he, *before all worlds*, and needed no more *birth*. Not to be *born* at all; specially, not thus basely to be *born*. Not to him therefore; but to us, and our behoof.

Heb. 2.16.

To us, as in bar of himself, so likewise of his *Angels*. *Nusquam Angelos*, not to the *Angels* was he *born*, or *given*; but, *to us* he was both. Not an *Angel* in heaven can say *Nobis*, *Vobis* they can: The *Angels* said it twice, *Nobis natus* or *datus*, they cannot; but we can, both.

Luke 1.31. & 2.11.

1.

Nobis exclusivè, and *Nobis inclusivè*. *Esay* speaks not of himself only, but taketh in *Ahaz*. Both are in *Nobis*; *Esay* an holy *Prophet*, and *Ahaz*, a worse than whom you shall hardly read of. *Esay* includeth himself, as having need, though a *Saint*; and excludeth not *Ahaz*, from having part, though a

Luke 2.25. 1 Tim.1.15. *sinner*. Not only *Simeon* the *Just*; but *Paul* the *sinner*, of the *Quorum*, and the first of the *Quorum*.

Inclusivè: not only of *Esay*, and his *Country-men* the *Jewes*; It is of a larger extent. The *Angel* Luk.2.12. so interpreteth it, this day, to the *Shepheards*: *Gaudium quod erit omni populo*, *Joy that shall be to all people*, Not the people of the *Jews*; or the people of the *Gentiles*; but simply *to all people*. His name is Mar.14 36. JESUS CHRIST, half *Hebrew*, half *Greek*: *Jesus*, *Hebrew*; *Christ*, *Greek*; So sorted, of purpose, Rom.8.15. to shew, *Jews* and *Greeks* have equal interest in Him. And now, so is *His Fathers* name too, *Abba Father*; To shew the benefit equally intended by *Him*, to them, that call *Him Abba*, that is, the *Jews*; to us, that call *Him Father*, that is, the *Gentiles*.

Rom.3.22. But yet, it is *inclusivè* of none, but those that include themselves; *that believe*, and therefore say, *Nobis*, *to us He is born*, *to us He is given*. Which excludes all those, that include not themselves. S. *Ambrose* saith well: *Facit multorum infidelitas*, *ut non omnibus nasceretur*, *qui omnibus natus est*: Want of *faith* makes, that *He*, that is *born to all*, is not born to all though. The *Turks* and *Jews* can say, *Puer natus est*: The *Devil* can say, *Filius natus est*, too: But neither say, *Nobis*; but, *Quid nobis & tibi?* They have not to do with *Him*; and for lack of it, of this, neither *Child*, nor *Son*, *birth* nor *gift* doth availe them: We must make much of this word, and hold it fast; for, thereby our tenure and *interest* groweth. Which interest groweth by a double right, (and therefore is *Nobis* twice repeated:) [1] The one, of *His birth*, *natus*; [2] the other, by a deed of *gift*, *Datus*. Of which, the one (*His Birth*) referreth to Eph.5.2. *Himself*: the other (the *gift*) to *His Father*: To shew the joynt consent and concurrence, in both, Joh.1.11. For our good. *So Christ loved us*, *that He was given*: *So God loved us*, *that He gave His Son*.
Joh.3.16.

By *His* very *birth* there groweth to *us* an *interest* in *Him*, thereby partaker of our *nature*, our *flesh*, and our *blood*. That which is *de nobis*, *He took* of us, is ours: *flesh* and *blood* is our own; and, to that is our own, we have good right.

His Humanity is clearly ours; good right to that. But, no right to *His Deity*. Therefore *His Fa-* 1 Joh.3.16. *ther* (who had best right to dispose of *Him*,) hath passed over that by a *deed of gift*. So that, what by Gal 4.4. *participation of our nature*, what by *good conveyance*, both are ours. Whether a *Child*, *He* is ours: or whether a *Son*, *He* is ours. *We* gave *Him* the one; *His Father* gave us the other. So, both ours: and *He* ours, so far as both these can make *Him*. Thus, *God*, willing *more abundantly* to shew to the *heirs of* Heb.6.17. *promise the stableness* of *His* Counsel, took both courses; that, by two strong titles, which it is *impossible should be defeated*, we *might have strong consolation*, and ride (as it were) at a double Anchor.

I want time, to tell of the benefit which the Prophet, *Verse* 3.) calleth the *harvest*, or *booty* of *His* Heb.1.2. *Nativity*. This it is in a word: If the *tree* be ours, the fruit is: If *he* be ours, *his Birth* is ours; *his Life* Joh.3.35. is ours; *his Death* is ours; *his satisfaction*, *his merit*, all *he did*, all *he suffered* is ours. Further, all that Mat.21.18. the *Father hath is his*, *he is heire of all*; then, all that is ours too. St. *Paul* hath cast up our account: *Ha-* 1 Cor.3.22,23. *ving given him*, *there is nothing*; *but he will give us with him*: So that, by this *Deed*, we have title to all, Rom.8.32. that *His Father*, or *he* is worth.

Our *Duty*. And now, shall we bring forth nothing for Him that was thus *born*? No *Quid retribuam*, no gi- Psal.116.12. ving back, for him that *gave* him us? Yes, thanks to the *Father*, for *his great bounty in giving*. Sure, so 2 Cor.9.14,15. *good a giving*, so *perfect a gift* there *never came down from the Father of Lights*. And to the *Son*, for be- Col.1.12. ing willing so to be *born*, and so to be *burthened* as he was. For Him to condescend to be *born*, as *Chil-* Jam.1.17. *dren* are born; To become a *Child*; great humility: great, *ut verbum*, *infans*; *ut tonans*, *vagiens*; *ut immensus*, *parvulus*: that the *Word*, not be able to *speak a word*; He, that *thundred* in heaven, *cry* in a *Cradle*; He, that so *great* and so *high*, should become so little as a *Child*, and so low as a *Manger*. *Not to abhor the Virgins womb*, not to abhor the *Beasts Manger*, not to disdain to be *fed with butter and honey*; All, great *humility*. All great, and very great: But, that is greater, is behind. *Puer Natus*, much; *Princeps oneratus*, much more: That which He *bare* for us: For, greater is *Mors crucis*, than *Nativitas præsepis*: Phil.2.8. Worse to *drink vinegar and gall*, than to *eat butter and honey*; worse, to endure an *infamous death*, than to be content with an *inglorious birth*.

Luk.1.68,46. 2.14. Let us therefore sing to the Father (with *Zachary*) *Benedictus*: and to the *Son* (with the *blessed Virgin*) *Magnificat*: and (with all the *Angels*) *Gloria in excelsis*, To the *Prince* with His *government on his shoulders*.

Nothing but thanks? Yes; by way of *duty* to, to render, unto the *Child*, confidence; *Puer est*, *ne metuas*: To the *Son*, *reverence*; *Filius est*, *ne spernas*: To the *Prince*, obedience *Princeps est*, *ne offendas*. And again; to *Natus*; is He born? then *cherish* Him. (I speak of His *Spiritual* birth, wherein Mat.12 49,50 we by hearing and doing His *word*, are (as Himself saith) His *Mothers*. To *Datus*; is He *given*? then *keep* Him. To *Oneratus*, is He *burthened*? *favour* Him; lay no more on, than needs you must.

This is good moral counsel. But, S. *Bernard* gives us politick advice; to look to our interest, to think of making our best benefit by Him, *De nobis nato & dato faciamus id*, *ad quod natus est & datus*; *utamur nostro*, *in utilitatem nostram*; *de servatore nostro*, *salutem operemur*: With this *born* and *given Child*, let us then do that for which He was *born* and *given* us: Seeing He is ours, let us use that, that is ours, to our best behoof; and even work out our *salvation*, out of this *our Saviour*. His counsel is to make our use of Him: but, that is not to do with Him what we list; but, to imploy Him to those ends, for which He was bestowed. Those are four:

1. He *is given*, (saith St. *Peter*) ὑπογραμμὸν for an *example*, to follow. In all; but (that which is 1 Pet.2.21. proper to this day,) to *do it*, in *humility*. It is that, which the *Angel* set up, for a sign and sample, upon this very day. It is the vertue appropriate to His *birth*. As *faith*, to His *conception*, (*Beata quæ credidit*;) so *humility* to his *birth*, (*& hoc erit signum*:) *Fieri voluit in vitâ primum*, *quod exhibuit in ortu vitæ*, it is *Cyprian*; That, he would have us to express in our life, that he first shewed us, in the very

entry

entry of our life. And to commend to us this vertue the more, *Placuit Deo majora pro nobis operari*, it hath pleased Him to do greater things for us, in this estate, then ever He did, in the high degree of His *Majestie*: as, (we know) the work of *Redemption* passeth that of *Creation*, by much.

He is is given us *in pretium*, for a *price*. A *price*, either of *ransome*, to bring us out *de loco caliginoso*: or a *price*, of *purchase*, of (that, where, without it, we have no interest,) *the kingdom of heaven*. For, both he is *given*; offer we Him for both. We speak of *Quid retribuam*; We can never retribute the like thing. He was given us to that end, we might give him back. We wanted, we had nothing valuable; that we might have, this He *gave us*, as a thing of greatest *price*, to offer for that, which needed a great price, our sins, so many in number, and so foul in quality. We had nothing worthy GOD; this he *gave us*, that is worthy him, which cannot be but *accepted*, offer we it never so often. Let us then *offer Him*; and, in the act of offering, *ask of him what is meet*: for we shall find him no less bounteous, than *Herod*, to grant what is duely asked upon his *birth-day*. 2. 2 Pet. 1. 19. Mat. 7. 7, 8. Mat. 14. 6, 7.

He is given us (as himself saith) as the *living bread from Heaven*: which *bread* is his *flesh*, *born* this day, and after *given for the life of the world*. For look how we do give back that *he gave us*, even so doth he give back to us that which we *gave him*, that which he had of us. This he gave for us, in *Sacrifice*; and this he giveth us, in the *Sacrament*; that the *Sacrifice* may, by the *Sacrament*, be truly applied to us. And let me commend this to you; he never bade, *Accipite*, (plainly, *take*,) but in this only: and that, because the effect of this Daies *union* is no waies more lively represented, no way more effectually wrought, than by this use, 3. Joh. 6. 53. Mat. 26. 26. 1 Cor. 11. 24.

And lastly, He is given us *in præmium*: (Not now to be seen, only in hope;) but hereafter, by his blessed fruition, to be our final *reward*; when, where *he is*, *we shall be*; and *what he is*, we shall be; In the same place, and in the same state of glory, joy, and bliss, to endure for evermore. 4.

At his first coming, you see, what he had on his *shoulders*. At his second, he shall not come empty, *Ecce venio*, &c. *Lo I come, and my reward with me*; that is, *a kingdom on His shoulders*. And it is no light matter; but as St. *Paul* calleth it, *διάνιον βάρος an everlasting weight of glory*, *Glory*, not (like hers here) *feather-glory*; But, *true*; that hath *weight* and substance in it: And that not transitory, and soon gone; but everlasting, to continue to all eternity, never to have end. This is our state in *expectancy*. St. *Augustine* put all four together, so will I, and conclude: *Sequamur* [1] *exemplum*; *offeramus* [2] *pretium*; *sumamus* [3] *viaticum*; *expectemus* [4] *præmium*: let us *follow* him for our *pattern*, *offer* him for our *price*, *receive* him for our *sacramental food*, and *wait* for him as our endless and exceeding *great reward*, &c. Apoc. 22. 12. 2. Cor. 4. 17.

A SERMON

A SERMON PREACHED

Before the

Kings Majesty

At WHITE-HALL, on *Thursday* the xxv. of *Decem.* *Anno Domini*, MDCVII. being *CHRISTMAS* Day.

I TIM. Chap. III. Ver. XVI.

And without controversie great is the Mystery of Godliness, which is, GOD *is manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, and received up in glory.*

THE *Mystery* (here mentioned) is the *mystery* of this *Feast*; And this *Feast*, the *Feast* of this *Mystery*: for, as at this *Feast*, GOD *was manifested in the flesh*. In that it is a *great Mystery*, it maketh the *Feast great*. In that it is a *Mystery of Godliness*, it should make it likewise a *Feast of Godliness. Great*, we grant, and *godly* too, we trust: Would GOD, as *godly*, as great; and no *more controversie* of one, than of the other.

The manifestation of God in the flesh, the *Evangelists* set down by way of an *History*: the *Apostle* goeth further, and findeth a deep *mystery* in it; and for a *mystery*, commends it unto us. Now there is difference between these two; Many: This, for one; that a man may hear a *Story*, and never *wash his hands*; but a *mystery* requireth both the hands, and heart to be clean, that shall deal with it.

The Division I. SPeaking of it then, as a *mystery*, the *Apostle* doth here propound two things: [1] First, that it is one: *Without controversie, &c.* [2] Then, what it is: *God manifested, &c.* [3] And out of these, a third will grow necessarily; (Because Mysteries will admit a fellowship,) how to order the matter, that we may have our *fellowship* in this *mystery*. Eph. 3. 9.

In the first part, four things he affirmeth: [1] That it is a *Mystery*: [2] A *Mystery of Godliness*: [3] That it is a *great one*: [4] A *great* one, *without controversie*.

II. Then doth He (as it were) rend the *veil in sunder*, and shew us, what it is: [1] GOD, *manifested*: [2] Manifested *in the flesh*.

III. Which *Mystery*, how it may concern us, will be our third, and last consideration. And that two waies: [1] by the *Operation* of it, in us: [2] by the *Initiation* of us, into it.

I. A *Mystery* it is. A *Mystery* it is: presented to us in that terme, by the *Apostle*, to stir up our attention. *Omnes homines naturâ scire desiderant*. All men, even by nature, love to be knowing. The *Philosopher* hath made it his ground, and set it in the front of his *Metaphysicks*. So saith *Philosophy*.

And even to this day (saith *Divinity*,) doth the *Tree of knowledge* still work in the sons of *Eve*; we still reckon the attaining of *knowledge, a thing to be desired*, and, be it *good, or evill*, we love to be *knowing*, all the sort of us. *Knowing*, but what? Not, such things as every one knoweth, that goeth by the way; vulgar, and trivial. Tush, Those are nothing. But, *Metaphysicks*, that are the *Arcana* of *Philosophy*; Gen. 3. 6.

Mysteries,

Myſteries, that are the *Secrets* of *Divinity*; ſuch as few beſides are admitted to: Thoſe be the things we deſire to know. We ſee it in the *Bethſhemites*; they longed to be *prying* into the *Ark of* GOD; They were *Heathen*. We ſee it in the *People of* GOD too; they preſſed too near *the Mount*: *Railes* were fain to be ſet, to keep them back. It is, becauſe it is held a point of a deep wit, to ſearch out *ſecrets*: as in *Joſeph*. At leaſt of ſpecial favour, to be received ſo far, as *Vobis datum eſt, noſſe Myſteria*. All deſire to be in credit. The mention of *Myſteries* will make us ſtand attentive: why then, if our nature like ſo well of *Myſteries*, *Ecce oſtendo vobis Myſterium*, Behold I ſhew you a *Myſtery* (ſaith the *Apoſtle*.)

1 Sam. 6. 19. Exod. 19. 12. Gen. 41. 45. Luke 8. 10. 1 Cor. 15. 51.

A Myſtery of *Godlineſs*. The World hath her *Myſteries* in all Arts, and Trades, (yea, *Mechanical*, pertaining to this life;) which are imparted to none, but ſuch as are *filii ſcientiæ*, apprentices to them. Theſe have their *Myſteries*: have them, nay, are nothing but *Myſteries*. So they delight to ſtile themſelves by the name of ſuch and ſuch a *Myſtery*. Now, *Pietas eſt quæſtus*, (*Chap.* 6. *Ver.* 6.) and (in the next *Chap.*) *ad omnia utilis*, a *Trade of good return*; to be in requeſt with us; whether we look *to this life preſent* (ſaith he) *or to that to come*. Therefore to be allowed her *Myſteries*: at leaſt, as all other Trades are. The rather, for that there is *Myſterium iniquitatis*: And, it were ſomewhat hard, that there ſhould not be *Myſterium pietatis*, to encounter and to match it: That *Babylon* ſhould be allowed the name of a *Myſtery*, and *Sion*, not. It were an evident *Non ſequitur*, that there ſhould be *profunda Satanæ*, *deep things of Sathans*; and there ſhould not be deep and *profound things of God and godlineſs*, for the *Spirit* to ſearch out. But, ſuch there be; *Myſteries of Godlineſs*. And we will (I truſt) ſtand affected, as in all other Trades, ſo in this, to be acquainted with theſe; and (as the *Apoſtle* ſpeaketh) to pierce *ad interiora Velaminis*, to that which is *within the veile*; to the very *Myſtery of Godlineſs*.

2.
A Myſtery of *godlineſs*.
Verſe 8.
2 Theſ. 2. 7. Apoc. 17. 5. 2. 24.
1 Cor. 2. 10. H. b. 6. 19.

It is not only a *Myſtery* of *Godlineſs*; but a *Great* one. The *Apoſtle* (where he ſaith, * *If I knew all myſteries*) giveth us to underſtand, there be more than one; there is a plurality of them. And, (here in this place) telleth us; they be not all of one ſcantling; there is *magis* and *minus* in them: ſome *little*, ſome *great*. ' Some *great*; (if you ſtill) according to all the dimenſions, *length* and *breadth*, *&c.* ' Or, *great*, *Virtute*, *non mole*, of greater value, more precious than other: ' Or *great*, a third way, that is, *gravida Myſteriis*; one *Myſtery*, but hath many *Myſteries* with it. That ſuch there are, and that this here is one of them: *Great*. Now that which leadeth us to make *account* of *Myſteries*, will likewiſe lead us to make *Great account*, of *Great Myſteries*; ſuch, as this is.

3.
A *great Myſtery*.
* 1 Cor. 13. 2. Eph 3. 18. 2 Pet. 1. 4.

Yet have we not all, one point further. It is a *great one*; a great one, Without *controverſie*. For, even of thoſe *Myſteries*, that are *great*, all are not *great* alike. Many *great* there are; yet is not the *greatneſs* of all generally acknowledged, *in confeſſo*. Doubts are made, queſtions ariſe about them: all are not *manifeſtè magna*. We ſee, in our daies how men languiſh about ſome points, which they would have thought to be *great*; and *great controverſies* there be, and great *books of controverſies* about them. Well, howſoever it is with other, it is not ſo with this. This is ὁμολογουμένως, taken *pro confeſſo*, *Great*; Great *without controverſie*: *the manifeſting of* GOD *in the fleſh*, is a *myſtery manifeſtly great*. Being then one of the *Myſteries* of *Religion*; a *great* one among them; ſo *great*, as though queſtions grow about the *greatneſs* of others, none may about this: I hope there will be no more queſtion, or *controverſie* of our *account*; and our *great account* of it, than there is of the *Myſtery* it ſelf, and the *Greatneſs* of it.

4.
A great one, *without controverſie*.

But, before we go any further, to remove the *veile*, and ſhew what it is, let us pauſe here a while, till we have rendred thanks to God, and ſaid with *Nazianzene*, Χάρις τῷ μεγάλῳ ΘΕΩ, &c. Now yet, bleſſed be GOD, that among divers other *Myſteries*, about which there are ſo many *miſts* and clouds of *controverſies* raiſed in all Ages, and even in this of ours, hath yet left us ſome clear, and *without controverſie*; *manifeſt*, and yet *great*; and again, *great*, and yet *manifeſt*. So *great*, as no *exception* to be taken: ſo manifeſt, as no *queſtion* to be made about them.

Withall, to reform our judgements in this point. For a falſe conceit is crept into the minds of men, to think the points of Religion, that be *manifeſt*, to be certain petty points, ſcarce worth the hearing: Thoſe, yea, thoſe be *great*, and none but thoſe, that have great *Diſputes* about them. It is not ſo: Τὰ μὲν ἀναγκαῖα, &c. Thoſe that are *neceſſary* He hath made *plain*: thoſe, that not *plain*, not *neceſſary*. What better proof, than this here? This here, a *Myſtery*, a *great* one, (Religion hath no greater,) yet *Manifeſt*, and *in confeſſo*, with all *Chriſtians*. *Zacharies* Propheſie, and promiſe, touching CHRIST, wherewith he concludeth his *Benedictus*, (we hear it every day,) ſhall not deceive us, for this *Myſtery*: *He came to guide our feet into the way of peace*. A way of *peace* then, there ſhall be, whereof all parts ſhall agree, even in the midſt of a world of *controverſies*. That, there need not ſuch ado in complaining, if men did not delight, rather to be treading *mazes*, than to walk in the *waies of peace*. For, even ſtill, ſuch a way there is, which lyeth fair enough, and would lead us ſure enough to *ſalvation*; if leaving thoſe other rough *labyrinths*, we would but be *ſhod with the preparation of the Goſpel of peace*.

Luk. 1. 79. Eph. 6. 15.

Yea further, the *Apoſtle* doth aſſure us, that if, whereunto we are come, and wherein we all agree, we would conſtantly proceed, *by the Rule*, thoſe things, wherein we are *otherwiſe minded*, even them would GOD *reveal unto us*. That is, He maketh no *controverſie*, but *controverſies* would ceaſe, if conſcience were made of the practice, of that which is out of *controverſie*. And I would to GOD it were ſo; and that this here, and ſuch other *manifeſtè magna* were in account. With the *Apoſtle* himſelf it was ſo. He ſheweth plainly, what reckoning he made of this plain *Myſtery*; in that, having been *raviſhed in ſpirit up to the third heavens*, and *there heard wonderful high Myſteries*, *paſt mans utterance*; yet reckoned he all thoſe nothing, in compariſon of this plain *Myſtery* here, nay, *eſteemed himſelf not to know any thing at all*, but this.

Phil. 3. 15. 2 Cor. 12. 2.

And as he eſteemed it himſelf, ſo would he have us. It is his expreſs charge, we ſee (in the *Verſe* next before) where he tells his *Biſhop Timothy*, how he would have him his *Prieſts* and *Deacons* occupy themſelves;

1 Cor. 3. 3.

themſelves, in his abſence: This he commends to them; wils them to be doing with this *Myſtery*. That you may know what to do (ſaith he,) What? do but deal with this point; throughly, deal with it. Howſoever it is *manifeſt*, it is *great*: Great regard to be had of it, great pains to be beſtowed about it. And, even ſo then let us do, and ſee now another while, this *Myſtery*, what it is.

II. What this *Myſtery* is, *God is manifeſted in the fleſh*, &c.

1. GOD.

* Rom. 1. 20. Heb. 1. 3.

GOD *is manifeſted in the fleſh*. Being one of the *Myſteries of Godlineſs*, it cannot be, but *God* muſt be a part, and a chief part of it. And, *Gods* being a part maketh it *great*. For *great* muſt that needs be, whereof *He is* a part, of *whoſe greatneſs there is no end*. And, mark firſt, that it is not *aliquid Dei*, but *Deus*; not any thing divine, or of *God*, but *God* himſelf. Divers things, divers *inviſible things of God* had been formerly made manifeſt: * *His eternal Power, Wiſdom, Providence*; in, and ſince the *Creation*. They be no *myſteries*: But, this is; that, not the *things of God*, but *Gods* own ſelf: not the ἀπαυγάσματα, the *beams* of *His brightneſs*; but, the very *Character of His ſubſtance*, the very *Nature* and *Perſon* of *God*. This is a *great Myſtery*.

2. God *manifeſted*.

1 Tim. 16. Exod. 33. 1.

Of *God*, the Prophet *Eſay* ſaith (*Chap.* 45. *Ver.* 15.) *Verè Deus abſconditus es tu*: *God* is, of himſelf, a *Myſtery*, and *hidden*; and (that which is ſtrange) *hidden with light*, which *will* make *any eyes paſt looking on Him*. But, a *hidden* GOD our nature did not endure. Will you hear them ſpeak it plainly? *Fac nobis Deos*, *Make us viſible Gods*, *who may go before us*, and we ſee them. *Myſtical*, *inviſible Gods* we cannot skill of. This we would have *God* to be *manifeſted*. Why then, *God* is *manifeſted*.

3. Manifeſted *in the fleſh*.

Gen. 18 27. Eſay 40. 6. 1 Cor. 15. 54. Luke 16. 26. Zach. 2 23.

Manifeſted; Wherein? Sure, if GOD will condeſcend to be *manifeſted*, there is none but will think, it is meet to be, and it would be, in the moſt glorious *Creature*, that is under or above the Sun: None, good enough. Yea, in what thing ſoever, be it never ſo excellent, for *God* to *manifeſt* himſelf in, is a diſparagement too. What ſay you to *fleſh*? Is it meet GOD be *manifeſted* therein? *Without controverſie* it is not. Why, what is *fleſh*? It is no *Myſtery* to tell what it is: It is *duſt* (ſaith the *Patriarch Abraham*.) It is *graſs* (ſaith the *Prophet Eſay*;) *Fanum*, graſs *cut down*, and *withering*: It is *corruption*, not *corruptible*, but even *corruption* it ſelfe, (ſaith the *Apoſtle Paul*.) There being then (as *Abraham* ſaid to him, *Luke* 16.) χάσμα μέγα, ſo great a *gulf*, ſo huge a *ſpace* ſo infinite a *diſtance* between thoſe two, between GOD, and *duſt*; GOD and *hay*; GOD and *corruption*; as no coming of one at the other; *fileat omnis caro*, talk not of *fleſh*. Were it not a proud deſire, and full of preſumption, to wiſh things ſo remote to come together? To wiſh, that the Deity, in the *fleſh*, may be made *manifeſt*? Yet we ſee,

Cant. 8. 1.

wiſhed it was, by one in a place (*Cant.* 8.) in reaſonable expreſs terms: *O that thou wert as my brother, that ſucked the breaſts of my mother!* That is, O that I might be *manifeſt in the fleſh*. O that He might be! and ſo He was, not only *manifeſt* at all; (that is *great*:) but *manifeſt in the fleſh*; (that is greater.) For, if gold mixed, though it be with ſilver, is abaſed by it; what if it be mixed with the ruſt of Iron or droſs of Lead? This muſt needs be great, in it ſelf: But greater, with us: With us eſpecially, that make ſuch a doe at any, though never ſo little diſparagement; and that, if any, (though not much our inferiour) be ranked with us, take our ſelves mightily wronged. We cannot chooſe, but hold this *Myſtery* for *Great*: and ſay (with St. *Auguſtine*,) *Deus*: *quid glorioſius*? *Caro*: *quid vilius*? *Deus in carne*: *quid mirabilius*? GOD: what more glorious? *Fleſh*: what more baſe? Then, GOD *in the fleſh*: What more marvellous?

But, I ask further: *manifeſted in the fleſh*; what *fleſh*? Or, how *manifeſted*? In what *fleſh*? What, in the pride and beauty of our Nature? No: but in the moſt diſgraceful eſtate of it that might be. And, how *manifeſted*? *Ad gloriam*, for His credit or glory? No: but *ad ignominiam*, to His great contempt and ſhame. So to have been manifeſted, as in the *holy Mount*, (*His face as the Sun*, *His garments as lightning*, *between Moſes and Elias*, in all glory, and glorious manner:) This had not been ſo great an impeachment. Was that the manner? no: But how? In *clouts*, in a *ſtable*, in a *manger*. The GOD, whom the *heavens*, *and the heaven of heavens cannot containe*, in a little *Childs* fleſh not a ſpan long: and that fleſh of a Child not very well conditioned, as you may read in the 16 of *Ezekiel*.

Manifeſted *ad ignominiam*.

As a *Child*. Mat. 17. 2.

Eze. 16. 4, 5, &c

So, to day: but after, much worſe. To day in the *fleſh* of a poor *Babe* crying in the Cratch, *in medio animalium*: after in the rent and torn *fleſh* of a *condemned perſon*, hanging on the *Croſs*, *in medio latronum*, in the midſt of other manner perſons, than *Moſes* and *Elias*; That, men even *hide their faces* at Him; not, for the *brightneſs* of His *glory*, but for *ſorrow* and *ſhame*. Call you this *manifeſting*? Nay, well doth the *Apoſtle* call it, the *Veile of his fleſh*; as whereby He was rather obſcured, than any way *ſet forth*; yea, *eclipſed*, in all the darkeſt points of it. Verily, the *condition* of the *fleſh*, was more than the *fleſh* it ſelfe: and the *manner* of the *manifeſtation*, far more, than the *manifeſtation* it ſelf was. Both ſtill make the *Myſtery* greater and greater.

As a *condemned perſon*.

Heb. 10. 20.

The manner of this *Manifeſtation*.

And now, to weigh the word *manifeſted*, another while; becauſe, that may ſeem to be *terminus diminuens*, a qualified terme, rather abating than any way tending to make *great* the *Myſtery*; In that, a thing may be *manifeſted*, and not be that, for which it is manifeſted; be *manifeſted* for one thing, and be another. Would to GOD, we had not too plain examples of theſe, even in that we are about, in *godlineſs* it ſelf: That there were not, that manifeſted themſelves ἐν μορφώσει, in the *viſor*, or *maſk* of *godlineſs*, but be nothing leſs. Well, this, how or howſoever it may be with men, with GOD it is not: He is not like to us: And howſoever, not herein this. For firſt, it is not in the *ſhadow*, *ſhew*, or *ſhape* of *fleſh*: but, in very *fleſh* it ſelf. Then, it is not (ſaith the *Greek Scholiaſt*) Φανεὶς, but, Φανερωθεὶς, Φανθεὶς, which importeth but an *apparition*, tranſitory, for a ſeaſon, and then vaniſheth again; Φανερωθεὶς, a *manifeſtation*; ſuch, as is (ſay they) permanent, which paſſeth not, but laſteth for ever. And to put all out of queſtion, (that here is *nihil perſonatum*, but even *perſona*,) He that here is ſaid to be GOD *manifeſted in the fleſh*, is, in another place, ſaid to be *Verbum caro factum*, the *Word made fleſh*. So

2 Tim. 3 5.

John 1. 14.

manifeſted

manifested, that *made*: ſo taking our nature, as his, and it are grown into one *perſon*, never to be ſevered, or taken in ſunder any more. And in ſign thereof, that *fleſh* wherein he is *manifeſted*, (in the beginning of the *Verſe*; in the end of the *Verſe*,) in the very ſame *fleſh*, he is *received up into glory*; And in the ſame, ſhall appear again, at his ſecond *manifeſtation*.

And yet, to go further; I ſay, that this word [*manifeſted*] is ſo far from being *Terminus diminuens*, that it doth greatly ampliate and enlarge the *Myſtery* yet ſtill. To be, *manifeſted*; *Eſſe*, and *videri*; *Dici de*, and *eſſe in*, Are two things. And, as, in ſome caſes, it is more to *be*, than to be *manifeſted*; ſo, in ſome other, it is more to be *manifeſted*, than to *be*: And namely in this here. More, for GOD to be *manifeſted*, than to *be* in the *fleſh*. It is well known when a great high Perſon doth fall into low eſtate, he careth not ſo much for *being* ſo, as for *appearing* ſuch: *Manifeſt* him not, and you do him a pleaſure. More it is for Him, to be *made known*, than to *be*, that, He is. O it is naturally given us, to hide our abaſing, what we can. Our *miſery* muſt be kept in a *myſtery*, and that *myſtery* is not *manifeſted* in any wiſe. *Blow a Trumpet in Sion*, if any good come to us, But, whiſt, *let it not be heard in Gath, nor in Aſcalon*, if any evill fall upon us. Not ſo much as *Naomi* (we ſee;) but when ſhe was fallen into poverty, ſhe could not endure to be called by that name: No, her name was *Mara*; as if ſhe had been ſome other party: So loth ſhe was, to have her miſery made manifeſt. *Humility intrinſecal* is not ſo much: it is the *manifeſting* our *humility* that poſeth us. That *David* ſhould have been *humble* in *heart* before GOD and his *Arke*; that *Michael* could have born well enough: This was the grief; that *David* ſhould make it manifeſt, *uncover himſelf, wear an Ephod*, and thereby (as ſhe thought) mightily diſgrace, and make himſelf *vile in the eyes of his ſervants*. That was it, ſhe took ſo ill: Not, to *be*, ſo much; as, to be *manifeſt*: That ſame *manifeſting* marred all. And, why would *Nicodemus* come to CHRIST, but not by *Candle light*; but that to be ſeen manifeſtly to come, was (with him) a far greater matter, than to come. By all which it appeareth, that in caſe of abaſement, to *ſeem*, is more than to *be*; *dici de*, than *eſſe in*: And ſo (here) *noſci*, more than *naſci*. And I make no queſtion, but we may reckon theſe two, as two diſtinct degrees: ' *He abhorred not to become fleſh*: " *He abhorred not to have it manifeſtly known*. It was not done (this) *in a corner*, in an out-corner of *Galilee*; but, in the *City of David*. His poor *clouts manifeſted*, by a *Star*: His *ſhameful death* publiſhed by a great *Eclipſe*: Yea, that it might be *manifeſt* indeed, (as it followeth after in the *Verſe*) he would have it *preached over all the world*.

1 Sam. 1. 20. Ruth. 1. 20. 2 Sam. 6. 20. Joh. 19. 39. Acts 6. 26. Luk. 2 4.

But, when we have done and ſaid all that ever we can, if we had all *Myſteries*, and no *love*, the *Apoſtle* tells us, it is nothing. We can have no *Myſtery*, except *Love* be *manifeſt*. So is it. Two ſeveral times doth the *Apoſtle* tell us. ' (*Tit. II.*) *apparuit gratia*: " (*Tit. III.*) *apparuit Amor erga homines*: At the opening of this *myſtery*, there appeared the ' *Grace of God*, and the " *Love of God* toward *mankind*. *Velatio Deitatis, revelatio charitatis*: As *manifeſt* as GOD was *in the fleſh*, ſo *manifeſt* was his *love* unto *fleſh*. And then, becauſe *great love*, a *great myſtery*, *Dilexit* goeth never alone, but with *Sic*; (ſo, CHRIST:) *Ecce quantam charitatem*; (ſo, St. *John*.) Sure, how *great* and *apparent Humility*, ſo *great* and *apparent love*. And his *humility* was too apparent. So, we have GOD *manifeſted in the fleſh*, *Deus charitas*: for, if ever he were *Love*, or ſhewed it; in this, he was it, and ſhewed it both. GOD, (that is *Love*,) was *manifeſted in the fleſh*.

1 Cor. 13. 1. Tit. 2. 11. 3. 4. John 3. 16. 1 John 3. 1. 1 John 4. 8.

To make an end, one queſtion more. To what end? *Cui bono?* Who is the better for all this? GOD, that is *manifeſted*; or the *fleſh*, wherein he is *manifeſted*? Not GOD: To him, there groweth nothing out of this *manifeſtation*. It is for the good of the *fleſh*, that GOD was *manifeſted in the fleſh*. 1. For the *good preſent*: for, we let go that of the *Pſalmiſt*, now, [*Thou that heareſt the prayer, to thee ſhall all fleſh come*;] and much better and more properly ſay; Thou that *art manifeſt in the fleſh, to Thee ſhall all fleſh come: With boldneſs entring into the holy place, by the new and living way prepared for us, through the veile, that is, his fleſh*. 2. And, for the *good to come*; For we are put in hope, that the end of this *manifeſting God in the fleſh*, will be the *manifeſting* of the *fleſh* in *him*, even as he is: And, that which is the end of the verſe, be the end of all, *The receiving us up into his glory*. To this haven ariveth this *Myſtery*, of the *Manifeſtation* of it.

The *End* of this *manifeſtation*. Pſal. 65. 2. Heb. 10, 19, 20

III. How this *myſtery* concerneth us.

The end of this Second part is but the beginning of the third. For, hearing that it is ſo *great*, and of ſo *great* avail riſing by it, that it is *quæſtus multo uberrimus*, a trade ſo beneficial; it makes us ſeek, how to incorporate our ſelves (as in the " III. of the *Epheſians* he ſpeaketh;) how to have our part and *fellowſhip*, in this *Trade*, or *Myſtery*. And that may we do (ſaith he, in the ſame place) * *ſi operetur in nobis*, (that is) if it prove to us, as it is in it ſelf, a *Myſtery*. I know, it were a thing very eaſie, for a *ſpeculative Divine*, to lead you along, and let you ſee, that this *Myſtery* is the *Subſtance* of all the *Ceremonies*, and the *fulfilling* of all *Prophecies*: That all *Moſes veiles*, and all the *Prophets viſions*, are recapitulate in it. But it is a point of *ſpeculation*; We hear thoſe points too often, and love them too well: Points of *practice* are leſs pleaſing, but more profitable for us; namely, how we may get into the *partnerſhip of this Myſtery*.

1 By the *Operation* of it in us. * Eph. 3. 6, 9. * Eph. 3. 7.

There is this difference, between a *Ceremony* and a *Myſtery*: A *Ceremony* repreſents and *ſignifies*, but, *works* nothing: A *Myſtery* doth both. Beſides that it *ſignifieth*, it hath his *operation*; and, *work* it doth; elſe, *Myſtery* is it none. You may ſee it, by the *Myſtery of iniquity*; That doth *operari*; was at *work* in the *Apoſtles* time; and it is no way to be admitted, but that the *Myſtery of godlineſs* ſhould have like *operative force*.

2 Theſ. 2. 7.

If you ask, what it is, to *work*? It is to do, as all other Agents; *Ut aſſimulet ſibi paſſum*, to make that, it works on, like it ſelf; to bring forth in it the very ſame quality. This, the rather, for that, this day being a *Birth* day, and the *Myſtery* of it, a *Birth*, or generation; in that, (we know) the natural

and most proper work is, *Sui simile procreare*, to beget and bring forth the very like to it self. And what should the *Mystery of godliness* beget in us, but *godliness*? What, the *Mystery of Godliness* (in this *Chapter*,) but the *Exercise of godliness* (in the next?) To shew, we must make St. *Basil's* Ἀσκητὸν of it: For, his Ἀσκητὸν, and St. *Paul's* Γυμνάσιον, I take to be all one.

Verse 7.

Within; the *Mystery*. 2 Pet. 3. 11. Jam. 1. 27.

First, *Within*, (after the manner of a *Mystery*,) by entring into our selves, and saying (with S. *Peter*) *Seeing then*, GOD *hath dealt so with us, what manner of persons ought we to be, in all holy conversation and godliness*? How ought we to esteem him, that so esteemed us? How to esteem our selves, whom he hath so esteemed? How, without soil, or *spot*, to *keep* that *flesh*, wherein GOD *hath manifested himself*, that nothing come from it but such as may become that *flesh*, which is now all one with the *flesh* of the SON of GOD.

Without; the *manifestation*. Gal. 5. 19. Jam. 2. 18. 2 Cor. 4. 10, 11

Provided, that it be not all *Within*: For, we deal not with a *Mystery* alone, but with a *Manifestation* too. That therefore our *godliness* be not only *mystical*, but *manifest*, as GOD was. As the *Mystery*, so the *Godliness* of it; *Great*, and conspicuous both. For, that is the complaint; that, in our *godliness*, now adaies, we go very *mystically* to work indeed; we keep it under a *veil*; and *nothing manifest*, but *opera Carnis*. Which maketh St. *James* cry, *Ostende mihi, shew it me*: and St. *Paul* tells us, that the life of JESUS must not only be had in our *spirit*, but *manifest* in our *flesh*. For, *Godliness* is not only *Faith*, which referreth to the *Mystery* (as we have it directly, at the IX. *Verse*, the *Mystery of Faith*:) But, it is *Love* too; which referreth to the *Manifestation*. For, *in hoc cognoscimus* (saith St. *John*,) *By this, we know*, our selves; and, *in hoc cognoscent omnes* (saith CHRIST,) *By this shall all men know*, that we are *His*. And, if *Faith* work by *Love*, the *Mystery* will be so *manifest* in us, as we shall need no *prospective glasses*, or other *optick* instruments, to make it visible; all men shall take notice of it.

1 John 3. 14. 4. 13. John. 13. 35.

By the *Initiation* of us into it.

1 Cor 4. 1.

And yet remaineth there one point; than which, there is not one more peculiar to a *Mystery*. That which the Apostle (*Heb.* 10. 20.) calleth *Initiating*: whereby we grow into the *fellowship* of this, and what *Mysteries* soever. For, this we are to understand, that *Mysteries* go not all, by hearing; no, they be *dispensed also*: And men are to *esteem of us* (saith he) *not only*, as of *the Unfolders, but, as of the Stewards* (or *Dispensers*) *of the mysteries of* GOD. *Operari Mysteriis*, is a phrase well known to the very *Heathen* themselves: That *Mysteries*, as they *work*, so they are to be *wrought*. That they are to be handled, and that our hands are to be clean washed, yere we offer to touch them.

By which, I understand the *Mystery* of *godliness*, or *Exercise of godliness* (call it whether ye will,) which we call the *Sacrament*: *the Greek* hath no other word for it, but Μυστήριον:) whereby the *Church* offereth to *initiate* us into the *fellowship* of this daies *Mystery*. Nothing forteth better than these two *Mysteries* one with the other; the *Dispensation* of a *Mystery*, with the *Mystery of Dispensation*. It doth manifestly represent; it doth mystically impart what it representeth. There is in it, even by the very institution, both a *Manifestation*, and that visibly to set before us this *flesh*; and a mystical *Communication*, to infeoffe us in it, or make us partakers of it. For the *Elements*: What can be more properly fit, to represent unto us the union with our *Nature*, than things that do unite themselves to our Nature? And, if we be to dispense the *Mysteries* in due season; what season more due than that His *flesh* and *blood* be set before us, that time, that He was *manifest in flesh and blood* for us. Thus we shall be initiate.

Apoc. 10. 7.

You look to hear of a *Consummation* of it too; and consummate it shall be, but not yet: not till the daies of the voice of the *Seventh Angel*. Then shall the *Mystery* of GOD be finished. So we find it directly, but not before. When, He that was, this day *manifested in the flesh*, shall *manifest*, to the *flesh*, the *fulness* of this *Mystery*, His eternity, glory, and bliss. So, still it remaineth a *mystery* in part; a part thereof there still remaineth behind, to be *manifested*. What He is, appeareth; what we shall be, doth not yet appear; but shall, at the *second appearing*. Two *veiles* we read of: 1 The *veile* of His *flesh*, (*Heb.* 10. 20.) 2 And the *veile* where our *hope* hath cast *anchor*, even *within the veile*, meaning heaven it self. The first is rent; these *mysteries* are remembrances of it. The second also shall be, as we also with it; and as he, (in the end of the *Verse*) so we, with Him, in the end, shall be *received up into glory*. To the *consummation* of which great *Mystery*, even that Great *Manifestation*, He vouchsafe to bring us all, that was, this day, for us all, *manifested in the flesh, Jesus Christ the Righteous*, &c.

1 John 2. 2.

A SERMON

A SERMON PREACHED

Before the

Kings Majesty

At WHITE-HALL, on *Munday* the xxv. of *Decem.* *Anno Domini*, MDCIX. being *CHRISTMAS* Day.

GAL. Chap. III. Ver. IV, V.

When the fulneſs of time was come, God ſent His Son, made of a woman, made under the Law. That He might redeem them that were under the Law, that we might receive the Adoption of Sons.

IF, *when* the *fulneſs of time cometh*, *God ſent His Son*: then, when *God ſent His Son*, *is the fulneſs of time come*. And at this day, *God ſent His Son*. This day therefore (ſo oft as by the revolution of the year it cometh about) is to us a yearly repreſentation of *the fulneſs of time*. So it is: and a ſpecial honour it is to the *Feaſt*, that ſo it is. And we our ſelves ſeem ſo to eſteem of it. For we allow for every *month* a *day*, (look how many *months*, ſo many *daies*,) to this *Feaſt*, as if it were, and we ſo thought it to be, the *full* recapitulation of the whole year.

This honour it hath, from *Chriſt*, who is the *ſubſtance* of this, and all other *Solemnities*. Peculiarly, *à Chriſti miſſa*, from *Chriſts ſending*. (For, they that read the ancient Writers of the *Latine* Church (*Tertullian*, and *Cyprian*) know, that *Miſſa*, and *Miſſio*, and *Remiſſa*, and *Remiſſio*, with them, are taken for one. So that, *Chriſti miſſa*, is the *ſending of Chriſt*.) And when then hath this Text place ſo fit, as Now? Or what time ſo ſeaſonable to intreat of it, as This? Of *the ſending of his Son*; as *when God ſent his Son*: Of *the fulneſs of time*; as, on the yearly return and memorial of it.

To intreat of it then. The Heads are two: 1. Of *the fulneſs of time*. 2. And of that, wherewith it is *filled*. 1. *Times fulneſs*, in theſe, *When the fulneſs of time came*. 2. *Times filling*, in the reſt, GOD *ſent His Son, made of a woman, made under the Law*, &c. *The Diviſion*

In the former, (*Quando venit plenitudo temporis*,) there be four Points: 1. *Plenitudo temporis*: That, *time* hath a *fulneſs*; or, that there is *a fulneſs* of *time*. 2. *Venit plenitudo*: That that *fulneſs cometh*, by ſteps and degrees; not all at once. 3. *Quando venit*: That, it hath a *Quando*, (that is,) there is a time, when *time* thus *cometh* to this *fulneſs*. 4. And when that *When* is? And that is, *When God ſent His Son*. And ſo paſs we over to the other part, in the ſame Verſe, *Miſit* DEUS; GOD *ſent His Son*. I.

For the other part (touching *the filling of time*.) There be *Texts*, the right way to conſider of them, is to take them in pieces. And this is of that kind. And if we take it in ſunder, we ſhall ſee, as it is of *fulneſs*, ſo a kind of *fulneſs* there is in it: every word, more *full* than other: every word, a ſtep in it, whereby it riſeth ſtill higher, till by *ſeven* ſeveral degrees it cometh to the top, and ſo the meaſure is *full*. 1. GOD *ſent*, the firſt. 2. *Sent his Son*, the ſecond. 3. *His Son made*, the third. 4. And that *twice* made, *Made of a woman*, the fourth. 5. *Made under the Law*, the fifth; every one *fuller* than other, ſtill. II.

And all this, for ſome *Perſons*, and ſome *Purpoſe*; The Perſons, *Ut nos*, that *we*. The purpoſe, *Reciperemus*, *that we might receive*. Nay, (if you mark it) there be two *Ut's*, [1] *Utille*, [2] *Ut nos*, that *He might*, and, that *We might*. *He* might *redeem*; and *We* might *receive*: that is, *He*, pay for it, and, *We* reap the benefit. 6. A double benefit; of [1] *Redemption* (firſt) from the ſtate of perſons caſt and condemned, *under the Law*, which is the ſixth. 7. And then, of [2] *Tranſlation* into the ſtate *of adopted children* of God, (which is the ſeventh, and the very *filling* up of the meaſure.

III. All which, we may reduce to a double *fulneſs*. *Gods*, as much as *He can* ſend. *Ours*, as much as we can deſire. GODS, in the five firſt. 1. God *ſent*. 2. *Sent his Son*. 3. *His Son made*. 4. *Made of a Woman*. 5. *Made under the Law*. And *Ours* in the two latter; 6. *We are redeemed*, the ſixth. 7. *We receive adoption*, the ſeventh.

In that of Gods, every point is *full*. The thing ſent, *full*. The *ſending*, and the *manner* of ſending, *full*. The *making*, and the two *manners* of making, ' *Of a woman*, and ' *under the Law*, both *full*. And *our fulneſs* in the two latter, (the *effects* of theſe two *Acts*; or *makings*, ' *of a woman*, ' *under the Law*,) *Redemption* and *Adoption*, which make up all. That when we were *ſtrangers* from the *Adoption*; and not that only, but lay *under the Law*, as men whom ſentence had paſſed on: From this latter, we are *redeemed*, (He *under the Law*, that we *from under the Law*,) That, (being ſo *redeemed*) we might further *receive the adoption of children*, (and as He *the Son of man*: ſo we might be made *the Sons of God*.) Which two are as much as we can wiſh. And this is *Our fulneſs*.

IV. And to theſe; I will crave leave to add another *fulneſs* of *Ours*, riſing out of theſe, and to make a *motion* for it. That, as it is the time, when *we* from GOD, *receive* the *fulneſs* of His *Bounty*: ſo it might be the time alſo, when *He* from us, may likewiſe *receive* the *fulneſs* of our *Duty*. The time of *His Bountifulneſs*, and the time, of our *Thankfulneſs*: that it may be *Plenitudo temporis, quà ad illum, quà ad nos*; downward and upward; from *Him* to *us*, and from *us* to *Him* again: and ſo be, both waies, *The fulneſs of time*.

Quando venit plenitudo temporis.

1. *Plenitudo temporis.* Sap. 11. 17. Eph. 4. 13. FIrſt, there is a *fulneſs* in time. The *Terme*, [*Fulneſs*,] carrieth our conceit to *Meaſure*, ſtreight, from whence it is borrowed: which is then ſaid to be *full*, when it hath as much as it can hold. Now, *God hath made all things in Meaſure*: and if all things, then *Time*. Yea, *Time* it ſelf is by the *Apoſtle* called, *Menſura temporis*, the Meaſure of Time. As then, all other *Meaſures* have theirs; ſo the *meaſure of time* alſo hath *his fulneſs*, when it receiveth ſo much, as the capacity will contain no more. So, *time* is a *meaſure*: it hath a *capacity*: that hath a *fulneſs*. That, there is ſuch a thing as *the fulneſs of time*.

2. *Venit plenitudo* *Alcuin.* But, nothing is *full* at firſt: no more is *time* by and by. *Venit plenitudo*, it cometh, not at once, or ſtraightwaies, but by ſteps and paces, nearer and nearer: *Fils*, firſt a quarter, and then half, till at laſt it come to the brim. And *degrees* there be, by which it cometh. *Ecce palmares poſuiſti dies meos*, (*Pſal.* 39. 6.) From which word [*palmares*] it is an obſervation of one of the *Fathers*, a man may read his *time*: In his own *hand*, viſibly, there is an aſcent, the fingers riſe ſtill, till they come to the top of the middle finger; and when they be come thither, down again by like deſcent, till they come to the little, which is the loweſt of all. So is it in our *time*. It riſeth ſtill *by degrees*, till we come to the *full* pitch of our Age, and then declineth again, till we grow to the lower end of our *daies*. But howſoever it may be (as it oft fals out) the deſcent is ſudden, we go down headlong without degrees, go away in a moment; yet ever this holdeth; to our *fulneſs* we come not but *by degrees*.

3. *Quando venit.* *a* John 7. 6. *b* Joh. 12. 23. Now thirdly, this *coming* hath a *Quando venit*, a *time*, when it *cometh* thither. As a time there is a great while, when we may ſay, (*a*) *Nondum venit hora*, the time is not yet come, while the *meaſure* is yet but in *filling*: So at the laſt, a time too, that we may ſay, (*b*) *Venit hora*, the time is now *come*, when the *meaſure* is *full*: that is, a *time* there is, when *time cometh to the full*. As in the *day*, when the *Sun* cometh to the *Meridian Line*: in the *month*, when it cometh to the point of *oppoſition* with the *Moon*: in the *year*, when to the *Solſtice*: In *man*, when he cometh to his *full* years: for that is the *fulneſs of time* the *Apoſtle* alledgeth in three verſes before.

And when is that *When*, that *time* thus *cometh* to his *fulneſs*? *Quando miſit Deus*, when GOD ſends it: for *time* receives his *filling* from GOD. Of it ſelf, *time* is but an *empty meaſure*, hath nothing in it: *Many* daies and months run over our heads, *Dies inanes*, (ſaith the *Pſalmiſt*:) *Menſes vacui*, (ſaith *Job*:) *Empty daies*, *Pſal.* 78. *Ver.* 33. *Void months*, without any thing to fill them, *Job* 7. *ver.* 3.

4. *Quando.* That which *filleth time*, is ſome memorable thing of *Gods* powring into it, or (as it is in the Text) of *His ſending*, to *fill* it withal. *Miſit Deus* is it: and ſo cometh time to be more or leſs *full*; thereafter as that is, which *God ſends* to *fill* it.

Now, many memorably *miſſions* did *God* make before this here; whereby in ſome meaſure, He *filled* up certain times of the year under *Moſes*, and the *Prophets*: all which may well be termed, *The implements of time*.

But for all them, the *meaſure* was not yet *full*: *filled* perhaps to a certain *degree*, but not full to the *brim*: *full* it was not (ſeeing it might be ſtill *fuller*) till *God ſent* That, than which a more *full* could not be *ſent*.

And, That *He* ſent, when *He ſent His Son*, a *fuller* than whom *He* could not *ſend*, nor *time* could not *receive*. Therefore, with the *ſending Him*, when that was, *Time* was at the top, that was the *Quando venit*, then it was, *plenitudo temporis*, indeed.

1. Col. 1. 9. John 3. 34. John 1. 14. John 1. 16. And, well might that *time* be called the *fulneſs of time*. For when *He* was ſent into the world, in whom *the fulneſs of the Godhead dwelt bodily*: in whom *the Spirit was not by meaſure*: in whom was *the fulneſs of grace and truth*: of *whoſe fulneſs we all receive*: when He was ſent, that was thus *full*, then was *time* at the *full*.

2. And well alſo might it be called *the fulneſs of time*, in another regard. For till then, all was but in *promiſe*, in *ſhadows*, and *figures*, and *propheſies* only, which *fill* not, God knows. But when the *Performance* of thoſe *promiſes*, the body of thoſe *ſhadows*, the *ſubſtance* of thoſe *figures*, the *fulfilling*, or *filling full* of all thoſe *propheſies* came, then *came the fulneſs of time*, truly ſo called. Till then it *came* not: then it *came*.

3. And, well might it be called *the fulneſs of time*, in a *third* reſpect. For then the Heir, (that is, the

World)

World)was come to his *full age:* and ſo that the fitteſt *time* for Him to be *ſent*. For to that, compareth the Apoſtle their eſtate then; that the former times under *Moſes* and the Prophets were as the Non-age of the world; *ſub Pædagogo*, in the third *Chapter*, *Verſ.* 24. ὑπὸ παιδαγωγὸν, as their *A.B.C.* or rudiments, (as in the very laſt words before theſe.)Their eſtate then,as of *Children* in their minority, *little differing from ſervants*. For all this while, *nondum venit*, the *fulneſs* of *time* was not yet *come*. But a *time* there was, as for *man*, ſo for *mankind* to come to his *full* years: that *time came* with *Chriſts coming*, and *Chriſts coming* with it,and never till then was *the fulneſs of time*; but then it was.

And let this be enough for this point; more there is not in the *Text*. But if any ſhall farther ask, why then,at that age of the World,the World was at his *full age*, juſt then,and neither ſooner nor latter? I know many heads have been full of devices,to ſatisfie mens curioſity in that point.But I hold it ſafeſt to reſt with the Apoſtle (in the ſecond verſe)on GODS προθεσμία. Let that content us. Then was the time,for that was *Tempus præfinitum à Patre*, the time appointed of the Father. For, even among men,though (the *Father* being dead)the Law ſetteth a time, for the *Son* to come to His heritage: yet the *Father* living, no time can be prefixed, but only when it liketh Him to appoint; and the *Father* here liveth; and therefore let this προθεσμία ſtay us. *The times and ſeaſons He hath put in His own power. It is not for us to know them.* This is for us to know,that with His appointment, we muſt come to a full point.So doth the *Apoſtle*,and ſo let us, and not buſie our ſelves much with it,*time* is but the *meaſure* or caſk,that wherewith it is *filled*,doth more concern us.To that therefore let us come. Act. 1. 7.

The *degrees* are ſeven(as I ſaid.)To take them as they riſe.*Miſit Deus*,*God ſent*.That ſtandeth firſt; and at it,let our firſt ſtay be. That will fall out to make the *firſt* degree. For,even this, that GOD *ſent* at all,*Ipſum mittere Dei*,this very *ſending* it ſelf,is a degree. It is ſo; and ſo we would reckon of it,if we knew the *Sender*,and who *He is*; the *Majeſty* of His preſence how great it is, and how glorious, how far ſurpaſſing all we can ſee on earth. 2. God *ſent*. 1.

For *Him*,for ſuch an one as *He*, to condeſcend, but to *ſend*; is ſure a degree. For enough it had been,and more than enough for *Him*,to be *ſent to*; and not to *ſend Himſelf*. To have ſit ſtill, and been content,that we might *ſend* to *Him*,and have our meſſage and petition admitted,and not He *ſend* to us. That had been as much as we could look for,and well,if we might have been vouchſafed but that.But it was He that *ſent*: not *we* to Him firſt,nay,not *we* to Him at all,but He *to us*.

He to *us*? And what were *we*,that He to *us*? *Us*, (as elſewhere He termeth us) *meer Aliens from Him*,and *His houſhold*: Not that only,but *us*,in caſe of men, whom the Law had paſſed upon (ſo is our eſtate deſcribed in the end of the Text.) For Him,to *ſend to us*,ſo *great* as He,to ſuch as *we*; to think *us*, *tanti*,ſo much worth,as to make any *miſſion*,or motion,or to diſpence any about *us*; This may well be the firſt. Be it then ſo; that *to us*,or *for us*,or *concerning us*, GOD would trouble *Himſelf* to make any *ſending*: A *fulneſs* there is in this. *Full* He was,a *fulneſs* there was in Him,(even the *fulneſs of compaſſion* in His bowels over our eſtate) elſe ſuch a *Sender* would never once have *ſent*. Eph. 2. 12.

GOD *ſent*,*Sent*,and *ſent His Son*: That,(I make no queſtion,) will bear a *ſecond*. *Others* He might have ſent; and *whoſoever* it had been He had ſent, it might well have ſerved our turns. If ſent by the hand of any His *Servants*,any *Patriarch*,*Prophet*,any *ordinary meſſenger*,it had been enough. So,hitherto had been His *ſending*, So,and no otherwiſe,ever till now. 2. *His Son*.

Then if to *ſend* by *any* may ſeem ſufficient; to *ſend* His SON,muſt needs ſeem *full*. For ever the more excellent the *Perſon ſent*,the more honourable the *ſending*: the *greater* He,the *fuller* it.Now,*greater* there is not than His *Son*,His *firſt*,His *only begotten Son*,in *whom the fulneſs of the Godhead dwelt*; In ſending Him,He ſent the greateſt,the beſt, the *fulleſt* thing He had. Col. 2. 9.

To heap the *meaſure* up yet more, with the *cauſe* of His *ſending*, in the word ἐξαπέστειλε It was *voluntary*.He ſent Him not for need: but for meer love to us,and nothing elſe.There was no *abſolute neceſſity* that He ſhould have ſent Him. He might have done what He intended, by the means and miniſtry of ſome beſides. GOD could have enabled a *Creature*; a *Creature* enabled by GOD, *and the power of His might*,could ſoon have *trod down Sathan under our feet*. But if it had been any *other* He had ſent, His love and regard to us had not ſhewed ſo *full*. It had been, *Oſtendit Deus charitatem*, but not, *Ecce quantam charitatem oſtendit Deus*.Whomſoever He had ſent beſides,His love had not been *full*: at leaſt, not ſo *full* as it ſhould have been,if he had ſent his *Son*.That therefore it might be *full*,and ſo appear to us for full,*Miſit Deus filium ſuum*. Enough it was,in compaſſion of our eſtate,to have relieved us by any: Men that are in need to be relieved, care not who they be that do it. Enough then for *compaſſion*: but not enough to manifeſt the *fulneſs* of His love,unleſs to relieve us,*He ſent His own Son*. 1 Joh. 3. 1.

This is *full* one would think: Yet,the *manner* of his *ſending* him,is *fuller ſtill*, *Miſit filium*; *Filium factum*.Sent his *Son*; His *Son made*.Sent him,and ſent him *made*: This is a third,For if he would have ſent him,he ſhould not have ſent him *made*: but as he was, *neither made nor created*, but like himſelf in his own eſtate,as was meet for the *Son of God*,to be ſent. To *make him* any thing,is to *mar him*,be it what it will be.To *ſend him made*,is to *ſend him marred*,and no better. Therefore I make no doubt, *Chriſts ſending* is one degree,*his making* is another: So to *ſend*,as withall *to make*,are two diſtinct meaſures of this *filling*. As he is,he is a *Maker*,a *Creator*: If GOD *make him* any thing,He muſt be a thing *made*,a *Creature*; and that is a great diſparagement. So that, howſoever the *time* is the *fuller*, for this; He is the *emptier*: πλήρωμα χρόνου, κένωσις Χριστοῦ, the fulneſs of time, is his emptineſs; the exalting of that, his abaſing: And this very *Exinanivit ſeipſum*, emptying himſelf, for our ſake, is a preſſing down the *meaſure*: and ſo,even by that,ſtill the *meaſure* is more *full*. 3. *Made*. Phil. 2. 7.

Yea,the very *manner* of this *making*,hath his increaſe too,addeth to it ſtill. In the word χρώμενον: which is not every *making*, but *making it his Nature*. To have *made* Him a body, and taken it upon him

Him for a time, till He had performed His Embassage, and then laid it off again, that had been much: But so to be *made*, as once *made*, and ever *made*; so to take it, as never lay it off more, but continue so still γεγόνω, it to *become His very Nature*; so to be *made*, is to *make* the *union full*. And to make the *union with us full*, He was content, not to be *sent* alone, but to be *made*; and that γενόμενον, to be *made so*, as never *unmade* more. Our *Manhood* becoming His *Nature*, no less than the *Godhead* it self. This is *Filium Factum* indeed.

Made, and twice *made*, (for so it is in the Verse) 'Factum ex, and 'Factum sub; *made of*, and *made under*: *Of a Woman, under the Law*. So, two *makings* there be; either of them, of it self, a *filling* to the *measure*, but both of them maketh it perfectly full.

4. Made *of a woman.* John 1.14. Heb.2.10. Psal.144 3.

Made first *of a woman*: that, I take clearly to be *one*. For, if *He*, if the *Son of God* must be *made a Creature*: it were meet he should be *made* the best *Creature* of all. And if *made* of any thing, (if any one thing better than another) of that: *made* some glorious *Spirit*, some of the orders of the *Angels*. Nay, *made*, but *made* no Spirit; *Verbum caro factum est*, the Word became *flesh*: *made*, but *made* no *Angel*; *Nusquam Angelos*, he in no wise took *Angels* nature upon him.

But *made man*. First, I will ask with *David*, *Domine, quid est homo?* Lord, what is man? And then, tell you his answer: *Homo quasi res nihili*, Man is like a thing of nought. And this he was *made*, this he became, *made man, made of a woman*: *did not abhor the Virgins womb*, (as we sing daily, to the high praise of the *fulness of his humility*, to which His love brought Him for our sakes.) For, *whatsoever* else He had been *made*, it would have done us no good. In this then was the *fulness* of His Love, as before of His *Fathers*, that He would be *made*, and was *made*, not *what* was *fittest* for *Him*, but *what* was *best* for *us*: not, *what* was most for *His glory*, but *what* was most for our *benefit* and behoof.

Made of a woman. For, *Man* He might have been *made*, and yet have had a body framed for Him in *Heaven*, and not *made of a Woman*. But when He saith, *Factum ex muliere*, it is evident, He passed not *thorow her, as water thorow a Conduit Pipe*, (as fondly dreameth the Anabaptist.) *Made* of, *Factum ex*: *Ex dicit materiam*. Made of her; She ministred the matter, *Flesh of her flesh*. *Semen mulieris*, the seed; and *Semen intimum substantiæ*, that is, the principal and very inward chief part of the *substance*. Made of that, made of her very *substance*.

Gen.3.15.

And so have we here now in one, both twain *His Nature*. *God sent His Son*, there His *Divine*: *Made of a woman*, here His *humane Nature*. That, *from the bosome of His Father*, before all worlds; this from the *womb of his mother*, in the world. So that, as from *eternity*, GOD His *Father* might say that verse of the Psalm, *Filius meus es tu, hodie genui te*, Thou art my Son, this day have I begotten thee: So, in *the fulness of time*, might the *Virgin his mother*, no less truly, *Filius meus es tu, hodie peperi te*, Thou art my Son, this day have I brought thee into the world.

Psal.2.7.

And here now, at this word, *made of a woman*, He beginneth to concern us somewhat. There groweth an alliance between us: For, *we also are made of a woman*. And our hope is, as, He will not be confounded, to be counted *inter natos mulierum*; no more will He be, (saith the Apostle) to say, *in medio fratrum*; to acknowledge us his *Brethren*. And so by this *time* he groweth somewhat *near us*.

Heb.1.11. Rom.8.19.

5. Made *under the Law.*

This now is *full* for the union with our nature, *to be made of a woman*. But so to be *made of a woman*, without he be also *made under the Law*, is not near enough yet. For, if He be out of the compass of the *Law*, that the *Law* cannot take hold of Him, *Factum ex muliere* will do us small pleasure. And He was so born, *so made of a woman*; as the verity of His conception, is in this *factum ex muliere*: So the purity is in this, that it is but *ex muliere*, and no more; of the *Virgin* alone, by the power of the *Holy Ghost*, without mixture of fleshly generation. By vertue whereof, no original soil was in Him. *Just* born He was, and *Justo non est lex posita*, no law for the just, no law could touch Him. And so we, never the better, for *factum ex muliere*.

1 Tim.1.9.

For if one be in debt and danger of the *Law*, to have a *Brother*, of the same bloud, *made of the same woman*; both (as we say) *lying in one belly*, will little avail him, except he will also come *under the Law*, that is, become his Surety, and undertake for him. And such was our estate. As Debtors we were, by vertue of *Chirographum contra nos*, the *hand-writing* that was against us. Which was our *Bond*, and we had forfeited it, And so, *factus ex muliere*, to us, without *factus sub lege*, would have been to small purpose.

Col.2.14.

No remedy therefore, He must be new *made*; *made* again once more. And so He was, cast in a new mould; and at his second *making*, *made under the Law*; under which if he had not been made, we had been marred; even quite undone for ever, if this had not been done for us too. Therefore, he became bound for us also, entred bond anew, took on him, not only our *Nature*, but our *Debt*; *our Nature*, and *Condition* both. *Nature*, as men; *Condition*, as sinful men; expressed in the words following, [*Them that were under the Law*:] for that was our *Condition*. There had indeed been no capacity in him, to do this, if the former had not gone before, *factum ex muliere*; if he had not been, as we, *made of a Woman*: But the former was for this; *Made of a Woman* he was, that he might be *made under the Law*: being *ex muliere*, he might then become *sub Lege*, which before he could not, but then he might, and did: And so this still is the *fuller*.

Gal.5.3.

And when did he this? When was *He made under the Law*? Even then, when he was *circumcised*. For this doth S. *Paul* testifie, in the third of the next *Chap. Behold, I Paul testifie unto you, whosoever is circumcised, Factus est debitor, universæ Legis*, He becomes a debtor to the whole Law. At his *Circumcision* then, he entred *Bond* anew with us; and in sign that so he did, he shed then a few drops of his bloud, whereby he signed the *Bond* (as it were) and gave those few drops then, *tanquam arrham universi sanguinis effundendi*, as a pledge or earnest, that *when the fulness of time came*, he would be ready to shed all the rest; as he did. For I would not have you mistake, though we speak of this, [*sub Lege*] being under the Law, in the

the terms of a *Debt ſometimes*: yet the truth is, this *debt* of ours was no *money debt*; we were not *ſub lege pecuniariâ*, but *Capituli*: and the *debt* of a *Capital Law* is *Death*: and under that, under *Death* He went, and that the worſt *death* Law had to inflict, even the *death of the Croſs*, the moſt bitter, reproachful, curſed death of the *Croſs*. So that upon the matter, *factus ſub lege*, and *factus in Cruce*, come both to one; one amounts to as much as the other. Well, this he did undertake for us at his *Circumciſion*: and therefore then, and not till then, he had his name given him, the Name of *Jeſus a Saviour*. For then took he on him the *Obligation* to ſave us. And look what then at his *Circumciſion* he undertook, at his *Paſſion* he paid even to the full: and having paid it, *delevit Chirographum*, cancelled the ſentence of the Law, that till then was of record, and ſtood in full force againſt us. Luk. 2. 21. Col. 2. 14.

Howbeit, all this was but one part of the Law; but he was *made ſub lege univerſa*, under the whole Law; and that not by his *death* only, but by his *life* too. The one half of the Law, (that is, the *Directive* part,) he was *made under* that, and ſatisfied it, by the *Innocency* of his *Life*, without breaking ſo much as one jot or tittle of the Law: and ſo anſwered that part (as it might be the *Principal*.) The other half of the Law, which is the *Penalty*: he was under that part alſo, and ſatisfied it, by *ſuffering* a wrongful *death*, no way deſerved, or due by him; and ſo anſwered that (as it might be the *forfeiture*.) So he was *made under both, under the whole Law*. Satisfying the *Principal*, there was no reaſon he ſhould be liable to the *forfeiture* and *penalty*: yet, *under that* He was alſo. And all, that the whole *Law* might be ſatisfied fully, by His being under both parts; and ſo no part of it light upon us.

Theſe two then, (*Made of a Woman*, *made under the Law*,) ye ſee, are two ſeveral *makings*, and both very requiſite. Therefore, either hath a ſeveral *Feaſt*, they divide this *Solemnity* between them: *ſix daies* apiece, to either; as the ſeveral moities of this *fulneſs of time*. This day, *Verbum caro factum*, the Word made fleſh: that day, *Him that knew no ſin*, *He made ſin*, (that is) made him undertake to be handled as a *ſinner*, to be *under the Law*, and to endure what the Law could lay upon him. And ſo now, the thing ſent is *full*: and *fully ſent*, becauſe *made*: and *fully made*, becauſe *made once* and *twice* over: fully made *ours*, becauſe fully *united* to us. *Made of a Woman* as well as we: *Made under the Law* as deep as we: both *ex muliere*, and *ſub Lege*. So of our nature (*of a woman*,) that of our condition alſo (*under the Law*.) So, fully united to us in *nature*, and *condition* both. John 1. 14. 2 Cor 5. 21.

And ſo we are come to the *full Meaſure* of his *ſending*. And, that we are come to the full, ye ſhall plainly ſee, by the *overflowing*, by that which we receive from this *fulneſs*; which is the latter part of the verſe, and is our *fulneſs*, even the *fulneſs* of all that we can deſire. For, if we come now to aſk, for whom is all this ado, this *ſending*, this *making*, over and over again It is *for us*. So is the concluſion, *ut nos*, that we might from this *fulneſs*, receive the *full* of our wiſh. For in theſe two behind, [a] *Redemption*, and [b] *Adoption*; to be *redeemed*, and to be *adopted*, are the *full* of all we can wiſh our ſelves. Verſe 5.

The tranſcendent Diviſion, of *Good* and *Evill*, is it, th it comprehendeth all. And here it is. Our deſire can extend it ſelf no farther than to be rid of all *evill*, and to attain all that *good* is. By theſe two, (being *redeemed*, and being *adopted*) we are made partakers of them both: *To be redeemed from under the Law*, is to be quit of all *Evill*. *To receive the adoption of children*, is to be ſtated in all that is *Good*. For, all *Evill* is, in being *under the Law*, from whence we are *redeemed*; and, all *Good*, in being inveſted in the heavenly Inheritance, whereunto we are *adopted*. Thus ſtood the caſe with us: *Aliens we were from* GOD, *His Covenant*, and His Kingdom: More than that, *Priſoners* we were, faſt layed up *under the Law*. From this latter we are *freed*: of the former we are *ſeized*: and what would we more? Eph. 2. 12.

Only, this you ſhall obſerve, that in the *Idiom* of the *Scriptures* it is uſuall; two points being ſet down, when they are reſumed again, to begin with the latter, and ſo end with the former. So is it here, at the firſt, *made of a woman*, *made under the Law*. At the reſuming, he begins with the latter, *made under the Law*, *that he might redeem them that were under the Law*. And then comes to the former, *made of a woman*, made the Son of man, *that we by adoption might be made the Sons of* GOD. But, this we are to mark, it is He that is at all the *coſt* and *pain*: and we, that have the *benefit* by it. At the *redeeming* it is, *Ille ille*: at the *receiving* it is, *Ille nos*.

Briefly of either: and firſt, of our *Redeming*. *Redeeming* (as the word giveth it) is a ſecond buying, or buying back of a thing, before *aliened* or *ſold*. Ever, a former *ſale* is preſuppoſed before it. And ſuch a thing there had gone before. A kind of *alienation* had formerly been, whereby we had *made away* our ſelves, (for, a *ſale* I cannot call it, it was for ſuch a trifle:) Our *Nature aliened* in *Adam*, for the *forbidden fruit*; a matter of no moment. Our *Perſons* likewiſe; dayly we our ſelves *alien* them, for ſome *trifling pleaſure*, or *profit*; matters not much more worth. And, when we have thus paſſed our ſelves away, by this *ſelling our ſelves under ſin*, the Law ſeizeth on us, and under it we are *συγκεκλεισμένοι*, (*Chap.* 3. *v.* 23.) even *lock'd up*, as it were, in a Dungeon, *tied faſt with the cords of our ſins*, (*Prov.* 5. 22.) The *ſentence* paſſeth on us, and we waiting but for execution. What evill is there not, in this eſtate, and on every ſoule that is in it? Well then, the firſt *Ut*, the firſt *end* is, *to get us rid* from under this eſtate. *6.* That He redeem them that were under the Law. Rom. 7. 14.

He did it: not by way of *entreaty*, ſtep in and beg our pardon: that would not ſerve. *Sold* we were, and *bought* we muſt be, a *price* muſt be laid down for us. To get us from *under the Law*, it was not a matter of *Interceſſion*, to ſue for it, and have it. No, he muſt *purchaſe* it, and *pay* for it. It was a matter of *Redemption*. And, in *Redemption* or a *Purchaſe*, we look to the *Price*. For if it be at an eaſie rate, it is ſo much the better. But with a high *price*, he *purchaſed* us; it coſt him *dear* to bring it about. *Non auro, nec argento*; Neither of them would ſerve; At an higher rate it was, even *Pretioſo ſanguine*. His precious bloud was the *price* we ſtood Him in. Which He payed, when *He gave His life a ranſome for many*. 1 Per. 1. 18, 19. Mat. 20. 28.

It ſtood thus between *Him* and *us*, in this point of *Redemption*. Here are certain *malefactors under the Law*,

Law, to ſuffer, to be executed: What ſay you to them? Why, I will become *under the Law*, ſuffer that they ſhould, take upon me their execution, upon *condition*, they may be quit. In effect ſo much, at His *Paſſion*, He ſaid, *Si ergo me quæritis*, (*Joh.* 18.6.) *If you lay hold on me*, if I muſt diſcharge all, *Sine hos abire*, *Let thoſe go their way*, Let the *price* I pay be their *Redemption*: and ſo it was. And ſo we come to be *redeemed from under the Law*.

And this is to be marked, that *them that were under the Law*, and *We that are to receive*, are but one, *one* and the *ſame perſons* both: but being ſo *redeemed*, then we are our ſelves. Till then, the *Apoſtle* ſpeaks of us, in the *third perſon*, (*Them that were under the Law*,) as of ſome *ſtrangers*, as of men of another world, none of our own. But now being *redeemed*, the ſtile changeth. He ſpeaketh of us in the *firſt* perſon, *ut Nos*, that *We*: For, till now, we were not our own, we were not our ſelves; but now we are: Till this, it was the *old year* ſtill with us; but with the *new year* cometh our new eſtate.

7. That we might receive the Adoption of Children.

Being thus redeemed, we are got from *under the Law*: and that is much. Till a party come to be once *under it*, and feel the weight of it, he ſhall never underſtand this aright; but then he ſhall. And if any have been *under it*, he knows what it is, and how great a *benefit* to be got thence. But is this all? No, He leaves us not here; but to make the *meaſure* compleat, yea, even to *flow over*, He gives us not over, when He had rid us out of this wretched eſtate, till He have brought us to an eſtate, as good as he himſelf is in. After our *Redemption*, we ſtood but as *Priſoners inlarged*; that was all: But ſtill we were as *ſtrangers*; no part nor portion in God, or His Kingdom: nor no reaſon, we ſhould hope for any, He now goeth one ſtep further, which is the higheſt and furtheſt ſtep of all. For further than it he cannot go.

That we might receive the adoption, (that is) from the eſtate of *Priſoners condemned*, be tranſlated into the eſtate of *Children adopted*. Of *Adopted*: for, of *natural*, we could not: That is His *peculiar* alone, and He therein only above us, but elſe, fully to the joynt fruition of all that He hath, which is fully as much as we could deſire. And this is our *Fieri* out of His *Factum ex muliere*. We made the *Sons of God*, as He the *Son of Man*; We made *partakers* of His *Divine*, as He of our *Humane nature*. To purchaſe our pardon, to free us from death, and the Laws ſentence, this *ſeemed a ſmall thing* to Him: yet this is *Lex hominis*. Mans goodneſs goeth no farther; and gracious is the *Prince* that doth but ſo much. For, who ever heard of a *condemned* man, *adopted* afterward; or that thought it not enough and enough, if he did but eſcape with his life? So far then to exalt His bounty, to that *fulneſs*; as *pardon* and *adopt* both. *Non eſt Lex hominis hæc*; no ſuch meaſure amongſt *men*; *Zelus Domini exercituum*, *The zeal of the Lord of Hoſts*, was to perform this: *The fulneſs of the Godhead dwelt in Him*, that brought this to paſs.

2 Pet. 1. 4.
2 Sam. 7. 19.
Eſay 9 7.

For, (to ſpeak of *adopting*:) We ſee it daily, no father *adopts*, unleſs he be *Orbe*, have no child; or if he have one, for ſome deep diſlike have caſt him off. But GOD had a *Son*, *The brightneſs of His glory*; *The true Character of His ſubſtance*. And no diſpleaſure there was: No, *In quo complacitum eſt*, In whom He was abſolutely well pleaſed: yet would He, by *adoption*, for all that, *bring many Sons to Glory*. Is not this *full* on His part?

Heb. 1. 3.
Mat. 17. 5.
Heb. 2. 10.

We ſee again, no *Heir* will endure to hear of *Adoption*, nay, not divide his Inheritance, no, not with his *natural Brethren*. Then, that the *Heir of all things*, ſhould admit *joynt Heirs* to the Kingdom He was born to; and that admit them not out of ſuch, as were *near* Him, but from ſuch as were *ſtrangers*, yea, ſuch as had been *condemned* men *under the Law*; Is not this *full* on His part? To *purchaſe us*, and to purchaſe *for us*, both at once? And not to *do* this for us alone, but to *aſſure* it to us: For as his *Father*, in this Verſe, ſends Him; So, in the next Verſe, *He ſends the Spirit of his Son*, to give us *ſeiſin* of this our *Adoption*: whereby we now call Him, the Jews *Abba*, the Gentiles *Pater*, as *Children* all, and He *our Father*, which is the priviledge of the *Adoption*, we here receive.

Heb. 1. 3.
Rom. 8. 17.

And now we are come to the *fulneſs* indeed. For this *Adoption*, is the *fulneſs* of our option: we cannot extend; we, our *wiſh*; or He, His *love and goodneſs* any further. For, what can we ask, or He give more, ſeeing in giving this, He giveth all he is worth? By this time, it is *full Sea*: All the banks are *filled*: It is now as *Ezekiels waters* that he ſaw *flow from under the threſhold of the Temple*: that took him to the *anckles* firſt, then to the *knees*, after to the *loynes*; at laſt ſo *high riſen*, there was no more paſſage.

1. From the *fulneſs* of *his Compaſſion*, *he ſent* to releaſe us: 2. From the *fulneſs* of *his Love*, *He ſent his Son*: 3. In the *fulneſs of Humility*, *He ſent him made*: 4. *Made of a Woman*, to make a *full union* with our *Nature*: 5. *Made under the Law*, to make the *union* yet more *perfectly full* with our *ſinful condition*: 6. That we might obtain a full deliverance, from all *Evill*, by being *redeemed*: 7. And a full eſtate of the *joy* and *glory* of his heavenly inheritance, by being *adopted*. So, there is *fulneſs* of all hands, and ſo much for the *fulneſs of the benefit*, we receive.

Now, for the *fulneſs of the Duty*, we are to perform this day. For, *in the fulneſs of time*, all things are to be *full*. *Plenitudo temporis*, *tempus plenitudinis*. And ſeeing God hath ſuffered us to live, to ſee the year *run* about, to this *plenitudo temporis*: if it be ſo on Gods part; meet alſo, it be ſo on *ours*: and that *we* be not *empty*, *in this fulneſs of time*. It is not fit, if *He* be at the *brink*, that *we* be at the *bottom*. But that *we* be willing, to yield him of *ours* again; of our *duty* (I mean:) that it, to Him, in a meaſure and proportion be like *full*, as his *Bounty* hath been *full* above meaſure toward us. That ſo from us, and on *our parts*, it may be *plenitudo temporis*, or *tempus plenitudinis*, the *fulneſs of time*, or *time of fulneſs*, chuſe you whether.

1. And a *time of fulneſs* it will be, I know, in a ſenſe: of *fulneſs of bread*, of *fulneſs of bravery*, of *fulneſs of ſport and paſtime*: and this it may be. And it hath been ever a *joyful time* in appearance, for it ſhould be ſo. *With the joy*, (ſaith *Eſay*, a verſe or two before, *Puer natus eſt nobis*, unto us a child is born) *that men rejoyce with in harveſt*: Not to go from our *Text* here, With the joy of men that are come out of *priſon*, have eſcaped the *Law*; with the *joy* of men that have got the reverſion of a *goodly heritage*, Only, that

we

we forget not the principal; that this outward *joy* eat not up, evacuate not our *ſpiritual joy*, proper to the *Feaſt*: that we have in mind, in the midſt of our mirth, the cauſe of it, *Chriſts ſending*, and the benefits that come thereby. And it ſhall be a good ſign unto us, if we can thus rejoyce, if this our *joy* can be *full*, if we can make a *ſpiritual bleſſing* the object of our mirth. *Beatus populus, qui ſcit jubilationem*, Bleſſed is the people, that can rejoyce on this manner. Pſal. 89. 15.

2. And after *our joyfulneſs*, or *fulneſs of joy*, *our fulneſs of thanks*, or *thankfulneſs*, is to enſue: For with that *fulneſs*, we are to celebrate it likewiſe. Our *minds* firſt, and then our *mouths*, to be filled with bleſſing, and praiſe, and thanks to Him that hath made our times not to fall into thoſe *empty* ages of the world, but to fall within this *fulneſs of time*, which *ſo many Kings and Prophets deſired to have lived in*, but fell ſhort of; and lived then when the times were *full* of ſhadows, and promiſes, and nothing elſe. How inſtantly they longed to have held ſuch a *Feaſt*, to have kept a *Chriſtmas*, it is evident by *David's Inclina Cælos*, by *Eſay's Utinam diſrumpas Cœlos*, *Bow the heavens, and break the heavens:* How much (I ſay) they longed for it; And therefore, that we make not light account of it. Luk. 10. 2. Pſal. 144. 5. Eſay 64. 1.

To render our thanks then, and to remember to do it *fully*, To forget none: To *him* that *was ſent*, and to *him* that *Sent*; *Sent his Son*, in this, *the Spirit of his Son*, in the next verſe. To begin with *oſculamini Filium*, it is the firſt duty enjoyned us this day, to *kiſs the babe* new born, that when his *Father* would *ſend him*, ſaid, *Ecce venio*, ſo readily: and when he would *make him*, was content with, *Corpus aptaſti mihi*, to have a body made him, meet for him to ſuffer in: who willingly yielded to be our *Shilo*; to this ἀπόστολον here; yea, to be not only *Chriſt*, but an *Apoſtle* for us, *Heb.* 3. 1. even *the Apoſtle of our profeſſion*. Pſal. 2. 12. Pſal. 40. 7. Gen. 49. 10.

And not to *him* that *was ſent* and *made* alone, but to the *Father* that *ſent him*, and to the *Holy Ghoſt* that *made him*, (as by whom he was conceived.) To the *Father*, for his *miſſion*; the *Son*, for his *redemption*; The *Holy Ghoſt*, for his *adoption*; For, by him it is wrought. He that *made him the Son of man*, doth likewiſe *regenerate us*, to the ſtate of the *Sons of God*. And this for our *thankfulneſs*.

3. And to theſe two, (to make the meaſure *full*) to joyn, the *fulneſs of duty*, even whatſoever *dutiful* minded perſons may yield to a *bountiful minded*, and a *bountiful handed* Benefactor. And with this to begin, to conſecrate this firſt day of this *fulneſs of time*: even with our *ſervice* to him at the *full*; which is then at the *full*, when no part is miſſing: when all our *duties* of *preaching*, and *praying*, of *hymns*, of *offering*, of *Sacrament*; and all, meet together. No *fulneſs* there is of our *Liturgy*, or publike ſolemn Service without a *Sacrament*. Some *part*, yea, the chief *part* is wanting, if that be wanting. But our *thanks* are ſurely not *full*, without the holy *Euchariſt*, which is by interpretation, *Thankſgiving* it ſelf. *Fully* we cannot ſay, *Quid retribuam Domino?* But we muſt anſwer, *Calicem ſalutaris accipiam*, we *will take the cup of Salvation*, and with it in our hands *give thanks* to him, render him our true *Euchariſt*, or reall *thankſgiving* indeed. In which *Cup* is the *Blood*, not only of our *redemption*, of the *Covenant*, that freeth us from the *Law*, and maketh the *Deſtroyer paſs over us*: but of our *Adoption*, of the *New Teſtament* alſo, which entitles us, and conveyes unto us (*Teſtament-wiſe*, or by way of *Legacy*) the eſtate we have in the joy and bliſs of his heavenly Kingdom, whereto we are *adopted*. We are then made partakers of him, and with him of both theſe his benefits. We there are made to *drink of the Spirit*, by which *we are ſealed to the day of our redemption and adoption* both. So that, our freeing from under the *Law*, our inveſtiture into our new *adopted* ſtate, are not fully conſummate without it. Pſa. 116. 12, 13 Mat. 26. 28. 1 Cor. 12. 13. Eph. 4. 30.

And what? Shall this be all? No, when this is done; there is allowance of *twelve daies* more, for this *fulneſs of time*: that we *ſhrink* not up our *duty* into this *day* alone, but in the *reſt* alſo remember, to *redeem* ſome part of the day, to *adopt* ſome *hour* at the leaſt, to bethink our ſelves of the *duty*, the *Time* calleth to us for: that ſo, we have not *Jobs dies vacuos*, no day quite *empty* in this *fulneſs of time*. Hereof aſſuring our ſelves, that what we do in this *fulneſs of time*, will have *full* acceptance at his hands. It is the *time of his Birth*, which is ever a *time*, as *accepted*, ſo of *accepting*; wherein, what is done, will be acceptably taken to the *full*: *Fully* accepted, and fully rewarded by him, of *whoſe fulneſs we all receive*: With this condition, *of grace for grace*, ever, one grace for another. 2 Cor. 6. 2. Joh. 1. 16.

And ſo, growing *from grace to grace*, finally, from this *fulneſs*, we ſhall come to be partakers of another yet behind, to which we aſpire, For, all this is but the *fulneſs of time*: But that, the *fulneſs of eternity*, when time ſhall be run out, and his glaſs empty, *Et tempus non erit amplius*; which is, at his next *ſending*. For yet once more ſhall God *ſend* him, and he *come* again. At which coming, we ſhall then indeed receive the *fulneſs* of our *redemption*, not from the *Law* (that we have already) but from *Corruption*, to which our bodies are yet ſubject; and receive the *full fruition* of the *Inheritance*, whereto we are here but *adopted*. And then it will be perfect, compleat, abſolute *fulneſs* indeed, when we ſhall all *be filled* with the *fulneſs of him that filleth all in all*. For ſo ſhall all be, when nothing ſhall be wanting in any: for *God ſhall be all in all*. Not as here he is, ſomething (and, but ſomething,) in every one; but then *omnia in omnibus*. And then, the meaſure ſhall be *ſo full*, as it cannot *enter* into us, we cannot hold it: We muſt *enter* into it; *Intra in gaudium Domini tui*. Apoc. 10. 6. Eph. 1. 23. 1 Cor. 15. 28. Mat. 25. 21.

To this we aſpire, and to this, in the *fulneſs* appointed of every one of our times, *Almighty God* bring us, by Him, and for His *ſake*, that in this *fulneſs of time*, was *ſent* to work it for us, in His perſon: and work it in us, by the operation of His *Bleſſed* SPIRIT. To whom, &c.

D A SER-

A SERMON PREACHED

Before the

Kings Majesty

At WHITE-HALL, on *Tuesday* the xxv. of *Decem.* *Anno Domini*, MDCX. being *CHRISTMAS* Day.

LUKE Chap. II. Ver. X, XI.

The Angel said unto them, Be not afraid, for behold, I bring you good tydings, of great joy which shall be to all people.

That, there is born, unto you, this day, a SAVIOUR, *which is* CHRIST, *the* LORD, *in the City of David.*



THere is a *Word* in this Text, and it is *hodiè*, by vertue whereof *this Day*, may seem to challenge a special property in *this Text*, and *this Text* in *this Day*. CHRIST *was born*, is true any day: but *this day* CHRIST *was born*, never, but *to day only*. For, of no day in the year can it be said, *Hodiè natus*, but of *this*. By which word, the HOLY GHOST may seem to have marked it out, and make it the peculiar Text of *the day*.

Heb. 3. 13. Then, it will not be amiss, *Donec cognominatur hodiè*, (as the *Apostle* speaketh) *while it is called, to day*, to hear it. To morrow, the word *hodie* will be lost: This day, and not any day else, it is in season. Let us then hear it *this day*, which we can hear no day besides.

IT is then the first report, the very first news, that came (as *this day*) of that, which maketh *this day*, so high a Feast; *the birth of Christ*.

1. *Dixit Angelus.* It came by an *Angel* then: No *Man* was meet to be the messenger of it. And look how it came then, so it should come still; and none but an *Angel* bring it: as, more fit for the tongues of *Angels* than of *men*. Yet since, GOD hath allowed sinful men, to be the Reporters of it at the second hand; and the news never the worse; for that good news is good news and welcome, by any, though the person be but even a *foul Leper* that brings it. Yet that the meanness of the messenger offend us not, ever we are to remember this; Be the party who he will, that brings it, the news of CHRISTS *birth*, is a message for an *Angel*.

2 Reg. 7. 9.

2. *Dixit illis.* This had been news for the best Prince on the Earth. That these *Illis* here, these parties were *Shepheards*, that this Message came to them, needs not seem strange: It found none else (at the time) to come to: The Angel was glad to find any to tell it to; even to tell it the first he could meet withal: None were then awake, none in case to receive it, but a sort of poor *Shepheards*; and to them he told it.

John 1. 29. Esay 16. 1. Ezec. 34. 23. Yet, it fell not out amiss, that *Shepheards* they were; the news fitted them well. It well agreed, to tell *Shepheards* of the yeaning of a strange Lamb: such a Lamb, as should *take away the sins of the World*: such a *Lamb*, as they might *send to the Ruler of the World for a Present*, *Mitte Agnum Dominatori terræ*: *Esay's Lamb*. Or (if you will) to tell *Shepheards*, of the birth of a *Shepheard*; *Ezechiels* Shepheard;

Ecce

Ecce ſuſcitabo vobis Paſtorem; *Behold, I will raiſe you a* Shepheard: *the* (*a*) *Chief Shepheard, the* (*b*) *Great Shepheard*, and *the* (*c*) *Good Shepheard that gave his life for his flock.* And ſo it was not unfit news, for the Perſons to whom it came.

a 1 Pet. 5. 4.
b Heb. 13. 20.
c John 10. 11.

For the *Manner*: the Angel delivereth it *Evangelizando*, *Church-wiſe*, (and that was a ſign this place ſhould ever be the *Exchange* for this news:) *Churchwiſe* (I ſay) for he doth it by a *Sermon*: here at this *Verſe*: and then by *Hymn* or *Antheme* after, at the 14. *v.* A *Sermon*: *the Angel* himſelf calls it ſo, *Evangelizo vobis*, *I come to Evangelize, to preach you a Goſpel*: that firſt. And preſently after he had done his *Sermon*, there is the *Hymn*, *Gloria in excelſis*, taken up by the Quire of Heaven. An Angel makes the one: A multitude of *Angels* ſing the other. The whole ſervice of this day, the *Sermon*, the *Antheme*, by *Angels*, all.

3. *Dixit Evangelizo.*

Now, the end of both *Sermon* and *Antheme*, and of the *Angels*, in publiſhing it, and *of the Shepheards*, and us, in hearing it, is *gaudium*, joy, for the Benefit, and Honour; *Gaudium magnum*, *great joy*, for the great Benefit, and great Honour vouchſafed our Nature, and us this day. *Joy* is in the *Text*, and if *joy* be in the *time*, it is no harm: We keep the *Text*, if we hold the *Time* with *Joy*. For ſo the *Angel* doth warrant us to hold it.

4. *Evangelizo gaudium magnum.*

Of this Angelical, or Evangelical meſſage, or (as not I, but the *Angel* calleth it) *Sermon*; theſe two *Verſes*, I have read, are a part. Whereof the former is but an *Ecce*, exciting them to hear it, by magnifying the meſſage, as well worth their hearing, *Be not afraid, for behold I bring you good tydings of great joy, which ſhall be to all people.* The latter, *is the very meſſage* it ſelf, That, *there is born unto you, this day a* SAVIOUR, *which is* CHRIST *the* LORD, *in the City of David.*

The Diviſion 1. 2.

In the former, are theſe points: 1. *Fear not.* (It is no *ill News* I bring you) 2. Nay, it is *good news*. 3. God, for it is *news of joy*. 4. Joy, and that no ordinary, but *great joy*. 5. Not to ſome few, but *to the whole people*. 6. And not *toti populo*, to all one people, but *omni populo*, *to all people* whatſoever. 7. And them, not for the preſent, but *Quod erit omni populo*, that is, and ſo *ſhall be*, to all, as long as there ſhall be any people, upon earth. And, by vertue of this [*Quod erit*] to us, here this day. *Ecce*, Behold, ſuch is the news I bring.

1.

In the latter, the *Meſſage* it ſelf. (The ſum whereof is) *the birth of a Child, A Child is born.* Three things are propoſed of Him. 1. This *Child* is a SAVIOUR. 2. *A Saviour which is* CHRIST. 3. *Chriſt the Lord*, *Chriſtus Dominus*. For every *Saviour* is not CHRIST, nor every *Chriſt*, *Chriſtus Dominus*, CHRIST the LORD, or the LORD CHRIST. He is all three.

2. The meſſage it ſelf.

Then have we beſides, three circumſtances, of the [1] *Perſons*, [2] *Time*, and [3] *Place*. 1. The *Perſons*, for whom all this is: twice repeated; [1] *Evangelizo vobis*, in the firſt Verſe, [2] *Natus vobis* is the ſecond. But this, I make ſome doubt of, whether it be a *Circumſtance* or no: I rather hold it a principal part of the *Subſtance*, as, the word of conveyance, whereby it paſſeth to us. And ſure, there is no *joy* either in *Evangelizo*, the *Meſſage*; or *Natus*, the *Birth*, without it; without *Vobis*. But, if the *Meſſage*, and the *Birth* it ſelf both, be *ours*; then it is *Gaudium magnum* indeed. Specially, if we adde (2.) the *Time* when, not many daies hence, but even *this very day*. And (3.) the *Place* where, that it is in no remote Region far hence, but *in the City of David*, even here hard by.

1. The Names.
2. The circumſtances.
1. The Perſons.
2. The Time.
3. The Place.

And then laſtly in a word; what our parts are to perform, to theſe two parts, [1] this daies *Meſſage*, and [2] this daies *Birth* of our SAVIOUR, CHRIST, the LORD.

3. Our duty reciprocal.

Be not afraid.

HEre is a ſtop, that the *Meſſage* cannot proceed: For the ſight of the *Meſſenger*, hath almoſt marred the hearing of the *Meſſage*. The parties to whom it comes: be in ſuch *fear*, as they be not in caſe to receive it. *They were afraid*, and that *ſore afraid* (as is ſaid in the Verſe before) at the ſight of the *Angel*, that came with the news.

They were *afraid.*

And this was not the caſe of theſe poor men only: Others, and other manner of people were ſo, as well as they. This Goſpel of S. *Luke* is ſcarce begun; we are yet but a little way in the ſecond Chapter; and we have already, three *Noli timere's* in it: and all, as here, at the coming of an Angel. [1] *Fear not Zachary*, (Chap. 1. 13.) So, he was *afraid*. [2] *Fear not Mary*, (Chap. 1. 30.) So, ſhe was *afraid*. [3] And now, *Fear not theſe* here, That it ſeems to be general, to *fear*, at an *Angels* appearing.

So were others

What was it? It was not the *fear* of an *evill conſcience*: They were about no harm. *Zachary* was at Church at his *Office*; The bleſſed *Virgin* (I doubt not) bleſſedly imployed. Theſe here, doing their duty; *Watching over their flocks by night*: Yet *feared*, all. What ſhould the matter be? It is a plain ſign, our nature is fallen from her original: Heaven, and we are not in the terms, we ſhould be: not the beſt of us all.

Of *what not.* Of *what.*

Angels are the meſſengers of Heaven. Meſſengers ever come with tydings; but whether good or bad we cannot tell. Here comes an *Angel* with newes from heaven: what news he brings, we know not, and therefore we *fear*, becauſe we know not. Which ſhews, all is not well between Heaven and us; that upon every coming of an *Angel*, we promiſe our ſelves no better news from thence; but ſtill are *afraid* of the meſſages, and meſſengers that come from that place.

Why of the Angel.

That the meſſage then may proceed, this *fear* muſt be removed. In a troubled water, no face will well be ſeen: nor, by a troubled mind, no meſſage received, till it be ſetled. To ſettle them then for it; no other way, no other word to begin with, but *Nolite timere*, *fear not*, and that is ever the Angels beginning. Such is our infirmity, ever he muſt begin with theſe two words, *Noli timere*, *fear not*: And ſo he doth *ſeven* times in this Goſpel.

Be not afraid.

1. For, *no ill tydings.* Psal. 53. 5.

But, *fear* will not be cast out with a couple of words, till they see some reasons to quiet them. And no better reason, than to shew they have no reason to *fear*. For, fear is the expectation of evill, and there is no evill toward them: and so they have no reason to *fear*; *quod trepidaverunt timore, ubi non erat timor*. As if he should say; Angels have come with *weeping* news, as *Jud.* 2. v. 5. If I were such an one, if I came with sad tidings, ye had reason, ye might *fear*. But now your *terrour*, groweth out of *errour*. You are mistaken in me, I am no such Angel; I am *Angelus Evangelizans*, an Angel with a Gospel, one that comes with no *bad news*. *Fear not* then. There is no evil toward.

2. But, *good tydings.* Gen. 45. 17. Psal. 51. 8. Prov. 13. 17.

No evill: and that were enough for *fear not*. But here is a further matter; Not only *privativè*, *I bring no ill*; but *positivè*, *I bring you good news*. And *good news*, is, *Nolite timere*, and somewhat besides, (that is,) *Fear not*, but *be of good cheer*. They be two degrees plainly, though one be inferred of the other. *Fear* no ill, there is none *to fear*; there is *no ill*, nay, there is *good* towards. For, *good news* is good, in that it represents the good it self to us before it come. It is but words: true: But such words made *Jacob revive again*, when he was more than half dead, even the *good news of Josephs welfare*. *If I might but hear good tydings* (saith *David*, *when his bones were broken*) *it would make me well again*: That *Solomon* said well, *A good messenger is a good medicine*.

2 Cor. 2. 15. Prov. 16. 24. Esay 52. 7. Col. 1. 20. 1 Joh. 14. 18.

Specially, this here which is so good, as it carrieth away the name from the rest, to be called *The Gospel*, or, the *glad tydings*, as if none so *glad*, nay, none *glad at all* without it. It is (saith the Apostle) *odor suavitatis*, a comfortable sweet savour. It is (saith the wise man) *dulcedo animæ, & sanitas ossium*, the sweetness of the soul, the very health of the bones. It is such (saith the Prophet) *as the lips are precious, and the feet beautiful, of them that bring it*, that *a Saviour is born*, as by whom, *things in heaven, and things in earth*, Men and Angels (which were in *fear* one of another) *are set at peace and love*: and *Love casteth out fear*, giveth the true *Nolite timere*.

3. Tydings of joy Rom. 13. 13. John 16. 24. Gal. 4. 4. Prov. 13. 12.

Good news of *joy*: For, of *good news*, there are more sorts than one. *Good news* it had been, if it had been but *Evangelizo vobis spem*. News of *good hope*: that had been enough, for *Nolite timere*. This is more, it is of *joy*. I wot well, there is a *joy* in hope; *Spe gaudentes*, saith the Apostle: But that *joy* is not *full, till the fulness of time come*. Nor it is not perfect, for it is allayed somewhat, with an unpleasing mixture, which is *spes differtur*, and that (as the wise man saith) *affligit animam*: *Hope deferred afflicteth the soul*. *Gaudium Spei* is nothing to *Gaudium rei*: the hope *de futuro*, of a thing to come hereafter, nothing to the actual fruition of a thing present.

Luke 1. 31.

And indeed, this daies news, it was ever *Evangelium spei*: ever in the future tense, before. Even the very last before this, to the blessed Virgin, *Ecce concipies, Thou shalt conceive: Shalt*. So it was yet to come. This is the first in the present tense: Not, *is to be born, is to be sent, is to come*, but, *Natus est, Missus est, Venit, is born, is sent, is come, Hodiè*, even to day, takes no time: *In the City of David*, not far hence, but even hard by. This is *Evangelizo gaudium*: This is *joy* indeed.

4. Of great joy.

But even in *Joy*, there be divers degrees: all are not of one size: Some there are lesser; some (as this here) *Gaudium magnum*. The size is, as the fuell is; and the *joy* is as the *matter* is. There is not like joy to a *Shepheard*, when his Ewe brings him a Lamb, as when his Wife brings him a Son; (yet that of a Lamb, is a *joy*, such as it is.) But then, if that Son should prove to be *Princeps Pastorum*, the *Chief Shepheard in all the Land*, that were somewhat more: But then, if he should prove to be a *Cyrus*, or a *David*, *a Prince*, then certainly it were another manner of joy, *Gaudium magnum* indeed. As the *matter* is, so is the *joy*. If *great* the *Benefit*, *great* the *Person*, then great the *joy*. And here the *Benefit* is great; none greater, as much as the saving of us all, as much as all our lives and soules are worth; therefore *great*. And the *Person great*, none so great: (it is the LORD Himself) therefore *primæ magnitudinis*, great even as He is. Indeed so great it is, that the Prophet bids us plainly, *remember no more former things, nor regard matters of old*: This passeth them all, the *joy* of it puts them all down: so that none of them shall once be mentioned with it. Therefore well said the Angel, *Evangelizo gaudium magnum*.

Esay 45. 18.

And *great*, it may be *intensivè*, in the parties themselves: yet not great *extensivè*, nor extend it self so many, not be *gaudium magnum Populo*. Yes, even that way also it is *great*; it is publike *joy*, it is *joy to the people*. And, well fare that *joy* where it is merry withall. It is added purposely, this, that they might not mistake, when he said, *Evangelizo vobis*, he brought them good news; That though he brought it *them*; yet not *them* only, it was not appropriate to them, it was common to *others*: *They* had their parts in it, but so should *others* have no less than *they*. And every good Shepheard, will like it the better for that; will be *pro grege*, and still prefer the joy of the whole flock.

5. Joy to the people.

Esay 9. 3.

In other joys, it fals out as *Esay* tells, *Multiply the Nation, and ye shall not encrease their joy*; for, that which one winns, another loses: But, this *joy*, the *joy* of *Puer natus est nobis*, in it, *they shall all rejoyce before Thee, as men make merry in harvest, and be joyful as men that divide the spoyle. In harvest*; And a good Harvest all the Country is the better for. *At a spoyle*; wherein every one hath his share. That is *gaudium populi*, and such is this. Well figured, in the *place of His birth*, an *Inne*, which is *domus populi*, open to all Passengers that will take it up; *juris publici*, wherein every one hath right. Yea, and the most common part of the *Inne*. For, though they sort themselves, and have every one their several Chambers; in the *stable* all have interest; that is common. And as the Place *publike*, so is the *benefit*, and so is the *joy publike* of His *Birth*: Christmas joy right; All fare the better for this day. *Salus populi* is the best; and so is *Gaudium populi* too; and every good mind will like it so much the better, that *All the people* have their part in it.

Luke 2. 7.

6. Joy to all people

And this were much, *toti populo*, to the whole people, if it were but one: but it is *omni populo* (say *Theophylact* and *Beda*) that is *to all people*; which is a larger extent by far. And if ye speak of *great joy* that is *great* indeed, for it is *universal*, it is as great as the world is *great*: when, not the *Jew* only, but the

the *Gentile*, not the *Gentile*, but the *Jew*, not one people, but all, kept a Feast, and at this word, *omni populo*, *Nec vox hominem sonat*. It is not man that speaketh now, whose good commonly, when it is at the greatest, extendeth no further but to one Nation: But with GOD it is never *great*, till it come to *omnis populo*. *It is but a small thing* (saith he by *Esay*) *to raise the Tribes of Jacob, or to restore the decaies of Israel: I will give thee a light to the Gentiles, and a salvation to the end of the World.* Esay 49.6.

As we said of the *Inne*, even now, the *place* of His *Birth*: So say we here, of the *time* of it, it is well set down by S. *Luke*, to have been at the *Description of the whole World*; for, that was a meet time for the SAVIOUR *of the whole world* to be born: *The dew of whose birth is of the womb of the morning*, (the Psalmist in passion of joy misplacing his words,) the meaning is, *His birth from the womb, is as the morning dew*, which watereth and refresheth the face of the *whole earth*: Not *Gideon's fleece*, alone, but the *whole earth*. Not one part, not the *Jews* only: No *partition* now, but (*a*) *utraque unum*, one of two: Nay, one of all: (*b*) *all recapitulate in* Himself, and from Him as a Center, lines of joy drawn to *all*, and every part of the Circle. Jud. 6.37. *a* Eph.2.14. *b* 1.10.

And we may not pass by *Quod erit*, which *shall be*; which not only *is*, but *shall be*. For by this word, we hold; it is our best tenure. Not only to *All* that then were; (then had we been out:) but that were, or ever should be, to the worlds end. *Omni populo*, *all people* is the latitude or extent: *Quod erit*, *that shall be*, in the longitude of continuance of the joy, *Quod erit*, that *it shall be* a Feast of joy, so long as any people shall be, to hold a feast on the face of the earth. In a word, That same *Evangelium æternum*, that S. *John* saw *in the Angels hand*, we now hear from the Angels mouth, *to be preached to every nation, kindred, tongue, and people*, that *be*, or *shall be*, while the world endureth. 7. To all people that *shall be*. Apoc. 14. 6.

So, if we read *Quod erit*, with *omni populo*. But some read *gaudium*, with *quod erit*: *gaudium quod erit*; and make a note of that: The joy, *quod erit*, that *is*, and *shall be*. For commonly, all our earthly joy is *gaudium quod est*, *& non erit*, that is, for the present, but continueth not; *is*, but *shall not be*: *like the blaze of a brush faggot*, all of a flame, and out again suddenly; in a moment. *Gaudium quod erit*, the joy that *so is*, as it *shall be* still; is grounded upon the joy of this day, CHRIST, and His *Birth*. Without which, our joy is as the joy of men in prison, merry for a while, but within a while, sentence of death to pass upon them. Without which, *Extrema gaudii luctus occupat*, the end of all our mirth, will be but mourning. All joy else *is*, but *shall not be* within a while: At leastwise *erit*, *quando non erit*, A time shall be when it shall not be. *Sed gaudium Meum nemo tollet à vobis*; But *my* joy, *mine*, grounded on Me, none shall ever take from you; not death it self. Other it shall, this it shall not; but now ye shall, this Day, and evermore ye shall rejoyce in the holy comfort of it. 2. *Joy* that *shall be* Eccle.7.8. Prov.14.13. John 16.22.

And this is the magnifying of the Message. 1. No evill news, *Fear not*. 2. Nay, *good*, Be of good cheer. 3. *Good news of joy*. 4. *Of great joy*. 5. *Publike* joy, *toti populo*. 6. *Universal* joy, *omni populo*. 7. Joy to all, *that are* or *shall be*; And again joy, which now *is*, and *shall be* so for ever.

Now, upon all these He setteth an *Ecce*, and well He may, And, that is never set by the *Holy Ghost*, but *super res magnæ emitatis*, upon matters of great moment. But upon this hill, upon the top of it, that hath so many ascents, a *Beacon* would do well. For look, how many *Ecce*'s in the Scripture, so many *Beacons*; and between them, as between these, ye shall observe a good correspondence still. This *Ecce* here, to the last (*a*) *Ecce concipies* of the blessed Virgin; That, to *Esay*'s, (*b*) *Ecce concipiet Virgo*; That, to *Davids*, (*c*) *Ecce de fructu ventris tui*; That, to *Abrahams*, (*d*) *Ecce in semine tuo*; and so up, till ye come to * *Semen mulieris*. There they first begin, and take light one from another, till they come to the *Ecce natus est hodiè*, the *Ecce* of all *Ecce*'s, the last and highest of them all. And as a Beacon serveth to call and stir up men to have regard, so is this here to excite them (and in them, us all) with good attention to hear, and to heed these so great *good tydings*. And indeed, who is not excited with it? whose eye is not turned to behold this *Ecce*? whose ear standeth not attent, to hear this *Evangelizo*? whose *heart* doth not *muse*, *what manner of message this should be?* *a* Chap.1.31. *b* Esay 7.14. *c* Psal.132.11. *d* Gen.22.18. * 3.15. Chap.1.29.

This it is then, *Quod natus est*. The birth of a Child: *that there is one born this day*, the cause of all this joy.

There is a *joy* at every birth. *Sorrow in the travel* (saith our SAVIOUR;) *but after the delivery, the anguish is no more remembred, for joy that a man is born into the world.* 2. That there is born.

But the *greater* he is that is born, and the more *beneficial* his birth, the greater ado is made. And among men, because there are none greater than *Princes*, and great things are looked for at their hands, their *Births* are ever used to be kept with great triumph. *Pharaohs*, in the Old; *Herods*, in the New: both their *Natus est*'s, daies of *feasting*. Gen.40.20. Mar.6.21.

Now of Him, that is born here, it may truly be said, *Ecce major hic*, *Behold a greater is born here*, One, whose *Birth* is good news, even from the poorest *Shepheard*, to the richest *Prince* upon the earth. Mat.12.34.

Who is it? Three things are said of this Child by the Angel. 1. *He is a* SAVIOUR. 2. *Which is* CHRIST. 3. CHRIST *the* LORD. Three of His Titles, well and orderly inferred one of another by good consequence. We cannot miss one of them; they be necessary all. Our method, on earth, is to begin with *great*: In Heaven, they begin with *good* first.

First then a SAVIOUR, that is his Name: JESUS, *Soter*; and in that name, His benefit, *Salus*, saving health, or *Salvation*. Such a name as the great Orator himself saith of it, *Soter*, *hoc quantum est? Ita magnum est, ut latino uno verbo exprimi non possit*. The name SAVIOUR is so great, as no one word can express the force of it. A SAVIOUR. *In Verrem.* IV.

But we are not so much to regard the *Ecce*, how *great* it is, as *gaudium*, what *joy* is in it; that is the point we are to speak to. And for that; men may take what they will, but, sure, there is no *joy* in the world,

world, to the *joy* of a man *saved*: no *joy* so great, no news so welcome, as to one ready to perish, in case of a lost man to hear of one that will *save* him. In danger of perishing by sickness, to hear of one will *make* him *well* again. By sentence of the Law, of one with a pardon to save his life. By enemies, of one that will *rescue* and set him in safety. Tell any of these, assure them but of a *Saviour*, it is the best news he ever heard in his life. There is joy in the name of a *Saviour*. And even this way, this Child is a SAVIOUR too. *Potest hoc facere, sed hoc non est opus ejus*, This He can do, but this is not *his work*: a further matter there is, a greater *Salvation* He came for. And it may be, we need not any of these; we are not presently sick, in no fear of the Law, in no danger of enemies, and it may be if we were, we phansie to our selves to be relieved some other way. But that which he came for, that *saving* we need all; and none but He can help us to it. We have therefore (all) cause to be glad for the birth of this SAVIOUR.

I know not how, but when we hear of *saving*, or mention of a *Saviour*, presently our mind is carried to the saving of our skin, of our temporal state, of our bodily life, and further saving we think not of. But, there is another life, not to be forgotten; and, greater the danger; and the destruction there, more to be feared than of this here; and it would be well, sometimes we were remembred of it. Besides our skin and flesh, a *soul* we have, and it is our better part by far; that also hath need of a *Saviour*; that hath her *destruction*, out of which; that hath her *destroyer*, from which she would be saved; and those would be thought on. Indeed our chief thought and care would be for that; how to escape the *wrath*, how to be saved from the *destruction to come*, whither our sins will certainly bring us.

Sin it is, will destroy us all. And (to speak of a *Saviour*) there is no person on earth hath so much need of a *Saviour* as hath a sinner. Nothing so dangerous, so deadly unto us, as is the *sin* in our bosome, nothing from which we have so much need to be *saved*, whatsoever account we make of it. From it cometh upon us all the evill of *this life*: and from it all the evill of the *life to come*: in comparison whereof, these here are not worth the speaking of. Above all then we need a *Saviour*, for our *soules*, and *from our sins*; and from the everlasting destruction, which sin will bring upon us in the other life, not far from us, not from him of us, that thinketh it farthest off.

Then if it be *good tydings* to hear of a *Saviour*, where it is but a matter of the loss of *earth*, or of this *life* here: how then, when it cometh to the loss of *Heaven*; to the danger of *Hell*, when our *soul* is at the stake, and the well-doing or undoing of it for ever? He that could *save* our *souls* from that *destroyer*, were not the *birth* of such an one good news trow? Is not such a *Saviour* worth the hearkning after? Is he not? It is then because we have not that sense of our *souls*, and the dangers of them, that we have of our *bodies*: nor that fear of our *ghostly enemies*, nor that lively apprehension of the *eternal torments* of that place, and how near we are to it, (nothing being betwixt us and it, but this poor puffe of breath which is in our nosthrils:) Our *carnal* part is quick, and sensible: our *spiritual* is dead and dull.
Jer. 30. 24. We have not the feeling of our *sins*, that we have of our *sickness*: if we had, we would hear this news with greater chearfulness, and hold this *Day* of the *Birth* of such a *Saviour*, with *joy* indeed. We cannot conceive it yet, this destruction is not neer enough to affect us. But, *in novissimo intelligetis plane*, in the end, when the *Destroyer* shall come, and we shall find the want of a *Saviour*, we shall plainly understand this, and value this *benefit* and the *joy* of it, as we ought; and find, there is no *joy* in the earth to the *joy* of a *Saviour*.

2. Which is Christ. *There is born a Saviour*, is the first. The Angel addeth further, *A Saviour which is Christ*. For many *Saviours* had been born, many had *God* sent them, that diverse times had set them free from divers dangers of their enemies; *Moses*, from the *Egyptians*; *Joshua*, from the *Canaanites*; *Gideon*, from the *Madianites*; *Jeptha*, from the *Ammonites*; *Sampson*, from the *Philistims*. And indeed, the whole story of the Bible is nothing else, but a Calender of *Saviours*; that *God* from time to time still stirred them up.

But these all were but petty *Saviours*; there was one yet behind, that was worth them all. One, that
Mat. 1. 21. should *save His people from their sins*; *save*, not their *bodies* for a *time*, but their *souls* for *ever*, which none
John 4. 25. of those *Saviours* could do. One therefore much spoken of, wished for, and waited for, *a* SAVIOUR *which was* CHRIST: when He came they looked for great matters, as said the woman at the *Wells-side*: for He was the most famous and greatest *Saviour* of all. And this is He, *A Saviour which is Christ*. He, of whom all the *Promises* made mention, and He the *performance* of them all: of whom all the *Types* under the *Law* were *shadows*, and He the *substance* of them all: Of whom all the *Prophesies* ran, and He the *fulfilling* of them all: He, of whom all those inferiour *Saviours* were the *figures* and fore-runners, and He the *accomplishment* of them all, that in them was wanting. This is He: *Jacobs* (a) *Shilo*, *Esay's* (b) *Immanuel*, *Jeremies* (c) *Branch*, *Daniels* (d) *Messias*, *Zacharies* (e) *Oriens ab alto*, *Aggies* (f) *Desideratus cunctis Gentibus*. The desire of all the Nations, then; and now the *joy* of all Nations, *A Saviour which is* CHRIST.

a Gen. 49 10.
b Esay 7. 14.
c Jer. 23. 5.
d Dan. 9. 29.
e Zach. 6. 12.
Chap. 1. 27.
f Ag. 2. 9.
* John 6. 27.

And what is meant by this term CHRIST? A *Saviour Anointed*, or, (as in another place it is said, more agreeable to our phrase of speaking) a * *Saviour sealed*, a *Saviour under Gods Great Seal*. That is, not as those other were, *Saviours* raised up of a sudden, upon some occasion; to serve the turn for the present, and never heard of till they came? but a *Saviour* in GODS fore-counsel resolved on, and given forth, from the beginning; promised and foretold, and now signed and sent, with absolute commission and fulness of power, to be the perfect and compleat SAVIOUR of all.

And to be it, *ex officio*; His Office, His very profession; to be one, that all may have right to repair unto Him, and find it at His hands. Not a *Saviour* incidently, as it fell out: but one, *ex professo*, *anointed* to that end, and by vertue of His *Anointing* appointed, set forth and sent into the world, to exercise this function of a *Saviour*: Not for a time, but for ever, not to the *Iews* (as did the rest) but even

to

to all the ends of the earth. So runs His Bill, (a) *Venite ad me omnes*, Come *all*: and (b) *Qui ad me venerit non ejiciam foras*, of them that come to me, I will cast none out. (c) *Servator omnium hominum*, the *Saviour of all men* (and as the *Samaritans* said of Him, (d) *Servator mundi*, The *Saviour* of the *world*,) of *Samaritans, Jews, Gentiles*: of *Kings*, of *Shepheards* and all.

a Mat. 11.28. b John 6.37. c 1 Tim. 4.10. d John 4.42.

And yet there is more particularity in this word CHRIST: *Three* Offices did GOD from the beginning erect to *save* His people by, and that by three acts, (The very Heathen took notice of them,) ' *Purgare*, ' *Illuminare*, ' *Perficere*. ' *Priests*, to purge or expiate: ' *Prophets*, to illuminate or direct them; ' *Kings*, to set all right, and keep all right, in that perfection, which this world admitteth. And all these three had their several *Anointings*. *Aaron* the *Priest*, *Lev.* 8.12. *Elisha* the *Prophet*, 1 *Reg.* 19.16. *Saul* the *King*, 1 *Sam.* 10.1. In the *Saviour* which is *Christ*, his will was, all should meet, that nothing in him might want to the perfecting of this work, that he might be a perfect *Saviour* of all, He was all. *A Priest after the order of Melchizedek*, *Psal.* 110.4. A *Prophet* to be heard when *Moses* should hold his peace, *Deut.* 18.18. A *King* to *save* His people, *whose name should be* JEHOVAH *Justitia nostra*, *Ier.* 23.6. *Davids* Priest, *Moses* Prophet, *Ieremies* King.

And these formerly had met *double*, two of them in some other; *Melchisedek*, King and Priest; *Samuel*, Priest and Prophet; *David*, Prophet and King. Never all *three*, but in Him alone; and so, *no perfect Christ* but He: but He all, and so *perfect*. By His *Priesthood*, to purge, expiate, and *save us from our sins*, being a *propitiation to God for them*: By His *Prophesie*, to illuminate, and save us from the by-paths of errour, *guiding our feet in the way of peace*. By His *Kingdom*, protecting and conducting us thorow the miseries of this life, till He perfect us eternally by Himself in the joyes of His heavenly Kingdom. Rightly then, *a Saviour which is Christ*.

1 John 1.2. Chap 1.79.

Now, as in the Name *Saviour* there was, so is there likewise *joy* in this Name *Christ*; and that, many waies: 1. First, that we shall hang no more in expectation, We shall be no longer *Vinctis spei*, Hopes prisoners. *He that should come, is come*. The promised *Saviour*, *The Saviour which is Christ*, is now born, and when *spes* becomes *res*, then our *joy* is *full*. 2. That now, there is a *saving Office* erected; one *Anointed* to that end, a professed *Saviour*, to whom all may resort. We shall not be to seek; *there is a Name given under Heaven*, whereby we may be sure of *salvation*, the Name of *Christ*. 3. That to this our saving we have the joynt consent and good will of all parties; in this name *Christ*. *Christ* (that is *Anointed*,) what person is He? The *Son*, the *second* Person. *Anointed*, by whom? By the *Father*: *Quem unxisti*, (*Act.* 4.27.) the *first* Person. *Anointed*, with what? *With the Holy Ghost*; *Acts* 10.38. the *third* Person. So a concurrence of all *Persons* in this Name; all willing and well-pleased, with the work of our *salvation*. 4. If we would be saved, we would be saved *unctione*, by Oile, not by Vineger. *Et unguentum effusum, Nomen, Ejus*: And His Name is *Christ*, one that saveth by *anointing*. 5. And if by *Oyle*, (there be not *Oyles*) with a gentle *Lenitive Oyle*. And the *Oyle* which He useth, wherewith He is *anointed*, is *the Oyle of gladness*. *Gladness* therefore must needs go with this Name. Which *Oyle of gladness* is not for *Himself*, but for *us*: not for *His* use, but for *ours*. So He saith Himself in His first Sermon at *Nazareth*, upon His text out of *Esay* 61.2. *The anointing* (*this oyle of gladness*) *was upon Him* to bestow it upon us, and of us: Upon them especially, that through a wounded conscience, were troubled with the *spirit of heaviness*, to turn their heaviness into *joy*. *Glad* then; that He is come, that by His Office is to *save*: and come with the good liking of all: *to save* us by *Oyle*, and that *the Oyle of gladness*.

Cant. 1.2.

And yet to make our *joy* more *full*, the *Angel* addeth the third, A *Saviour which is Christ*; *Christ the Lord*. For neither is this all. He is not *Christ* only. We must not stay there. For the name *Christ* will agree, hath been, and may be imparted to others besides. Many a King in Scripture, hath had the honour to carry the Name of *Christ*; But with a difference. The King, *Christus Domini*, the Lords Christ; He *Christus Dominus*, the Lord Christ, or *Christ the Lord*. *Consider then how great this Child is*, whose *anointed*, Kings themselves are. For if they be *Christi Domini*, the Lords Anointed; *His* they are, for He is the *Lord*. The *Lord* absolute without any addition; ye may put it to what ye will, *Lord* of men and *Angels*, Lord of Heaven and Earth, and all the Host of them, *Dominus Christorum*, and *Dominus Dominorum*, *LORD paramount* over all.

3. Christ the Lord.

Heb. 7.4.

But why the Lord? Because this Name of *Christ* will sort with men. Nay, as He is *Christ* (that is *Anointed*) He is *Man* only. It is His name as *Man*, for *God* cannot be *anointed*. But He that should save us would be more than *Man*, and so more than *Christ*. Indeed, *Christ* cannot save us: He that must save us must be the *Lord*. For, *such a Saviour it behooveth us to have*, as might not begin the work of our *Salvation*, and leave it in the midst, but go through with it, and make an end too; which the former *Saviours* could not do. Formerly, ever their complaint was, that their *Saviours*, their *Christs* died still, and left them to seek: their *Kings* and *Priests* and *Prophets* dropt away still; for *they were not suffered to endure by reason of death*. But this *Saviour*, this *Christ*, because He is the *Lord*, *endureth for ever*, *hath an everlasting Priesthood*, Kingdom and Prophesie, and so *is able perfectly to save them*, *that come to God by Him*. This is one reason, why, hither we must come at the last to *Christ* the *Lord*, and till we be at it, we be, not where we should. Else, our *Saviours* will die, and leave us destitute.

Heb. 7.28. Heb. 7.23, 24.

But the main reason is set down by *Esay*, *Ego sum*, *Ego sum*, (saith God Himself) *& praeter me*, *non est servator*: It is I, I that am the *Saviour*, *I am*, *and besides Me there is no Saviour*. None indeed, no true *Saviour*, but the *Lord*. All other are short, *Vana salus hominis*, saith the Psalm, *Mans salvation is vain*, any *salvation* is vain, if it be not the *Lords*. 1. Those *Christs*, that were not the *Lord*, could not save but the *body*, and not one of them *quicken his own soul*: *Christ*, *that is the Lord*, can save *souls* and *bodies*, His *own* and *others both*. 2. Those *Christs*, that were not the *Lord*, could save but from *carnal enemies*, with arms of flesh: He from our *ghostly enemies*, even *spiritual wickednesses in heavenly places*, from *Abaddon* the great destroyer

Esay 43.11.

destroyer of the bottomless pit. 3. They, that were not the *Lord*, could *save* but from *worldly calamities*; could but prune and take off the twigs, (as it were:) He, from *sin* it self, and so plucked it up by the roots.

Heb. 5. 9. 4. They, that were not *the Lord*, put it off but for a time, & after it came again, *temporal* only. He for ever, once for all: and *is become Author of eternal salvation*, to all that depend on Him. And mark that word

Verse 20. John 1. [*eternal:*] For none but the *Lord* can work *eternal salvation*. 5. They all had need of a *Saviour* themselvs, and of *this Saviour*: He needs none, receives of none, imparts to all; as being not a *Saviour* only, but *Salus ipsa in abstracto*, Salvation it self, (as *Simion* calleth Him) *of whose fulness we all receive*. To *save*, may agree to *man:* To be *salvation*, can agree to none but to *Christ the Lord*. To begin and to end; to save soule and body, from the bodily and ghostly enemies; from sin the root, and misery the branches; for a time, and for ever; to be a *Saviour*, and to be *Salvation* it self, *Christ the Lord* is all this, and can do all this. Now then we are right, and never till now. A *Saviour which is Christ the Lord*.

But the name [*Lord*] goeth yet further: not only to *save* us, and set us free from danger, to deliver us from evill; but to state us in as good and better condition, than we forfeited by our *fall*; or else though we were *saved*, we should not save by the match. To make us then *savers*, and not *savers* only, but *gainers*, and that great *gainers* by our *salvation*, He doth further impart also the estate annexed of this last title, even whatsoever He is Lord of Himself. And He is *Lord of life*, (saith S. *Peter*, *Acts* 3. 15.) *Life* then He imparts. And He is *Lord of glory*, (saith S. *Paul*, 1 *Cor.* 2. 8.) *Glory* then He imparts, And He is *Lord of joy*, (*Intra in gaudium Domini*, *Enter into the joy of the Lord*, *Mat.* 25. 21.) *Joy* then He imparts. *Life*, and *Glory*, and *Joy*, and makes us *Lords* of them, and of whatsoever is within the Name, and title of *Lord*. For having thereto a double right, 'by *Inheritance*, as the *Son*, (*Heb.* 12.) 'And by *Purchase*, as a *Redeemer* (for, *therefore He died, and rose again, that He might be Lord of all*, *Rom.* 14. 9.) contenting himself with the former; He is well pleased to set over the latter to us, and admit us with Himself into His estate of joynt purchase of Heaven, or whatsoever he is owner of; that, in right of it, we may enter into the *Life*, *Glory*, and *Joy* of *our Lord*, and so be *saved*, and be *savers*, and more than *savers* every way. This also, is in the word *Lord:* this benefit further we have by it.

And now if we will put together, *Natus* and *Servator*, *Servator* and *Christus*, *Christus* and *Dominus*, *Dominus* and *Natus: Born* and *Saviour*, *Saviour* and *Christ*, *Christ* and the *Lord*, *the Lord* and *Born:* take them which way you will in combination, any of the *four*, then have we his two Natures in one person. In *Servator*, his *Godhead*, None but *God* is a *Saviour*. In *Christus*, his *Manhood: God* cannot be *Anointed*, *Man* may. In *Dominus*, his *Divine* again, *the Lord* from heaven. In *Natus*, his *humane* Nature, direct-

Mat. 1. 1. Mar. 1. 1. ly, *born of a woman:* Both (ever) carefully joyned and to be joyned together. When S. *Matthew* had begun his Gospel thus: *The Book of the generation of Iesus Christ the Son of David*, one Nature, his humanity; S. *Mark* was careful to begin his thus; *The beginning of the Gospel of Iesus Christ the Son of God*, the

John 1. 14. other Nature his Divinity. But S. *Iohn*, he joynes them, *Verbum caro factum est*, the *Word* became *flesh*. *Verbum*, the Word, there is *Dominus*; and *Caro* the *flesh*, that is, *Natus*.

And even this very *conjunction* is a new *Joy*. For, that such an one, that the *Lord* would condescend to be *born*, besides the *benefit* there is also matter of *Honour*. Even that he, so great a Person, would become such as we are, would so esteem our Nature, as to take it upon him; This certainly it is a great *dignity* and exaltation of our nature; And it is a matter of new *joy:* That he would so highly value it, as to assume, associate, and unite it into one Person, with the *Son of God*. By this we see, why a *Saviour*, why *Christ:* why the *Lord*. A *Saviour*, his name of *benefit*, whereby he is to deliver us. *Christ*, his name of *Office*, whereby he is bound to undertake it. *The Lord*, his name of *Power* whereby he is able to effect it. We see also why *Man*, and why *God:* First, So it should be; for of right none was to make satisfaction for *man*, but *man*, And in very deed, none was able to give satisfaction to God, but God. So that being to satisfie *God* for *Man*, He was to be *God* and *Man*. Secondly, So we would wish it our selves: If we would be *saved*, we would be *saved* by one of our nature; not by any stranger. He is *born*, and so one of our own nature. Again, if we would be *saved*, we would be *saved* by no inferiour, but by the best: he *is the Lord*, and so the very best of all, And so, our desire is satisfied every way.

This blessed *Birth* of this *Saviour*, *which is Christ the Lord*, thus furnished in every point, to save us throughly, body and soul, from *sin*, the destruction, and *Satan* the destroyer of both, and that both here, and for ever; this blessed, and thrice blessed *Birth* is the substance of this Daies solemnity, of the Angels *Message*, and of our *joy*.

The Circumstance of the persons to whom.

And now to the *Circumstances:* and first of the *Persons*, *vobis*, *I bring*, you *good tydings: That to you is born*, *&c.*

We find not any word through all, but there is *joy* in it: and yet all is suspended, till we come to this one word [*vobis:*] this makes us all. This word therefore we shall do well ever to look for, and when we find it, to make much of it. Nothing passeth without it; it is the word of application. But for it, all the

Mat. 8. 29. rest are loose; this girds it on, this fattens it to *us*, and makes it *ours*. But for it, we are but in their case, *Quid nobis & tibi*, what have we to do with thee? This *Saviour Christ the Lord*, in this good time and fit place, *quid ad nos?* what are *we* the better? *Omni populo*, is somewhat too general, and the hundreth part of them shall not be benefited by him. We would hear it in more particularity. Why, *vobis*, for *you* it is, *Born for you*; Yea, now ye say somewhat.

Evangelizo vobis and *Natus vobis.* And twice it is repeated for failing, in every verse once. *Evangelizo vobis*, and *natus vobis*, that ye may know the *Message* is *yours*, and the *birth is yours*; therefore the *message* is sent to *you*, because the *birth* concerneth *you*. But *yours* they be, both.

The use we have of it. May we then be bold to change the person, and utter it in the *first*, which he doth in the *second*, and say

say *Nobis?* We may sure, *Puer natus est nobis*; * *Esay* hath said it before us. And thereby, lyeth a mystery: the Angels they say, *Vobis*; The Prophets were *men*: men say, *Nobis*. Bid the Angel say, *Nobis*, he cannot, neither sing nor say it; *Angelis* he cannot, to Angels, *Nusquam Angelos*: but *Hominibus* unto men, he can and doth. And this is a special high prerogative; that which the Angels can neither sing nor say, *we* can do both. * Esay 9.6. Heb 2.16. Verse 14.

If then He be *born* to *us*, it is to some end. *Esay* tells us, what it is, when he expoundeth *Natus*, by *Datus*, *born to us*, by *given us*. Born, to be bestowed upon us. And if *given* us, *bestowed* upon us, then He is *ours*. *Ours His benefit, His Office, His Power: His benefit*, to *save* us; *His Office*, to *undertake* us, *His power*, to *assure* us. *Ours* His *salvation*, as *Jesus*; His *anointing*, as *Christ*; His *Dominion*, as the *Lord*. And if *He* be *ours*, then *all His* are *ours*: *Omnia Ejus nostra sunt*: His *Birth ours*, and if His *Birth*, all that follow His *Birth*, ours too. Luk. 15.31.

Now then, seeing *He* and they be *ours*, will it not be well done, to make our entry, to take seisin of Him and them, and dispose them to our best benefit? And how can we do that better, Than as God hath offered *Him* to us this *day*, that *He* was *born for us*: so *we* reciprocally *this day*, that *He is born*, offer Him again to God, as the best pleasing Oblation that we can offer *Him*. *To day*, as in the *Temple* alive, for our *morning Oblation*: And when the time cometh of His death, offer him as on the *Cross*, slain for our *evening Sacrifice*. So shall we, as *Bernard* wisheth us, *uti nostro, in utilitatem nostram, & de Salvatore salutem operari*, Imploy or make use of Him for our best behoof: draw His proper extract from him, and work *salvation* out of this our *Saviour*.

Now, a word only, what is to be done on our parts, and that respectively to these two points, what we are to return to them; what to this *Message*, and what to this *Birth*. Our duty reciprocal.

To the *Message*, *Evangelizo vobis*, this we are to return, this is due to a *message*, to *hear it*. And that we do, and that is all: we come to the *Sermon*, we *hear* it, and little we do besides. But we *hear* it but heavily, with a faint affection (God knoweth:) we *hear* it not as an *Ecce*, as matter of high admiration: we *hear* it not as *Gaudium magnum*, with that alacrity and cheerfulness we should. We *hear* it not as *nobis*, as if it nearly touched us, but as a matter that little concerned us, it skilled not much whether we *heard* it or no. Many meaner things affect us more, but this should be the joyfullest *hearing* that we ever *heard*. 1 To hear the Message.

And shall we not likewise perform some duty to *Natus est*? yes, even to that also. And not *hear* of *Him*, and let *Him* alone: *hear* his *tydings*, and let *Himself* go. 2 To receive him.

He was *born for us*, and *given us*, *Natus nobis*, and, *Donatus nobis* (both go together in the Prophet.) To a *gift* the duty that belongeth properly, is to *receive* it. If *He be Natus nobis*, and *Donatus nobis*, I trust we will take order, He be *Acceptus à nobis*. If *born for us*, and *given Us*, it is our part then, we can do no less than *receive him*. We evacuate the gift, disgrace both the *Giver* and *it*, if we vouchsafe not to *accept* of it.

How is that? how shall we receive *Him*? who shall *give him* us? That shall one, that will say unto us within a while, *Accipe*, Take, *This is my body, by the offering whereof ye are sanctified. Take, this is my Blood, by the shedding wherof ye are saved.* Both, in the holy *Mysteries* ordained by *God*, as pledges to assure us, and as Conduit-pipes to conveigh into us, this; and all other the benefits, that come by this our *Saviour*. Heb. 10.10.

Verily, upon His *memorable daies*, (of which this is the *first*) we are bound to do something in *memory*, or *remembrance of Him*; What is that? Will ye know what it is? *Hoc facite*, *Do this in remembrance of me*.

Something would be thought on, *to return Him for all His benefits*, and *this day* for this *first*, the fountain of all the rest; *His Birth*. Some thanks would be rendred him for it. And how can we do that better, than as we are taught by him, that studied the point of *Quid retribuam*, and resolved it thus, no way so well, as by *Accipiam Calicem: I will take the cup of salvation*. And so do it: So, with it taken into our hands, *give thanks to the name of the Lord*. And *when* better, than *to day*; *Hodiè*, as we are here directed. What better *day* than on *this day*? the very *day He* was bestowed on us. To defer *Him* no longer, than *He* did us. He deferred not us at all, but as soon as *He* was *born*, sent us word the *same* instant: and shall we defer *Him to hear of us another time*; and not be as ready on our part to *receive him* instantly, as he was on his, to *bestow Himself*, even presently, as soon as *He* was *born*? Sure, somewhat would be done more than ordinary, *this day* of *His Birth*; the *day* it self is more than ordinary. Psal. 116.12.

And let this move us. If ever there be a day of salvation, *Ecce hic est dies salutis*, Behold this is it, when a *Saviour is born unto us*. If ever an accepted time, *Ecce tempus acceptum*, Behold, now it is, this is that time. The *Birth-day* hath ever been a time accepted. Then, one King forgave the trespass of his Servant, and received him to Grace. Another, being pleased, was ready in his bounty to have given away the *one half of his kingdom*. Our *Saviour Christ*, Our *Lord*, on *His Birth-day*, will be no worse than they. *His* bounty, then, less than theirs. Gen. 40.21. Mar. 6.23.

Let us then [illegible] this so *accepted a time* in it self, twice acceptable, by our *accepting*: which, he will acceptably take at our hands. Let us honour *this day*, with our *receiving*: which he hath honoured by his first *giving*: Yielding him evermore, (but *this day*, the *day* of it, chiefly,) our unfained hearty thanksgiving for this so *good news*; for this so *great a Gift*; both of them *this day* vouchsafed us: in *Him* and for *Him*, who was himself the gift, our *Saviour*, *Christ*, *the Lord*. To whom with the *Father* and the *Holy Ghost*, three Persons One Immortal, Everliving, Invisible, only Wise *God*; be all honour, glory, blessing, praise, and thanksgiving, this day and for ever.

A SERMON PREACHED

Before the

Kings Majesty

At WHITE-HALL, on *Wednesday* the XXV. of *Decem.* *Anno Domini*, MDCXI. being *CHRISTMAS* Day.

JOHN Chap. I. Ver. XIV.

And the Word was made flesh, and dwelt among us, (and we saw the Glory thereof, as the Glory of the Only begotten SON *of the* FATHER*) full of Grace and Truth.*

Ezek.10.14. Apoc.4.6,7.



Here is, in the *Old Testament* (in the tenth of *Ezekiel*) and in the *New* (in the 4. *of the Revelation*,) a *Vision* of four sundry shapes, *A Man*, *a Lion*, *an Oxe*, and *an Eagle*. It hath been usually received, to apply these four to the *four Evangelists*, and of them, the *Eagle*, to S. *John*. The nature of the *Eagle* is, by GOD himself, described (*Job* 39.) by two properties; [1] *Elevare ad ardua*, no fowl under heaven towreth so high: [2] and *ubicunque fuerit cadaver, statim adest*; None so soon or so suddenly down upon the body, as he. Both these do lively express themselves in S. *John*: and no where more lively than in this *Gospel*. Wherein, as an *Eagle in the Clouds*, he first mounteth wonderfully high, beyond *Moses and his In principio*, with an higher *In principio* than it; beyond *Genesis* and the *Worlds Creation*: That the *Word was then with* GOD, *and was* GOD. This may well be termed the *Eagles* flight; so exceeding high, as the cleerest eye hath much ado, to follow him. Yet so far as they can follow him, the very *Philosophers* have been driven to admire the penning of this *Gospel*. But after this, as an *Eagle* again, (*Ubi corpus, ibi Aquila,*) down he cometh directly from the *height* of *heaven*, and lights upon the *body* of his *flesh*, the *mystery* of his *Incarnation*: and tells us, that he that *in the beginning*, was *apud Deum*, and *Deus*, He, *in the fulness of time*, was *apud homines*, and *Homo*. He dwelt not long aloft; he knew, it was not to purpose: *Verbum Deus* is far above our reach. *Verbum caro*, that concerns us. No time, but it concerns us: but, this time, above others. This *Feast* is held, this Assembly met, for no other end, but to celebrate the contents of the *Text*, that the *Word*, being *made flesh*, this day, came *to dwel among us*.

Job 39.30,33. Mat.24.28. Gen.1.1. Verse 1. Luke 17.37.

The Division

I. 1.2.3.

II. 1 Joh.1.2.

Two parts there be in the Text, sensibly parted by a *Parenthesis*. [1] That without the *Parenthesis*, is, that he would have us believe, *Verbum caro*, &c. [2] That, within, is the *Affidavit*, *Vidimus*, &c. In the former, three things are affirmed of the *Word*. [1] *Factum è nobis*; [2] *habitavit in nobis*; [3] *plenum pro nobis*: [1] That the *Word* was *made flesh* of us; [2] *dwelt with us*; [3] was *full for us*.

Then followeth the *Affidavit* of these. That S. *John* (and other more, besides,) *saw*; and so *spake* no more than they knew; nor *testifie* no more, than they had *seen*. The best Proof that can be. They *saw* (though, not the *Word* himself, yet) *His glory*: *We saw His glory*. And that *glory* such, as would suit with none but him; and so, every way sufficient, to demonstrate him, the *only Son of* GOD.

And

And, after all this, one more there is, without which, his *Making*, *Dwelling*, and *Seeing* were to little purpose: That is, that as he came not obscurely, but was *seen*; so he came not *empty*, but *full of grace and truth*. This *fulness* was not for himself, but for us: *Et de plenitudine Ejus omnes accepimus.* Verse 16.

There is not any thing, that concerneth this *Mystery*, but is within this Text. His two Natures, *The Word*, and *Flesh*: [1] *Word, Divine*; [2] *Flesh, Humane*. The Union of them in *factum est*; union into a *Person*, in *Habitavit*: *Habitare, est Personæ*. [3] Then, his *Office* also, Ἐσκήνωσεν, which is not only *habitavit*, but *castrametavit in nobis*: not only, took a *house*, but pitched a *pavilion in us*; Not only, *factus Incola*, made our *Neighbour*; but, made a *Champion*, for us, to undertake our quarrel, and to fight a combate. [4] And last, the *Benefit*: *Made*, that he might *Dwell*; and *Dwell*, that he might impart to us, (and we derive from him) that, whereof he was *full*, and we were empty; we had need, and he had store; *grace* and *truth*.

All reducible to these three: [1] *Quod Verbum, caro*: [2] *Quid Verbum, Carni*: [3] *Quid Caro, Verbo*. I. II. III.
[1] That the *Word became flesh*; the *Mystery*: [2] What the *Word* did for *flesh*; the *Benefit*: [3] And, what *flesh* is to do to the *Word* again; the *duty*.

We are in a deep point, and a dangerous. It will not be amiss to pause a little on the three termes, *Verbum Caro*, and *factum est*. *The Word*. [1] There be, that take this name to be given him, as who should say: *He*, of whom so many excellent *words* are spoken, all along this Book; so many *words of promise*, and *prophesie*, and all of *Him*: So, the *word Objectivè*. [2] Others: for that he discloseth to us all GODS counsel, even as the *word* openeth the mind of man; by whom as his *Word* we know whatsoever we know of the *Fathers* mind, So the *word Effectivè*. [3] A third; for that he cometh, not only as JESUS, to *save us*; but, as the *Word*, to *teach* us: We, as to honour him; so learn his *Word*, as the way to our *Salvation*. So, the *word, Præceptivè*. I. *Quod Verbum caro.* *Verbum*, The *Word*. 1. 2. 3.

4. These are all well, and true all: but, all short. We may have use of them; but there is a farther matter than all these. This *Word* (as we find, in the *Affidavit*) *is the only begotten of the Father*. These two are one, and the same; but need to be set in two termes, that what is wanting in the one, may be supplied by the other: (So high is the *Divine Nature* above our reach, as no one terme is able to expres it: It is well, if divers will do it.) In this they agree: as the *Son* is, to the *Father*; so is the *Word* to the *Mind*. The *Son*, *Proles Parentis*; the *Word*, *Proles mentis*: They *proceed*, both: the *Son*, from the *Father*; the *Word*, from the *mind*: and so note out unto us, a Party *proceeding*, a *second Person*, from the first: from him that begetteth, the *Son*; from him that speaketh, the *Word*; Against *Sabellius*. 4. The *Word*, and *the only begotten of the Father*. To shew his *proceeding*.

The *Son* referreth to a *living* nature: The *Word* addeth farther an *intellectual* nature: *Generare est viventium, Loqui intelligentium*: That, there is in him, not only the *Nature*, and *Life*, but the *Wisdom* of the *Father*.

Both *Proceed*. The *Word* sheweth the *Manner*; the *Son*, the *truth* of his *proceeding*. With us the *Son* is not begot, but by flesh, by propagation: The *Word* therefore requisite, to shew, his *proceeding* was after no *carnal* manner; but, as the *word* from the *mind*. A better terme could not be devised. For, there is not in all the World, a more *pure, simple, inconcrete procreation*, than that, whereby the *mind* conceiveth the *word* within it, by *dixit in corde*. For, in it self, and of it self doth the mind produce it, without help of any mixture of ought, without any passion stirring or agitation at all. Such was the issue of the *word eternal*. But then, lest we might imagine *Gods Word* to be, to him, no other than ours is to us, not of our substance; He makes amends for that, and tells us, *He is the only begotten*, and so of the *substance* of his *Father*, (*very God, of very God,*) as all *begotten sons* be. The *Word*, to shew his *proceeding* pure, and meerly *spiritual*: the *Son*, to shew, that for all that, it is *true* and *substantial*. Truly *consubstantial* with the *Father*, as the *Son*; but in all clean and pure manner *conceived*, as the *word*.

The *Son*, though he be *consubstantial*; yet the person of his *Father* may have a *being* long before him. The *Word* makes amends for that. For, the *minds conceiving*, and the *mind* cannot be severed a moment; if one be *eternal*, both are. So then, as the *Son*, he is *consubstantial*: as the *Word*, he is *coeternal*.

But he begins with the *Word*. His care being, first to tell us of the *pureness* of his *generation*, before of his *generation* it self: but after, by little and little, unfoldeth himself, and tells, he is so the *Word*, as the *Son* also. Indeed, it was best beginning with the *Word*. That terme the *Heathen Wise-men*, the Philosophers would never stumble at, but brook it well enough: As (indeed) they did, not with *approbation* only, (but with high *admiration*) read and magnifie the beginning of this *Gospel*. Witness *Tert. in Apol. Eus. in præpar. August de Civit.* 10. and *Theodoret*. It was conform to their reason: *Quod Deus ab æterno intelligit*, and that Νοῦς and Λόγος, the *conceiving* of the *mind*, and the *mind* must needs be *coeternal*: the *mind* never without it: as the *Prophet* saith, *Egressus ejus à diebus æternitatis*. This for the *Word*, of much more that might be said of it. Mica 5. 2.

[1] As the *Word*, and the *Only begotten* refer to one: so doth *Caro*, and *in nobis*, *Flesh*, and *in us*; that is, such *flesh* as is *in us*, *Humane flesh*. 1. To expres the *Union* fully, a better word could not be chosen. It is a part, for the whole; and the worser part, for the whole, of purpose. For, in this case, our nature is best set out, by the worser part. For, this we know; if the worse be taken, the better will not be left behind. If he *abhor* not the *flesh*, of the *Spirit* there will be no question. More forcible it is, to say, *He was made flesh*, than he *was made man*, though both be true. He *vouchsafed to become man*, Became *flesh*, 1. *Caro*. 1.

nothing ſo much, as to *become fleſh*, the very loweſt and baſeſt part of *man*.

2. Beſides, from the *Fleſh* (as from *Eve*) came the *beginning of tranſgreſſion*, longing after the forbidden fruit, refuſed the *Word* quite; ſo of all other, leaſt likely to be taken. The *Word* not refuſing it, the reſt have good hope.

3. But, there is a kind of neceſſity, to uſe the terme *fleſh*. If he had ſaid *Man*, man may be taken for a *Perſon*. He took no *Perſon*, but our *Nature He took: Fleſh*, is no *Perſon*, but *Nature* only; and ſo beſt expreſſeth it. And if *ſoul*, it might have been taken, as if he took not the fleſh, but *mediante animâ*; but, ſo he did not, but as immediately, and as ſoon, the *fleſh*, as the *ſoul*: in one inſtant both.

4. Yet one more. It will not be amiſs to tell you; The *word*, that is *Hebrew* for *fleſh*, the ſame is alſo *Hebrew* for *good tydings*, (as we call it, *the Goſpel*:) Sure, not without the *Holy Ghoſt* ſo diſpenſing it. There could be no other meaning; but that, ſome *Incarnation*, or *Making fleſh*, ſhould be generally *good news* for the whole World. To let us know, this good tidings is come to paſs, he tells us, the *Word* is now *become fleſh*.

בשר בשר in Piel

2 *Verbum Caro.* The *Word* became *Fleſh.*

Thus, why *fleſh*: now, why the *Word*, *fleſh*. *Caro Verbum* was our bane; *fleſh* would be the *Word*; nay, wiſer than the *Word*, and know what was *evill*, better than it. If *Caro Verbum*, our bane; then, *Verbum Caro*, our remedy.

2. Surely, if the *Word* would become *fleſh*, it were (ſo) moſt kindly. The *Word*, was *pars læſa*, the party that was moſt offended. If he would undertake it; if he, againſt whom the offence was, would be Author of the reconciliation, there were none to that: it were (ſo) moſt proper.

3. Verſe 3. Col. 1. 16, 17. But, in another reſpect, he were fit too. He had ſaid above: *All things were made by him*: a kind of meetneſs there were, *ut per quem facta omnia, per eundem reſtituta*, he that firſt made them, ſhould reſtore them; he that built, repair; So is beſt, ever.

4. John 3, 15. And indeed, *Sic oportet implere omnem juſtitiam*, that were the way to *fulfill all juſtice*; if the *Word* would take *fleſh*, he might make full amends for the *fleſhes* fault, in rejecting the *Word*. So is *juſtice*; that *fleſh* for *fleſh*; and, not the *fleſh of oxen* and *ſheep*; but even that *fleſh*, *that ſinneth*, (our *fleſh*) ſhould ſuffer for it, and ſo ſuffering make ſatisfaction to *Juſtice*.

3. 1 *Factum eſt caro.* Was *made.* Luke 3. 6. Why then, *factum eſt caro*, the *Word is made fleſh*: This makes up all. For, *factum eſt*, *ergo*, *eſt*, he is *made fleſh*, therefore, *is fleſh*: *Fieri terminatur ad eſſe*, the end of *making* is *being*. And *per modum naturæ*: (ſo is ἐγένετο, the *Greek* word:) this *being* is *natural*, *Et nativitas eſt via ad naturam*, and *nativity* is the way to *nature*. So, to be *born*: as, this day, he was: *Venit per carnem, ſanat per verbum*, that all *fleſh may ſee the Salvation of* GOD. *Made* it was; againſt *Manichæus*, holding that he had no true body: as if *factum* had been *fictum*, or *making* were *mocking*. *Made* it was: but, *how made?* Not *Convertendo*, the *Word converted* into *fleſh*, (as *Cerinthus*;) or *fleſh converted* into the *Word*, *Verbum caro facta eſt* (as *Valentinus*:) for, the *Deity* cannot be *changed* into any thing; nor any thing, into it. Nor made *conciliando*, (as friends are made,) ſo as, they continue two ſeveral perſons ſtill: and while the *fleſh* ſuffered, the *Word* ſtood by and looked on, (as *Neſtorius*.) That is *cum carne*, not *caro*, *made with fleſh*, not *fleſh*: And, never was one perſon ſaid to be *made* another. Nor *made*, by *compounding*; and ſo, a third thing produced of both (as *Eutiches*:) For ſo, he ſhould be neither of both, *Word* nor *fleſh*, neither GOD, nor *man*.

Heb. 2. 16. But, *made* he was; St. *Paul* tells us, *how*: *aſſumendo*, by *taking the ſeed of Abraham* (*Heb.* 11.) his *generation eternal*, (as *Verbum Deus*) is, as the *enditing* the *Word*, within the *heart*. His *generation* in time (*verbum caro*) is, as the *uttering* it forth with the *voice*. The inward motion of the *mind* taketh unto it a natural body of *ayre*, and ſo becometh *vocall*; it is not changed into it, the *Word* remaineth ſtill, as it was; yet they two become one voice. Take a ſimilitude from our ſelves. Our *ſoul* is not turned into, nor compounded with the *body*: yet, they two, though diſtinct in natures, grow into one *man*: So, into the *Godhead*, was the *man-hood* taken; the *Natures* preſerved, without *confuſion*; the *Perſon* entire, without *diviſion*. Take the *definition of the fourth General Council*: *Sic factum eſt caro, ut maneret verbum: non immutando, quod erat, ſed ſuſcipiendo, quod non erat: noſtra auxit; ſua non minuit; nec Sacramentum pietatis, Detrimentum Deitatis*: he was ſo made *fleſh*, that he ceaſed not to be the *Word*; never *changing* that he *was*, but *taking* that he *was not*: We were the better, he was never the worſe; the *Myſtery* of *Godlineſs* was no detriment to the *Godhead*, nor the honour of the Creature wrong to the CREATOR.

And now, being paſt theſe points of *belief*, I come to that, which I had much rather ſtand on, (and ſo it is beſt for us;) that which may ſtir up our *love* to him, that thus *became fleſh for us*.

1. Firſt, comparing *Factum with Dictum*. For, if we were ſo much beholden for *verbum dictum*, the word *ſpoken*, the *Promiſe*; how much more for *verbum factum*, the *Performance?* If, for *factum carni*, the *Word* that came *to fleſh*; how then for *factum caro*, *became fleſh?*

2. Verſe 3. Then, taking *factum* abſolutely. The *Word*, *by whom all things were made*, to come to be *made* it ſelf. It is more for him, *fieri*, to be *made* any thing, than *facere*, to make another World, yea, many Worlds more. There is more a great deal, in this *factum eſt*, than in *omnia per Ipſum facta ſunt*: in *He made*, than in *All things by Him were made*.

3. John 4. 24. Pſal 8. 4. Heb. 2. 7. *Factum eſt*, with *What* he was made. For, if *made*; made the moſt compleat thing of all, that ever he had made: Made a *Spirit*, for *God is a Spirit*; ſome degree of nearneſs between them: But *what is man*, that he ſhould be *made* Him, or the *Son of man*, that he ſhould take his *Nature* upon him!

If man, yet the more noble part, the immortal part, the *ſoul*: What elſe? There are ſome points of *His Image* in that: it *underſtandeth*, it *loveth*, hath a kind of capacity of the *Word*. So hath not the *fleſh*: it is *res bruta*, *common to them with us*; neither able to *underſtand*, or *love*, or in any degree capable

ble of it. Make it the *Soule*, the *precious soul* (so calleth it *Solomon*;) not the body, the *vile body* (so the *Apostle* calleth it.) Of the *Word* he said ever, *vidimus gloriam Ejus*, we saw the glory of it: of the *flesh* we may say, *vidimus sordes ejus*, we daily see that comes from it, as *non est vilius sterquilinium*, on the dung-hill, worse is not to be seen. Set not so precious a stone in so base metal. Prov. 6. 26. Phil. 3. 21.

But this is not all. If he must be *made*, for love of GOD, make him something wherein is some good: For, in *our flesh* (St. *Paul* saith) *there dwelleth no good*: Yea, the very *wisdom of the flesh at flat defiance* with the *Word*. Make it somewhat else. For there is not only a huge distance, but main repugnancy between them. Yet, for all this, *non potest solvi Scriptura*: the *Word was made flesh*. 5. Rom. 7. 18. Rom. 8. 7. John 10. 35.

I add yet further: what *flesh*? The flesh of an *Infant*. What, *Verbum infans*, the *Word* an *Infant*? The *Word*, and not be able to speak a word? How evill agreeth this? This he put up. How born, how *entertained*? In a stately *Palace*, *Cradle* of *Ivory*, *Robes* of *estate*? No: but a *Stable* for his *Palace*; a *manger* for his *Cradle*; poor *clouts* for his array. This was his beginning. Follow him farther, if any better afterwards, what *flesh* afterward? *Sudans & algens*, in cold and heat; *hungry* and *thirsty*; *faint* and *weary*. Is his *end* any better, (that maketh up all:) what *flesh* then? *Cujus livore sanati*; *black* and *blew*; *bloody* and *swoln*; *rent* and *torn*; the *thorns*, and *nayles* sticking in his *flesh*: And *such flesh* he was made. A great *factum* certainly, and much to be made of. To have been made *caput Angelorum*, had been an abasement: To be (*a*) *minoratus Angelis*, is more: But, to be (*b*) *novissimus Virorum*, in worst case of all men, nay, (*c*) *a worme and no man*: So to be *born*, so *arrayed*, and so *housed*, and so *handled*; there is not the meanest *flesh* but is better. So to be *made*, and so *unmade*; to take it on, and lay it off, with so great indignity; weigh it, and wonder at it, that ever he would endure to be made *flesh*, and to be made it on this manner. What was it made the *Word* thus to be made *flesh*? *Non est lex hominis ista*, *flesh* would never have been brought to it. It was GOD, and in GOD, nothing but *Love*: *Dilexit*, with *Sic*, *Charitas*, with an *Ecce*: *Fecit amor, ut Verbum caro fieret*: *Zelus Domini exercituum fecit hoc*. *Love* only did it. *Quid fit, possit, debeat, non recipit jus amoris*: That only cares not for any *exinanivit*, any *humiliavit se*, any *emptying*, *humbling*, loss of reputation: *Love* respects it not, cares not, what flesh he be *made*, so the *flesh* be made by it. a Heb. 2. 7. b Esay 53. 3. c Psal. 22. 6. Joh. 3. 16. 1 John 3. 1. 2 Reg. 19. 31.

And dwelt. Factum est is the *Word* of *Nature*; *Habitavit*, of *Person*: *Habitare est Personæ*. And, two there are not. It is not *Habitaverunt*: therefore, but *one Person*. 2. *Habitavit*, and *dwelt*.

And, *habitavit* is a *Word* of *continuance*: that which was begun in *factum*, is continued in *habitavit*. Not only *made*, but *made stay*, *made* his *abode* with us: Not *appeared*, and was gone again straight; but, for a time took up his *dwelling*; *Factus caro*, *Factus incola*. And this word concerns this day properly. This is the day, the first day of *habitavit in nobis*. Incarnate he was in the *Virgins womb*; his taking *flesh* could not be *seen*, but this draweth after it a *vidimus*; *dwelt* and was *seen* visibly. 1. 2.

And this leadeth us to a third: *conversatus est*. *Factum*, and *factum familiare*: that he withdrew not himself into some solitary place, but was *verbum prope nos*, *near us*, near neighbours to us. *Habitu inventus ut homo*, *In his habit*, and in his *habitation*, *found as a man*. One might ask him (as they, at *Ver.* 38.) *ubi habitas*, *Sir*, *where dwell you*? And he invited them to *come* and *see*. 3. Rom. 10. 8. Phil. 2. 7.

And σκήνωσις is not every *dwelling*, but a *dwelling in*, σκῆνη, *a tent*, that is, but for a time. Not a *house*, to stand for ever; but a *tent*, to be taken down again. Which, as it sheweth his *Tabernacle*, of the nature of ours, mortal; so withal, that he came but of an errand, to sojourn till he had done it: *A work he had for which he was sent*; that being done, he laid his *Tabernacle* off again. 4. ἐσκήνωσεν, dwelt, as in a *Tent*.

And, even that work it self, is in σκηνοῦσθαι: For, it is a word *militare*: Souldiers dwell in *tents*: As if he were now *factus caro*, *incola*, *miles*; as if some battel were toward. And (indeed) from the beginning, (the very third of *Genesis*,) there was war proclaimed between the *Womans seed*, and the *Serpents*. An enemy we had, strong and mighty; had, and have still: not one, but many, a whole camp of them. They had prevailed, and led us away *captive under the Law of sin*. *Dux nobis opus est*. A *Champion* we stood in need of, to rescue us. And here we have one now, even *Dux Messias*, as *Daniel* calleth him. He, as this day, came into the *campe*, set up his *pavilion* among us. The Tabernacle of GOD was with *men*. He might not stay eight daies in the camp; but he must take *Sacramentum militare*: So he did. And the ceremony of it was to be *stricken*, and to *bleed* some small quantity: So he was, at his *Circumcision*: And after, he performed the battel at his *Passion*. Where, though it cost him his life, yet the *victory* fell on his side, *Captivity was led captive*, and we were delivered. His *Tent* was but a forerunner of his combate. This for his *dwelling*. Now the *Affidavit*. 5. ἐσκήνωσεν, pitched his tent as a Souldier. Gen. 3. 15. Rom. 7. 23. Dan. 9. 25. Eph. 4. 8.

As the word *Habitavit* pointeth us to this first day of the *Feast*; and his *Tent*, to the middle day; when he undertook our quarrel: So *vidimus* (now) is proper to the last day, the day of *Manifestation*, or *Epiphany*. He *dwelt*; and not *invisibly*, or *obscurely*, but so, as he might be (and was) *seen*. Even, this very first day, *vidimus*, might the *Shepheards* say, *we saw his Angels*, and heard them sing, and then went to *Bethlem* and *saw* himself. *Vidimus*, might the *Wise-men* say, we saw *His star in the East*, and we are come to *see himself*. This they might say, and truly: for, these things were not done *in obscuro*. But (as we said) this clause is the *Affidavit*, it is inferred, as a proof. You tell us of his *making*, and his *dwelling*: *Quomodo constat*? How shall it appear? *Vidimus* is the best proof that can be; *he saw* it; was *an eye-witness of what he testified*. The Affidavit *Vidimus*, We saw. Mat. 2. 2. Acts 26. 26. Joh. 19. 35.

And it is not *vidi*, but *vidimus*; more eyes than one: Not he alone, others more *saw* it, besides him. In the mouth (*a*) *of two or three witnesses*: *Peter*, *James*, *and he*, (*vidimus*) were in the *Holy Mount* 2. *Vidimus*, not *vidi*, We saw. a Mat. 17.

1 Joh 1.3. *Mount* together, and saw him *transfigured*. Nay, a whole *(b) cloud of witnesses* (CXX.) *saw him taken up*
b Act. 1.9. *into Heaven*, out of their sight, *in the Mount of Olives*. Well might he say, *vidimus*.
Heb. 12.1. And that not *per transennam*, at a blush, passing by; but had a full *sight*, looked well upon him, at
3. leisure; did it throughly for a good time together. It is not ἔδεσθε but θεάσασθαι, (the word, whence a *Theatre* is derived:) As men with good heed behold things there: so did we, intentively, all the *Acts* and
ἐθεασάμεθα, Saw it *intentively*. *scenes* of his life.
4. But I ask: What saw they? The *flesh* peradventure: The *Word*, they could not see. He is *God*;
Saw *his glory*. and *God hath no man ever seen*. True: that, they could not; yet *his glory* they might, and did. Which
Verse 18. *glory* was an infallible demonstration of his presence, there. Thorow the *veile of his flesh*, such *beams*
Heb. 10.20. he cast, as behind those clouds, they might know, there was a *Sun*; as, that way only, could he be made visible to the eyes of flesh, which otherwise could not behold him.
5. But it may be it was some *wrong* this, but such, as was seen in *Moses*, or in *Stephen*'s countenance.
Quasi unigeniti Dei. He answers that, and tells us: It was not, *quasi servi*, like a Servant; nay, nor *quasi Filii*, like any *adopted sons*: but, this *glory* was every way such, as well might it beseem the *Word*, or *Only Son*: but could agree to no creature though never so glorious. To none but him: and so being *proprium quarto modo*, might be a *medius terminus*, in a demonstration.
6. And if you ask, what that *glory* might be? With a *word*, to say to the *wind* and storme *(a) Obmutesce*: and to *diseases*, *(b) Volo mundare*: And to *Death* it self, *(c) Tibi dico, surge*. His *Miracles*,
What this *glory* was. they shewed his *glory*, is expressly said, (in the next *Chap.* v. 11.) The *Star*, at *his birth*; the *Eclipse*, at
a Mat. 4 39. *his death*; the *glory*, at *his changing in the Mount*: but above all, his *glorious Ascension*, and *receiving up*
b Mat. 8.3. *into heaven*. All which they saw; as being in the Theatre all the while, from the *Epitasis* to the very
c Luke 7.14. *Catastrophe*: Therefore he tells us here, (and again in his *Epistle*) he *writes* nothing, but *what he saw*
1 Joh. 1.3. and *beheld*; and even *his hands had handled of the Word of Life*. We may believe him: He, and his *Contestes*, suffered many things for the truth of their witness: and the whole world (since) hath believed this their *Affidavit*. Now are we past the *Parenthesis*.

The consequence, full of grace and truth But what, is all that a *vidimus*? Nothing but a *mask*, to be *seen*? Came he only to make a *glorious shew* to them all? No: but as he came not obscure, but was *seen*: so, he came not *empty*, *but full*, and was felt of them, that saw him not. *Vidimus* is not all: a Verse after there is *accepimus*; To see his *glory*, they *receive of his fulness*: They, and we.

Full of *grace* and *truth* both Many are the perfections, whereof he is *full*: Two only here chosen out, as two streams, '*Grace*, and '*Truth*. With them he cometh, with the fulness of them: Not of one of them, but of both.
Jam. 1.18. *Grace* referreth to the *Son*: *Truth* to the *word*. *Grace*, is to *adopt* us: *Truth*, to *beget* us *anew*; for, *of his own will he hath begotten us, by the word of Truth*.

2. And these do very fitly follow after *glory*. *Glory* of it self terrifies, and makes stand aloof; *Grace* invites: And his *glory* is such, as is *full of grace*. His *Mercy*, as *great* as his *Majesty* full out. A blessed thing it is, when these two meet; and they that are in *glory* are full of *grace* too. It is not so with every one, that is in *glory*: But, though there be *Grace*, unless there be *Truth* too, all is nothing. For *Grace*, because it is plausible, and pleaseth the people, it is affected: there is a taking on *grace in face* and *phrase*, but when all is done, it wanteth sound *truth*. That is right *grace*, that hath *truth* joyned to it. *Verbum gratiæ*, and *Verbum charitatis* both, and it is both. Yea, *verbum caro*, his word is not *wind*, it hath *flesh* on it: his *Truth is* (as it were) the *flesh* of his *Grace*. Thus may be the consequence.

3. But of these two choice is made, as of those, our *nature* stood most in need of. Out of *grace* we were; and without grace, as *Sinners* and *in errours*, wandring up and down; as even the best of our *nature* did at his coming into the *flesh*. This is the state he found us in, when he came among us.

Eph. 1.6. Against the first, *gratificavit nos in Dilecto*, he brought us in grace again, through his beloved
Verse 16. *Son*: *Gratiam pro gratiâ* (he saith after straight,) for the *grace* his *Son* had with him, he received us to *grace*.

Against the later, he brought us *truth*, to set us in the *right way*. *Via*, *Veritas*, *& Vita*; *Veritas*,
Joh. 14.6. between both: *Via & Veritas*, or *veritas via*, the *true way*: *Vita & veritas*, or *veritas vita*, the *true life* (that is) *Life eternal*: We cannot be without either.

4. This for our need. But, within a *verse* after, I find these two set in opposition to the *Law*,
Verse 17. and the *Law* to them: as if S. *John* pointed us whereto we should refer them. The *Law* full of rigour, many *threats*, and *curses* in it: *Christ* bringeth the word of *grace*, opposeth to that. The *Law*
Col 2.17. full of empty *shadows*, and *Ceremonies*; which *Truth* is set against: *Corpus autem Christus*, *Christ* the
Heb. 10.1. very body, to *Lex habens umbram*: So requisite to quit us of the *Law*; The *Law*, the *word*, that married *flesh*.

The bringing of these two together is a great matter; and together they must be. *Grace*, take it from *truth*, and it is *fallax*, but a *vizour*, but a meer illusion: *Truth*, sever it from *grace*, and it is *ingrata*, but an unpleasing thing. *Grace* and *truth* kept in sunder, and never met before: But, when the *word* and *flesh* met, then did they meet and *Kiss* each other (saith the *Prophet*, and doth with a whole
Psal. 85.10. *Psalm* celebrate this *meeting*.)

5. They must meet, and *Grace* be first; as here. We shall never endure the severity of his *Truth*,
Grace first, then *Truth*. unless *Grace* come before, and allay it. But, when *Grace* hath brought us to *Him*, *Truth* will hold us with *Him*. By *Grace* we shall accomplish, what *Truth* requireth at our hands; that so, receiving

Grace,

Grace, and walking in *Truth*, we may come to the third, the reward of both, *Glory*.

Full of them; and the *word* would not be passed. We find others full of *grace*, as his *blessed Mother*, and as S. *Stephen*. Theirs reacheth not to us: None of them have more than serves for themselves. For, *the Spirit is given them*, but, *by measure*; but *plenitudo vasis*, in them, the fulness of a Vessel; if ye take any thing out, to poure into another, it is the less for it. But, his is *plenitudo fontis*, the fulness of a fountain, which is never drawn dry: *qui implet abyssum, & non minoratur*, fills a great pool, and it self never the less. Of *which fulness* they all *received*, and he never the emptier. We shall not need to go to any other store-house, or help to *supply*, or fill up *Christ* with any other, as if He were but half full. He is *full*, full of *both*. Our care is to be, to make our selves fit Vessels, and there is all. 6. *Full* of both. Luk. 1. 28. Acts 7. 55. Joh. 3. 34.

Thus far *Quod verbum factum caro*. Now, *Quid verbum carni*, the *benefit*; and (that which the benefit ever draweth with it) the *Duty*, *Quid caro verbo?* 1. *Factus caro benefaciet carni*, being made flesh He will be a benefactor to it. No man *ever hated his flesh*, and no more can He us, who are *flesh of his flesh*, or rather, He of ours. He seeth us daily in Himself; He cannot look upon *His flesh*, but he must think upon us. And GOD the *Father* cannot now hate the *flesh*, which the *word is made*; which is now taken into one person with *His only Son*, and united to the *Deity* it self. If he love the *word*, he must love it too, for the *word is become it*; either love both, or hate both. But, *love* it certainly: for, as this day, *when he brought his Son* cloathed with it, *into the world*, he gave express commandment, all *his Angels should worship him* so cloathed, and our *flesh* in him: A new dignity which is this day accrued to our *Nature*, to be adored of the *blessed Angels*. Our *Nature* questionless is set in high favour with GOD; GOD send our persons so too, and all shall be well. II. *Quid verbum carni*, The Benefit. Eph. 5. 29. Heb. 1. 6.

Besides, good hope we now have, that he being now *flesh*, All *flesh* may come to him, to present him with their requests. Time was, when they fled from him; but *ad factum carnem jam venient omnis caro*. For, since he *dwelt amongst us*, all may resort unto him: Yea, even Sinners; and of them it is said, *hic recipit peccatores, & comedit cum eis*, *he receiveth them, receiveth them even to his Table*. 1. Psal. 65. 2. Luke 15. 2.

A second hope, that seeing he hath made our *flesh* his *Tabernacle*, he will not suffer this of ours, the same with that of his, to fall down quite and come to nothing; the same, he *dwelleth* in himself, not to perish utterly; but repair it again, and raise it out of the *dust*. So that *insuper Caro nostra requiescet in spe*, our very *body may rest in hope* to be restored again, and *made like to his glorious body*. 2. Psal. 16. 9. Phil. 3. 21.

A third; that where it was, *flesh and bloud shall not inherit the Kingdom of God*; it is reversed; *flesh and bloud shall*; for *flesh* and *bloud* already doth. It is that S. *John* is about, to infer the former verse out of this, viz. *To them gave he power to be made the Sons of God:* For, *Ex quo hoc verum est, Filium Dei, Filium hominis fieri potuisse, non est incredibile, &c.* Since, sure it is, that the *Son of God*, is made the *Son of man*, it is not incredible, but that the *Sons of men* may be made the *Sons of God*. Not incredible, nay, *Securitas nobis data est*, a kind of bond is entred, *security* given; Seeing this verse is true, so is the last, *Dedit potestatem*, *he gave power*; and well might. Why? For the *word is made flesh*, and therefore *flesh* may have reciprocal hope to be regenerate by the *word*, and adopted through *grace*, and so exalted to the glorious *dignity of the Sons of God*. 3. 1 Cor. 15. 50. Verse 1, 2.

And because *Grace* and *Truth* do this, we shall fail of neither of them. He is *full*; and not for himself; he needs them not. He hath them for us, and hath sufficient. Neither shall be wanting, if we be not wanting to our selves. His *grace* shall prevent us, and *his truth follow us*, *all the daies of our life*. Psal. 23. 6.

So we see *Quid verbum carni*, what he hath done for us: Now our *Duty* reciprocal, *Quid caro verbo*, what we for him again. If the *word become flesh*, we to take order, that *flesh* of ours, that the *word* hath taken, we take it not, and make it *una caro* with you know whom, or may read (1 *Cor.* 6.) *God* forbid: *Know you not, the word is become flesh?* That *flesh* is then so to be preserved, that, as he saith, *we saw the Glory*; so may we, *we saw his flesh, as the flesh of the only begotten Son of God*. Kept with such care, and in such cleanness, as it might beseem *his flesh* to be kept. And as much may be said, for *habitavit*: the house would be somewhat handsome; as *handsome* as we could, that is to receive him; we blame them, that this day received him in a *stable*; take heed we do not worse our selves. III. *Quid caro verbo.* Our Duty. 1 Cor. 6. 16.

But the *Fathers* press a further matter yet, out of *verbum caro factum*: that we also are (after our manner) *verbum carnem facere*, to *incarnate the word*. We have a *word*, we may do it too, which is the type or abstract of the very *Word*, or wisdome on GOD, and that is the *Word* which is preached unto us. That *Word* we may, and are to *incarnate*, according to this daies pattern. That we so do. That Word is then incarnate, *quando verbum in opus*, *Scripturas in operas convertimus*, when we do what is spoken, or written; and turn the *Vocal Word*, into a *real Work*. The *word* with us, turneth to nothing but *wind*: To give it S. *Johns flesh*, and S. *James Vidimus*, make it both be *felt* and *seen*. Especially, since our *Saviour* Himself saith, He reckoneth of this as His *second birth*; and of every one that so doth, esteemeth as *his Mother*. That is the duty properly belonging to this Day, the Day of His *Birth*. Joh. 12. 48, 49. Jam. 1. 18.

And to look also to *habitavit*; as well as *factum est*. *Fit* sometimes, sometimes somewhat *is done*; but *non habitavit*, it vanisheth again, it hath no state in us, it continueth not in us, nor we in it. That it *be* not only; but *remain*. By *Faith factum est*; *Dwell*, by *perseverance*, the true free-hold indeed. 3.

And

4. And that this we may, to provide for the fourth: To use means, to draw from Him that, whereof He hath such plenty, *grace* and *truth*. The *brests*, that are *full*, have as great pleasure in being drawn, as the *Child* that draweth them. Assure our selves, it is so here. There is *majus desiderium deplendi* in *Him*, than *replendi* in us: more, in *Him*, to part with, than in us to *receive*. And what means are those? To go to the *Word* and *flesh* together. The Word it self doth well; and, of the twain, the *Word* hath less cause to complain; But, this, at other times. But, at this now, we are not to content our selves with one alone; but, since He offereth to communicate *Himself* both waies, never restrain Him to one. The *word* we hear, is the abstract of *Verbum*: The *Sacrament*, is the antitype to *Caro*, His *flesh*. What better way, than where these are actually joyned, actually to partake them both? Not, either
Joh. 6. 56. alone, the *word* or *flesh*: but, the *word* and *flesh* both, for they are both? If we regard *habitavit*, this is a sure way, we have a plain text for it; *Qui manducat carnem, in me manet & ego in illo*, He abides in me, and I in Him. If it be *grace* and *truth* we respect; how may we better establish our hearts with *grace*, or settle our minds in the truth of His *Promise*, than by partaking these the *Conduit pipes* of His *grace*, and seals of His *Truth* unto us, *Grace* and *Truth* (now) proceeding, not from the *word* alone, but even from the *flesh* thereto united; the *fountain* of the *word* flowing into the *cistern* of His *flesh*, and from thence deriving down, to us, this *Grace* and *Truth*, to them that partake Him aright.

But setting them aside, the day, the *word* was made *flesh*, it is most kindly, that a *memorial* be kept, as well of the *flesh* as the *word*. On the *Feast* of their union; they would be united: The day, they were joyned by Him, they would not be sundred, by any: but we to celebrate both, in honour of both. For, judge with your selves how inconvenient it is, to keep a *Feast* in honour of His taking *flesh*, and even that day abandon His *flesh*, and never once take it. *Verbum & caro* (if ever) to be joyned, this *day*, the *day* of their joyning. Accordingly then, as well by the act, to testifie and represent the *Words making flesh*; as to procure *He may dwell in us*; and dwelling *replenish* us with His *Grace and Truth*. And lastly, that we may hold this Feast aright, and do the duty that properly belongs to it, let us by both do honour to both, that from both we may receive the fruit of both, *Grace* to enable us; *Truth*,
1 Joh. 3. 1. to guide us, to the hope of *glory*. Not to that, in the *Parentheses*; that is but *vidimus quasi*: but, to the other, *videbimus sicut est*, to see Him as He is, and by seeing, to be transformed into the same Image of *Glory*.

A SERMON

A

SERMON PREACHED

Before the

Kings Maiesty

At WHITE-HALL on *Friday*, the xxv. of *Decem.* *Anno Domini*, MDCXII, being *CHRISTMAS* Day.

HEB. Chap. I. Ver. I, II, III.

1. *At ſundry times and in divers manners, God ſpake in the old time to our Fathers, by the Prophets:*
2. *In theſe laſt daies, He hath ſpoken to us by His Son, whom He hath made Heir of all things; by whom alſo He made the worlds;*
3. *Who being the brightneſs of His glory, and the ingraved form of His Perſon, and bearing up all things by His mighty word, hath by Himſelf purged our ſins, and ſitteth at the right hand of the Majeſtie in the higheſt places.*

ERunt noviſſimi, primi (ſaith our Saviour,) *And the laſt ſhall be firſt.* And this Text tells us of a great Prerogative, of theſe *laſt daies*, above the *firſt*. Of which laſt daies, this is the firſt day; the day of CHRISTS *Birth*. For, make a partition of the two times, *Olim*, and *Dies noviſſimi*; and this day will be found to end *Olim*, and to begin *Dies noviſſimi*; to be the firſt day of theſe *laſt daies*; the very *Kalends* of Chriſtianity, from whence, we begin our *Æra*, or Chriſtian computation. Mat. 19 30.

The Dignity of this day, (and ours in it) is here ſet out two waies: Firſt, by a caſe of compariſon: of compariſon, between the times paſt, and theſe now; between the *Fathers* and *Us*. The point, wherein, is Gods *ſpeaking*, *ſpeaking*, to both: but, in a more excellent manner, and by a far more excellent perſon, to us, than to them. The end: that ſo we might *The Sum and diviſion.* I.

know, know and acknowledge, *quæ à Deo data sunt nobis*, what God hath done for us, and done for us this *day*. For all the difference is, in this *Day*: all the dignity we have above them, is by it: that so we may be highly thankful to *God* for it, and hold the day it self as an high Feast.

GOD is the same in both; He that *speaketh* to both: [1] *of old*, to them: [2] *of late*, to *Us*. Thus far, even; they and we. One GOD, one *speaker*, to both. The odds: Both *spoken to*; but not both *spoken to*, alike: Not alike in three Points: [1] Not in the Matter, or *Parts*, of which: [2] Not in the Form, or *Manner*, after which: [3] Not in the *Persons*, by whom. [1] To the Fathers, He spake πολυμέρως, *by many pieces*; not entirely. [2] To them, πολυτρόπως, *after sundry fashions*; not uniformly. [3] To them, by His Servants, *the Prophets*; not by *His Son*.

But, when the *Apostle* cometh to rejoyn upon these three, he repeateth not the two first, but pitcheth only on the Person: That *He*; that, the Person, by whom, is without all comparison, more honourable, and excellent, than the Prophets, His Servants: (He will do as much, to the Angels by and by after:) that look how much a *Son* is better than a *Servant*, so much, our estate above theirs.

II. This, for the *Comparative*, But then, fearing, it might be, we would not conceive high enough, of this *Son*, or weigh Him, as He is worthy; He goeth to it, *Positivè*; and (as it were) sets up his Arms, consisting of eight several *Coats*; or proclaimeth His stile, of as many several *Titles*. Which we may reduce, to four several combinations. [1] *Son* and *Heir*; [2] the *Brightness* and *Character*: [3] *Maker* and
1. *Supporter of all things*: [4] That *purgeth our sins*, and, that is *set down in the throne*. And these again may be
2. abridged to these two: [1] What He is, in Himself; [2] and, what, to us. In Himself, all the rest: 2. To us, [1] *made Heir*: [2] *purgeth our sins*, and so cleanseth our Nature; that being so cleansed, He may exalt it. For, it is for us, and not for Himself, He taketh up the place mentioned, *at the right hand on high*.

III. Then, our duty: *Bona si sua norint*, If we can skill of our own good, to find our estate greatly dignified by it; and, to honour this day, the beginning of this dignity to us; wherein, God gave *His Son*, to *speak*, *vivâ voce* unto us: to *purge our sins*; and to *exalt us to His throne on high*.

I. The *comparative* part and *difference*.

GOD *in times past spake to the Fathers*; and His speech was πολυμερῶς, of *many* several *parcels*; to several persons; at several times; some at one time, some at another. And as the time grew, so grew their knowledge (piece and piece) of the great mystery, this day manifested.

God in times past, &c. *in many parts*, *spake*, concerning His *Person*. First, one piece: *Man*, He should be; (*a*) *of the Womans seed*; that, *should bruize the Serpents head*; and there was all: *Gen.*3. Then another piece: Of what Nation he should be; (*b*) *of the seed of Abraham*, (*Gen.*22.) Then, another yet: Of what Tribe, (*c*) *of the Tribe of Juda*: (*Gen.*49.) 2. Then again, a fourth piece, of what Family; (*d*) *of the house of David*: (*Psal.*132.)

So likewise GOD, *in times past spake* of His *Offices*. To *Moses*, one piece, He should be (*e*) *A Prophet*: (*Deut.*18.) To *David* another; He should be (*f*) *A Priest*: (*Psal.*110.) To *Ieremy*, a third, He should be (*g*) *A King*, *and his Name*, JEHOVA *justitia nostra*: (*Ier.*23.)

And, (not to hold you long in this) GOD, *in times past*, *in sundry parts*, *spake* concerning this Daies work: That, came *by pieces*, too. One parcel, to (*h*) *Esay*, of His *Birth*: (*Esay* 9.) To (*i*) *Micæ*, the *Place* of it: (*Mica* 5.) To (*k*) *Daniel*, the *Time* of it, by *weeks*: (*Dan.*9.) So you see, it was *by pieces*, and *by many pieces*, they had it. Well said the (*l*) *Apostle*, that, *Prophecying is in part*: One may now, in a few houres come to as much, as came to them in many hundred years. This for the *Matter*.

1. In the *Matter*.
a Gen.3.15.
b Gen.22.18.
c Gen.49.9, 10, 11, &c.
d Psal.132.11, 12, &c.
e Deut.18.18.
f Psal 110.4.
g Jer.23 5,6.
h Esay 9.6.
i Mica 5.2.
k Dan.9.25, 26 &c.
l 1 Cor.13.9.

2. In the *Manner*.

Now, for the *Manner*. It was *multiformis*. GOD, &c. *Many manner waies*.

One manner, by *dreams in the night*, (*Iob* 33.) Another manner, by *visions*, And those again of two manners. [1] Either presented to the outward sense, as *Esay* 6. [2] Or, in an extasie, represented to the inward; as *Dan.*10. Another yet, by *Urim*, *in the breast of your Priest*. And yet another, by a *small still voice*, in the ears of the *Prophet*, 1 *Reg.*19. And sometime, by an *Angel*, speaking in him, (*Zach.*1.) But, most-what, *by His Spirit*. And, (to trouble you no more) very sure it is; that as, for the matter, *in many* broken *pieces*: so, for the Manner, in *many divers fashions*, spake He to them.

But then, if, in πολυτρόπως, you understand *Tropos*, figures; then were they yet many more. The *Paschall Lamb*: (*m*) (*Exod.*12.) the *Scape-goat*: (*n*) (*Lev.*16.) The *Red Cow*: (*o*) (*Numb.*19.) and, I know not how many, even a world of them. Many they were; and *tropes* they were; shadowed out darkly, rather than clearly expressed. Theirs, was but *candle-light*, to our *day-light*; but *Vespertina cognitio*, in comparison of ours, whom the *Day hath visited*, *sprung from on high*. This, for the *Matter* and *Manner*: Now, for the *Men*.

m Exod, 12 4, 5, &c.
n Lev 16. 0.
o Num.19.1, 2, &c.
Luke 1.78.

3. In the *Men*.

GOD, *in times past spake by Prophets*: and but by *Prophets*, He *spake* not, from *Moses*, to *John Baptist* (who was the *Horizon* of the *Law* and *Gospel*.) I will not stand to run through them all. And now, the *Apostle*, when he is come to us *in the last daies*; when he should oppose three more, to match the former three, he doth not; but passeth by the two first, the Parts, and the Manner; leaveth out πολυμέρως and πολυτρόπως, and so insinuates thereby thus much; that, He hath *spoken* to us *entirely*; without reserva ion; and *uniformly*, without variation. But, those two he waveth, and insisteth only on this last, (as the fairest mark of difference) the *Prophets*, and *His Son*.

The

The *Prophets* were holy *men*; but, *men*. And there is a *nature* more perfect, than that of *man*; even the nature of GOD. And, in the House of God, they were *faithful Servants*; but yet, *servants*: and that (we know) is but an imperfect condition, in comparison of a SON. *To us in the last daies* is given, that what we have, we have not from any *Prophet*, though never so excellent; but from the *Lord of the Prophets*: Not from any *Servant*, though in never so great place; but, from the SON: And, not from any of the Sons of men: but, from His own *Son*, the SON *of* GOD. From His mouth we have received notice of GODS will: He Himself *ore tenus*, imparted it to us.

2 Pet. 1. 21. Heb. 3. 6. Mat. 21. 35. Mat. 21. 38.

But then, If any ask: Seeing, GOD, *in times past*, and God, *in these last daies*, is the same God; He that *spake to the Fathers*, and He, that, *to us*, but one *Speaker*: why not, *by His Son*, at first? I will give a reason fit for this place. A *Decorum* was to be kept, and some kind of correspondence with State. That as, at the proceeding of a great *Prince*, before He Himself cometh in sight, many there be, that go before Him, and those, of divers degrees; and at last, Himself doth appear: So, this *Prince, that sits in the Throne*, should not start out at the first, and shew Himself; but be allowed His train of *Patriarchs*, and *Prophets*, to be His *Anteambulones*; and, *in the fulness of time*, Himself should come with the *fulness of grace and truth*, and establish one entire uniform way, to continue for ever.

Gal. 4. 4. Joh. 1. 14, 16.

From this comparison, these are the points, we learn: We must *ferri ad perfectionem*. And, these, are notes of imperfection: There be too *many parts*, and too *many manners*, in that, to be a perfect, State. If the *matter* were full, no more would be added: If the *manner* were perfect, it would no more be altered. Never then, to rest in these. *Moses* himself pointeth us, to one *after him*, by his *Ipsum audite*, (*Deut.* 18.) Who is that? God Himself, in the Mount, tells us by His *Ipsum audite*. And, when God said it, *Moses* and *Elias* was there in the Mount, and resigned up both their several audiences: *Moses*, for himself; and *Elias*, as well in his own name, as in the name of all the Prophets.

Deut. 18. 18. Mat. 17. 5.

This, against the *Iewes*; that will, no further than *Moses*: that will rest in the *Law*. For, *nihil ad perfectum adduxit Lex*; the *Law* brings nothing to perfection: But *Finis legis*, CHRISTUS. And, all *Prophesie* hangs in suspence (as imperfect,) till the fulfilling of it; which was done by *Christ*, to whom they all gave witness. Now, *when that, is perfect, is come, that, that is imperfect, must away*. Not to rest, in them, then: But to CHRIST; and never rest, till we come to Him.

Rom. 10. 4. 1 Cor. 13. 10.

And, as never to rest, till we come to him: So, there to rest, when we are come to Him: As soon as His *voice hath sounded in our ears*, that they *itch* no more after any new revelations. For, in, Him, are *all the treasures of wisdom, and knowledge*.

Col 2. 3.

God *spake once and twice*: A third time, He will not *speak*. This, is His last time: He will speak no more. Look for no more *peeces*, nor phansie no more *fashions*: *Consummatum est*, there are no more to look for. He is *the truth*: and, he that hath found the *truth*, and seeks further, no remedy, he must needs find a lie: he can find nothing else. To get us therefore to *Christ*; and never be got from him; but, there, hold us.

Psal. 62. 12. John 19. 20.

We cannot follow a better pattern, than the *Apostle* here: We see, what hast he makes. For, (as if he were upon thornes, till he were with *Christ*,) without any *Exordium*, or preamble, here, in the beginning of his Epistle, he hits on the Point streight; as if all time were lost, till he were there. Yea, having named the *parts*, and *manners of the times past*, for very haste to be at him, he forgets both *parts* and *manners*, only for desire to be with him, the sooner.

And (so with him) I haste to pass to the second *Positive* part. VVherein being careful, we should take perfect notice of him; and fearing we would not weigh these words [*by His Son*] as were meet, but hear them slightly, and pass them lightly over; the rest of the Text he spends, in making a commentary of this word *Son*: that we may consider, how great this *Party* is; and consequently, how much it imports us, to regard his *speech*, and to esteem of *His Feast* with no mean accompt. And (to say truth) it was more than needful, considering the means of his birth to day: that he should thus proclaim his stile of eight titles, and over the place of it, stick them up, as so many scutcheons, to give us true notice of the greatness of the Party.

II. The *Positive* part.

But withall, his meaning was to describe Christ at all points: as (indeed) these eight contain a perfect description, of his *Natures*, his *Person*, his *Offices*, his *Agency*.

His Natures, in the very beginning: *Quem fecit*, is Man; *Per quem fecit*, is GOD. Not, *quem* only, *Man* alone, but, *Per quem secula*, GOD also. But, for *His Divine Nature*, he is more full yet; That, *He* is *His Son*, the *Splendor of His Glory*, the *Character of his Substance*, the *Maker and Upholder of the world*, and *all in it*. 1.

His Person: in this word *semetipso*; *He* did it *Himself*, (that is,) in his own person. *Himself*, is ever said of a *Person*. 2.

His Offices: In *his speaking, his Prophesie*; by which, he unfoldeth the *Mysteries* of GOD. In *his purging our sins*, is *his Priesthood*: And, *his Kingdom*, in the *throne of Majesty*, wherein *he sits*. 3.

His Agency, (or *quid ad nos*,) In *locutus est nobis*. *To us, he speaketh*: and, *purgans peccata nostra*, *Our sins he purgeth*. *Nobis*, and *nostra*: *To us*, and *for us*, he is, that he is. All his *speaking*, and *doing*, *propter nos homines*, & *propter salutem nostram*, *for us men, and for our salvation*; and, our part, in him, and his. 4.

VVe reduced all these eight, to two. 1 VVhat in himself; 2 and what, *referendo* to us. In *himself*: what by Nature; *Son and heir*: VVhat by excellency; *Splendor and Character*: VVhat by power; *Maker and Upholder of all*. To us; VVhat in *love* already performed; *he hath purged our sins*: In *hope* 5. What *Christ* is in Himself.

yet expected; *he is set*, and in possession *of the throne of glory*; which is, in our names, and to our behoof, and not his own.

In his *Divine Nature*.

His *Divine Nature* hath no less than three, to express it: [1] *Son*, [2] *Brightness*, and [3] *Character*: and two, to prove it, the [4] *making* and [5] *supporting* of all.

I have heretofore remembred you, that the high perfections of that nature are such and so many, as no one terme will suffice, to set it forth: we are glad to borrow from many to do it; and yet, but brokenly, too. And that though there be not any resemblance translated from the creatures, (though never so excellent,) that will hold full assay, yet withall, this we are to think, that, since the *Holy Ghost*, hath made choice of these termes, they are no idle speculations, that are drawn from them.

1 *Son.*

Of these three then: [1] *Son*. [2] *Brightness*, [3] *Character*. [1] In *Son*, there is a true *identity* of Nature: upon it is grounded, ὁμοούσιον, being of one substance; even as the *Son* is with the *Father*. [2] But the *Son* cometh after the *Father*, in time, and that a good time: Amends is made for that, in the next terme,

2 *Brightness.*

(*Brightness.*) For, it is not to be imagined, that there ever was, or could be a light body, but in the very same instant there must stream from it, a *brightness*. So, upon this [2] is grounded *Coeternal*.

3 *Character.*

[3] But then, there is some inequality, between the light body it self, and the beam of *brightness* of it: The beam not full out so clear. This, is the imperfection in the terme *Brightness*. But, that is supplied, by the next, *Character*: For, that, is (ever) just equall; neither bigger, nor lesser than the type, or stamp, that made it. Upon this (then) is grounded *Coequal*, and like *per omnia* ὁμοούσιον: So like, as, *Shew us the Father* (saith *Philip*:) why, He that sees the *Character*, never desires to see the stamp; if ye see the one, ye see the other: *He that seeth me, seeth the Father*, whose express form I am.

Joh. 14. 8. Verse 9.

Agreeable to these three, we beleeve of him, that he is *consubstantial*, as the SON; *Coeternal*, as the *Brightness*; *Coequal*, as the *Character*: Against the new heads of the old *Hydra* sprung up again in our daies.

This term (SON *of* GOD) is sometimes communicated to *Saints*, sometime to *Magistrates*. Lest we might understand it, as we do in Saints, or as we do in Magistrates, he addeth two words; [1] the one, *Glory*; [2] the other, *Substance*. Of which, *Glory* is imparted to others: *Substance* to none but him. His *Glory* on earth he imparteth to *Magistrates*; and they are called the *Sons of the most High*. His heavenly *Grace*, (which is *Glory* inchoate) he imparteth to his *Saints*; and, *to them, gave he power to be Sons of* GOD.

Psal 82. 6. Joh. 1. 12.

But, his *substance* is in neither. For, the first (*Magistrates*) are, by *Ego dixi*: but he, by *Ego genui*. And, the second (*Saints*,) to them he giveth priviledge or prerogative so to be. So, they, κατ' ὁμοίωσιν: but he, κατ' οὐσίαν: *Per praestantiam*, they; *Per substantiam*, He.

Psal. 2. 7.

He, the *brightness of his Glory*, and *Character of his substance*: that is, not in *glory* only, which may be imparted to another; but even, in his very *substance* (too) it self.

And again: not in *substance* of the Deity alone, but (in that, which belongeth to it,) the *glory* also. *Substance* is *Dei*, *Glory* is *Dei*. All, that he is, and all, that he hath; *Substance* and *Glory* both.

The brightness of his Glory: He was such a Son, as did no way eclipse his Fathers *glory*; but (as a beam) made it shine more bright. The *Character*, the true stamp *of his substance*: Nor, he rendred not a broken image, as if the stamp had been set on, or driven awry: but, was his very true express form.

John 15. 28.

Another mystery, yet, These three note a *proceeding*: The *Son*, from the *Father*: the *Brightness*, from a *Light*: the *Character*, from the *Type*: And so, a *second person*. *I proceeded, and came from the Father*, (he saith it himself.)

First, a *true* and *natural proceeding* from him, as the *Son*. Secondly, (to take away all conceit of gross or carnal generation,) by a pure and clean *proceeding*, as *De luce, lux*; in which there is nothing but pure, and undefiled. Thirdly, *Character-wise*, from his *hypostasis*, (it is the word in the Text, mark it well:) Not, from his οὐσία, (that is) not from his *substance* at large; but, from his determinate *Personal essence*; (for, so is *hypostasis, properly*:) That is, not from the *Deity*, or *essence* of it, (which neither begets, nor is begotten;) but, from a *Person* in the Deity.

Now these three, if we refer them to *Olim*, *the times past*; Then, as the *Son* he is opposed, to *his servants* (that is) the *Prophets*. As he is a *Beam* of light, to the *many parts* (as it were many sparks:) That, was all the light before. As the *Character* (or firm impression) to the *many* vanishing *shadows* under the Law.

But if, to the present, we refer them: As he is the *Son*: we shall find no estate but servitude; no adoption, but in him. As the *brightness*: no clear light of knowledge, nothing but mists and darkness, but by him. And, as the *Character*: no true soundness, or sound truth, but figures and flirting shadows, without him. From him, as the *Son*, receive we grace, whereby we are *adopted*: As the *Beam*, the clearness of faith, whereby *lightned*: As the *Character*, the true signature of charity, whereby stamped, to know (our selves) and be known of others, that we have heard him aright, and are his true Disciples.

Eph. 1. 5. Joh. 1. 9.

The two to prove it.

These three express his *Divine* Nature: Two more, to prove it. In them, his *excellency*: in these, his Power. Which is set out two waies: [1] In the *Creation*: *Omnia per Ipsum facta, & sine Ipso nihil*, all made *by him*; nothing *without him*. [2] And again in the *Preservation*, (by vertue of his *Et ego usque operor*,) which is his work to this day; to continue and *uphold* in their being, all that he hath made to be. One, by his word spoken; So, *made*: the other, by his Law given: So *made fast* to continue. In a word:

John 1. 3. John 5. 17. Psal. 148. 5, 6.

all

all had been nothing, but for him: and all would fall to nothing, without him.

Now, in that he thus *made* all, and *makes* all to last, the meerest person, he was, to make all new; to *restore* that he had *made*. And, it was a convenience, that he should; and it was an inducement, that he would undertake the business, and go *through with it*.

All this he is, in Himself: Yet not so, but, in all his splendor and glory, he mindeth us. And that so, as he is desirous to bring us, to the joynt partaking of his *inheritance*, as *Son*; of *his glory*, as the *brightness*; yea, of the very *Divine nature*, as the *Character of his substance*. The ground whereof is laid, in [*quem fecit hæredem*,] *whom he made heir*; and that was, as man: For, *per quem fecit* (we said) is *God*; *quem fecit*, is man. 2. What *Christ is to us*.

Made him heir.] *Heirs*, are either *born*, or *made*: So born, by *nature*; or, so made, by *purchase*. He was *his Son*; and, *his only Son*: and so born *his heir*. He was *born*; and yet he would be *made*. There is a mystery, in this: we are to look to it; It will fall out, to concern us. *Heir born* he was; and so claimeth all, as his inheritance, by due of *birth-right*. But, it is further (here) said, he was *made*: What means this? *Quem fecit?* Nay, *quem genuit*. That, is true: But, *quem fecit* is true likewise, *Fecit hæredem, qui prius fuit hæres*: So *born*, and so *made*, too; *Hæres natus*, and *hæres factus*. So cometh he to a double right, two titles. How so? He needed but one: He would have two. To what end? Not, for himself; for himself, one was enough. Belike his meaning was to have two, that he might set over one to some body else; there, is the point. He was *born heir*, for himself: but, *made heir*, for us, *Hæres natus*, that serveth him; that he retains to himself; *Hæres factus*, that he disposeth of, to us. By this, we hold; even by *Quem fecit*: that, is our tenure, and best hope. He is, and ever was, in the bosome of his Father, as *hæres natus*: he now is, but on our behalf, and to our behoof, at *the right hand of his Father*, as *Hæres factus*. And now followeth, *he purged our sins*. 1 He *is made Heir*.

For, he could not bring us to sit with him *in his throne*, (thus purchased) being so spotted and foul, as we were, by means of the pollution of our sins. He was then *to purge* and make clean our Nature first, that he might *exalt* it to partake his purchase, being so cleansed. Where first our case is set down, wherein he found us, and wherein we are, without him. A sinners case (how gloriously soever he or she glister in the eyes of men) being in GODS eyes, as the case of a foul diseased person: And we thereby taught so to conceive of sins, as, of foul spots without; or, of such humours (within) as go from us by *purging*. *Inquinamenta carnis & Spiritus* (as St. *Paul* terms them right) defiling both flesh and Spirit: which unless they be *purged*, there is no entring into the heavenly *Jerusalem* (where, *the throne is*,) into which, *nihil inquinatum, no polluted thing shall ever enter*. 2 He purgeth our sins. 2 Cor. 7 1. Apoc. 21, 27.

Exalt us he could not, being in that plight: for love or pity therefore, *purge* us he would. And here now, is the top, or highest point of elevation, in this Text. *Who being the brightness* (or, though he were the *Brightness*) that is, a Party so excellent in Nature, Glory, Person, and Power; Nature as *Son*, Glory as *brightness*, Person as *Character*; Power as *maker and supporter of all*: who, though he were all this, did not abhor to come, and visite us, being in that foul and wretched case. This will teach us, *Domine quid est homo? What is man that thou shouldst visit him?* Visite him; not as the *day-spring from an high* doth the earth; but visit him, as if a great Prince should go into an Hospital, to visit and look on a foul diseased creature. Psal. 8. 4. Luk. 1. 78.

2. And not only *visit* him; but not refuse the base office, to look to his *purging* from that his uncleanness.

3. And thirdly, not cause it to be done by another; but to come and do it in *Semet ipso*, by *his own self*, in person.

4. And fourthly, in doing, not to stand by, and prescribe; but himself to minister and make the medicine.

5. And fifthly, to make it himself, and make it of himself; *in semetipso*, and *de semetipso*; to *make* the medicine, and *be* the medicine.

6. And how, or of what? Spots will out with water; Some will not, with any thing but with *blood: Without shedding of blood there is no taking away sin*; as *Chap. 9. ver. 22*. And not every bloud will serve; but, it must be *Lambs blood*: And a *Lamb without spot*. And not every Lamb neither; but the *Lamb of God*: or (to speak plainly) a *Lamb*, that is *God*: His bloud, and nothing else will serve to do this. 1 Pet. 1. 19. John 1, 29.

7. And seventhly, not any bloud of his; not of a vein, (one may live still, for all that:) but, his best, *most precious, his heart-bloud*, which bringeth certain death with it. With that bloud he was to make the medicine. Die he must: and his side be opened, that there might issue both the *water* and the *blood*, that was to be the ingredients of it. By himself, his own self; and by himself slain: by his death, and by his bloud-shedding, and by no other means: *Quis audivit talia?* The Physitian slain; and of his flesh and bloud, a receipt made, that the patient might recover!

And now we may be at our choice, whether we will conceive of sin, as of some outward soil, in the soul; And then the *purging* of it, to be *per viam haluei*, needs a *bath*, with some cleansing ingredients, as the Prophet speaks, of the herb *Borith*: And, this way *purged* he us; made a bath of the water that came out of his *side*, to that end opened, that from thence might flow a *fountain for sin, and for uncleanness*, (*Zach. 13. 1.*) *Water*, and mixed with *his bloud*; as forcible, to take out the stains of the soul, as any herb *Borith* in the world, to take away the soil of the skin. Jer. 2. 22. Zach. 13. 1.

Or, whether we will conceive of sin, as of some inward pestilent humour, in the soul and conscience, casting us into perill of mortal (or rather, immortal) death: Then, the *purging* of us, to be by way of some Electuary, or *Potion*: (And so, he *purgeth* our sins too. To that end he hath made an Electu-

Mat.16.26,27. Heb.9.14. Electuary of his own *body* [*Take, eat it:*] and tempered a *cup* with his own bloud, [*Drink ye all of it:*] which by the operation of his eternal *Spirit* in it, is able effectually to *purge the conscience from dead works* (or actual sins) and from the deadly effect of them: No balsome, or medicine in the world like it.

The Sum of all is: There be two defiling sins, and two waies he purgeth them. *Clean* we are, from the first, as washed from the original uncleanness of our Nature, and that by the *Laver of regeneration*. And *whole* we are, as *purged* within, from the *actual* sins of our persons; and that, by *the Cup of the New Testament*, which *we bless in his Name*, And the bloud of JESUS CHRIST *purgeth us from our sins*. By both, he purgeth us from both. And this, for his *Purging*.

Tit.3.5. 1 Cor.10.16. 1 Joh.1.7.

3 *And sitteth at the right hand*, &c.

And is set down.] Of which, we are not to conceive, as of a thing meerly touching him; (that, his labour being done, he took his rest; and there is all:) But, that this his *sitting down* is, a taking possession of that his dear made purchase: And that, not in his own Name. *He* had it before; he was in glory;* and in the self-same glory with his Father, before ever the world was.

This *Hæres factus* pertaineth to us, as, done for us; not, for himself, who needed it not, nor could have any use of it.

These two (between them) comprehend all, even all we can wish: [1] To be *purged* of the one; [2] and, to be *seized* of the other. They follow well: For, to what end *purged* he us? To leave us, there? No, but for some further matter: which though it be last in execution, was first in intention. Having so *cleansed* us, not content with that, it was his purpose further, to bring us to glory; that is, to no less matter, than to sit on his *throne* with him, purchased by him for no other end.

And these two, *Purging*, and *Sitting down in the throne*, as the *Alpha* and *Omega*, the first and the last of that he doth for us, And so, in them, is all well represented; *Purging our sins*, the first; *Sitting in the throne*, the last. To *purge* our *sins*, he began, this day, the first day, the day of *his birth*: wherein *he purified*, and sanctified, by his holy Nativity, the original uncleanness of ours. And, *Sit in the throne*, was his last work, on the last day of *his Ascension*: Then took he possession, in our names, *ὡς πρόδρομος* (saith the *Apostle*) as *forerunner* for us.

Chap.6.ver. ult.

The degrees of this exaltation be these: [1] First, a *throne* it is: and that is not every seat; but, a special, and chief, and honourable seat. [2] And secondly, of *thrones*, there be some inferiour, as the thrones of *Justice*: This is the *highest*, for it is a *throne of Majesty*. [3] Thirdly, It is *in excelsis*; and that maketh up all. For the *thrones* here below (even of *Majesty*) sooner or later, they that sit in them, must come down from them. But the *throne on high*, *Thy seat O God, is for ever and ever*: Not fading, and transitory, as ours here. [4] Fourthly, in this throne, *set* he is: and *sitting* is the site or position of *rest*; that is, *rest* in *glory*. Here, where most *glory*, least rest. [5] And fifthly, *on the right hand*, which is, on the throne, the best, and next place to *God* himself. And, by this, are we above the *Angels*: For, *to which of them* (as the *Apostle* after deduceth) *said he at any time, sit on my right hand*: No, but *stand before me*, as *ministring spirits*, all. Or; when they rest, it is on the other hand: the *right hand* is kept for us, and possessed already by one in our Nature, who in this seat will not sit alone, *Sed consedere nos secum fecit in cœlestibus*, (Eph.2.6.) Even now, we *sit* there, in him; and shall there sit with him in the end. So he promiseth, in express terms (*Apoc.*3.21.) that *we shall sit with him in his throne*, as he doth in his Fathers. And so not in the throne, will He be above us, but only, that, he, in the midst, and we, on his right hand.

Psal.45.7. Verse 13. Verse 14.

III. Our duty to *Christ*.

Our duty then is, for his *excellency*, to *honour him*; for *his power*, to *fear Him*; for *his love* shewed, reciprocally to *love him* again; for *his hope* promised, truly to *serve him*. GOD, for his part, would have *his Servants* the Prophets well used: but however they, *in times past*, were regarded by them, this he makes full account of, *If he send his Son, we will* not fail, but *reverence him*. Specially such a *Son*; of such glory, such power, and above all, of such love towards us, to provoke ours again. And again, of such ability, to reward with eternal glory, as he will even buy our service, at *Who gives more*: and pay us for it to the full, with no less wages than a *throne of glory*.

Mat.21.37.

1. As a Prophet speaking.

This in general. More particular: in three termes, he is set out to us (here) in the Text: [1] *Speaking*, [2] *Purging*, [3] *Sitting*: as a *Prophet*, *he speaks*; as a *Priest*, *purges*; as a *King*, *sits speaking*; our duty is to hear him, to *lay up his sayings in our heart*. Two marks his word hath here, [1] *fecit*, [2] *sustinet*; *made* and *makes continue*; Let it have the same, in us. In the Sermon time something is begun to be *made* in us, but, it *continueth* not: which sheweth, it is not *verbum virtutis*, to us. Again, let it not be, as a *Brightness*, only to be *seen by* us; but as a *Character* too, to leave a mark behind it, to be *seen on us*; and then it is right.

Now, *Hodie si vocem*, *To day if ye will hear his voice*, ye can hear none but *vagitum infantis*, such a voice as useth to come from a new born *babe*. And even so, he speaks to us, if we can understand. For, even this *Verbum* to be *infans*, and *Tonans* to be *vagiens*; he, to send forth such a voyce; it speaketh *humility*, (I am sure) and great *love*, that so would humble it self; if we have ears to hear it. When he, that was the *brightness of his Fathers glory*, should be so eclipsed: he that *sits on the throne*, thus be thrown in a *Manger*.

Psal.95.8.

2. As a Priest purging.

Prophets *spake*; but *purged not*. Purging was ever the *Priests* office. It is true: the word he speaks, hath a mundifying vertue: *Jam mundi estis*, *Now ye are clean*. It cleanseth then. But, not that only

only, nor principally. For, the medicine which purgeth *ex proprietate*, his flesh and blood go to it. *By which will we are sanctified even by the offering of the body of Jesus.* That *bloud* of *Jesus Christ*, *cleanseth us from all sin*, (1 *Joh.*1.7.) These, the true ingredients into this medicine. But better yet, if both go together. And, this day, they first came together, the *Word*, and *Flesh*: therefore, (of all daies,) this day they would not be parted. For, will you sever the *Flesh* from the *Word*, that day, on which GOD joyned them? GOD forbid. There is a correspondency, between the *Word*, and *his Brightness*; and between the *Sacrament*, and *his Character*. The *Word* giveth *a light*, and *his brightness* sheweth in it *ad horam*, and not much longer. The parts of the *Sacrament*, they are permanent, and stick by us: they are a remembrance of the *Characters* made in his skin and flesh. And, if ye seek to be rid of your sins, this was *broken for you*, and this was *shed for you*, for that very end, for the *remission of sins*. And so, ye receive his Person; even *Semetipsum*: And, in *Semetipso*, in his *Person* it was, *he purged our sins*. And so, that, a sure way. Cor.10.10.

Lastly, *for sitting*: that, is his Kingdom; that is kept for *dies novissimorum novissimus*, the *last day* indeed. That, is yet in hope only. The same *flesh that cleansed our sins*, the same now *sitteth on the throne*: and so, hath both vertues: for the present, a power to purge; for the future, a power likewise to *exalt*. The same *bloud*, is the bloud of sacrifice for remission of sins; and, the bloud of the *New Testament*, for the passing to us the bequest, which is, the right of his Purchase, for which, he was *made Heir*. And the very *Angels*, who (this day) adored him in our flesh; and it, in him; thereby shewed plainly, not the *purging* only, but the *exalting* of it also, by this daies work. And that, to day, wherein they sang aloud in the sky, we have cause, to make much of, and to rejoyce in it; the Day of the greatest *glory to God*, *peace to the earth*, *and good will towards men*, that ever rose upon the World. 3. As a King sitting, &c. Luk.2.13,14.

GOD grant, that we may so hold this first feast with Christian joy, as we may hold that last, with like joy: and be found as cheerful in it.

A SERMON

A SERMON PREACHED

Before the

Kings Majesty

At WHITE-HALL, on *Saturday* the xxv. of *Decem.* *Anno Domini*, MDCXIII. being *CHRIST MAS* Day.

JOHN Chap. VIII. Ver. LVI.

ABRAHAM Pater vester exultavit ut videret Diem meum: & vidit, & gavisus est.

Your Father Abraham rejoyced to see my Day: and he saw it, and was glad.

HEre is *joy, joy* at a *sight*, at the sight of a *Day*, and that day *Christs*. It is CHRIST that calleth it, here, *Diem meum*, his day: And, no day, so properly his, as his *Birth day*. So, the Text comes full upon the day.

But, to reduce it point by point.

First, CHRIST hath a *Day*, proper to him, which in expres terms, he calleth (here) *diem meum, my day*.

Secondly, This *Day*, to be *seen*, is a day of *Joy*. Double joy; [1] *Exultavit*, and [2] *Gavisus est*: both, in the Text.

And, thirdly, (which is somewhat strange.) It was so, to the *Patriarch Abraham*. Him we find (here) doing that, which we now are about; *Seeing*, and *rejoycing*, at the sight of CHRISTS *Day*: taking notice of it; and taking *joy* in it.

Lastly, all this nothing displeasing to our *Saviour Christ*: for it is spoken by him, to the praise of *Abraham* that did it; and, to the dislike of the *Jews*, that did it not. To them is this speech: *Christ* tells them of *Abrahams* doing it: and blames them, for not doing the like.

And, what are we (now) disposing our selves to do, but even the very same, that is in the Text here, to *rejoyce*, to see CHRISTS *Day*?

And a threefold warrant we have, in this verse, to do, as we do. 1. The *Patriarchs* doing it. 2. *Christs* allowance of the doing of it. 3. And his dislike of the *Iews* for not doing it.

VVe have *Abraham* for our example; we do but as he did. In his time, *Christs Day* was a Day of *joy*; and a Day of *joy* is a *Feast*, and so holden by him, we see. VVhich falls out much to our content. For, the same *Feasts*, the same *Religion*. So, we find by this, that he and we are of one Religion. One, in substance, which is *Christ*: One in circumstance, which is his *Day*. *Christ* himself, *Abrahams joy*; Nay, his *Day Abrahams joy* too. The same *meum*; that is *Christ*: the same *Diem*; that is, *Christmas*.

Then

Then (which is another degree) *Abrahams* example approved of, by *Chriſt*; and that, after ſomewhat a ſtrange manner: For, it is not here (if you mark it) *Exultavit, ut videret Me*; but, *ut videret Diem meum*. He makes His *Day* the object of all this *exultation* and *joy*. His *day* (I ſay,) and not *Himſelf*: commends him, that he rejoyced at the *ſight*, not of Himſelf, but of it. Verily, this ſpeech of His is much to the honour of His *Day*; and the very ſolemnity of the Feaſt, and all the *joy* and *gladneſs* thereon, may well be thought to have been founded upon this ſpeech of His. Always, if *Exultavit ut videret*, were a praiſe to Him; we may be ſure, *Exultavit cum videret*, can be no diſpraiſe to us.

Add thirdly: *Abrahams* example approved by CHRIST. Not ſo approved, as he leaves it at liberty: They that will, may do the like. But that, He reproves them that do it not. For, He blames the *Iews* here, for not doing herein as *Abraham*: *Your father Abraham did it, you do it not*. Which is againſt them that have a ſpleen at this *Feaſt*: that think they can *joy* in Him well enough, and ſet *His Day* by; nay, and abrogate it quite: and in ſo doing, they *joy* in Him all the better. Nay, love Him love His feaſt, *joy* not in it, nor in Him neither.

You ſhall ſee, how they are miſtaken. Therefore they do ſo (they tell us,) leſt *obſerving days and times*, they ſhould ſeem to *Iudaize*. It falls out quite contrary. For, who are they whom *Chriſt* here blameth? are they not *Iews*? And, wherefore blameth He them? for not doing as *Abraham*: And, what did *Abraham*? *Rejoyce on his Day*. So, upon the point, it will fall out, that, not to *rejoyce on His day*, that, is indeed to *Iudaize*, and they little better than theſe *Iews*, that follow them in it. Gal. 4. 10.

Nay, here is another thing yet, will grieve them more: *Iews* they ſhall be; but none of *Abrahams Children*; no more, than theſe were. Obſerve it well. It is the Occaſion of this ſpeech, the very iſſue *Chriſt* takes with them: *Pater noſter Abraham*, was ſtill in their mouths (in the 33, 39, 53. Verſes:) *If* (ſaith *Chriſt*) *you were his Children* (mark that If,) ye would *patriſſare*, deſire what he deſired, and *joy* what he *joyed* in. Now, *My Day* he ſo highly eſteemed, as *glad he was* that he might *ſee* it: And you, that would ſo fain father your ſelves, upon him, are ſo far from that, as what he deſired abſent, ye deſpiſe preſent: what he would have been the better to *ſee*; ye are the worſe, that ye ſee it. Now then, how are theſe *Abrahams Children*, that have nothing of *Abraham* in them? Before, (at the 40. Ver.) *Ye ſeek to kill me, for telling the truth. This did not Abraham*, and ye do it. Here now again: *He rejoyced in my day*; and ye do it not. Do that, he did not; do not that, he did: How can theſe be *Abrahams* ſons? Verily, as it is in *Eſay* 63. *Abraham neſcivit nos*: *Abraham* would never know them, for his. None of *His Sons*, theſe. Thoſe are his ſons, that do, as he did. And, here now, come in we. They *Iews*, but not *Abrahams Children*; we *Abrahams Children*, but not *Iews*: For, as he did, ſo do we. There is *joy* with us, at the *ſight* of *His Day*: we renew our *joy*, ſo oft, as by the Revolution of the year, it cometh about. And, for this very point, we find our ſelves the nearer to *Abraham*; Even for the joy of *His day*. Always, ſure we are, ſince [1] *Abraham* did it, and [2] CHRIST allowed it, and [3] diſallowed the contrary: by theſe three, we have good warrant to do, as we do: *To* make it a time of *joy*. And ſo, a time of *joy*, *God* make it to us. Eſay 63. 16.

Thus it ſtands, for the *Order*. There be in the Text, three acts ſpecified from one, iſſuing; from *Abraham* all: All directed to one mark; falling all upon one Object. That *Object* is *Diem meum*, *My Day*: Of that then firſt. The three Acts be, [1] *Exultavit ut videret*: [2] *Vidit*: and [3] *gaviſus eſt*. [1] Firſt, *would be glad*, *ut videret*, *that He might ſee*; that is, was deſirous to ſee it: [2] Then, had his deſire, *did ſee it*: [3] And laſtly, ſeeing it, *took joy* of his ſight. *The Diviſion.*

Of which three, the firſt and the laſt, *Deſiderium* and *gaudium*, *deſire* and *joy* are two affections attending upon *Love*; and are ever ſure ſigns of it. *Deſire*, when we want and have not, what we love. And *joy*, when we now poſſeſs, or (as the term is) *enjoy* it. The middle, which is *Sight*, that pertains to *faith*: *Faiths* light it was he ſaw it by. So, here is *fides per Charitatem operans*: *Abrahams* faith right. I. II. Gal. 5. 6.

But I keep the order in the Text, I change it not, it cannot be mended. All goes by a right line. [1] *Deſire* firſt, that is the way to *ſee*. [2] *Seeing* next; that brings *joy*. [3] And *joy* is the end; and a good end it is to end in *joy*.

Theſe three with reference, firſt to *Abraham*; and then after, to our ſelves.

TO find our mark firſt, that all this *deſire* is, to ſee; all this *joy* when it is ſeen; It is *Diem meum Chriſts Day*. *Chriſt* is *God* and *Man*; *Son* to both: His day, as the *Son* of *God*, or as the ſon of *Man*. Which of theſe? I. The *Object*. *Diem meum*, *My Day*.

Not as the *Son* of *God*; As the *Son* of *God*, He hath no *day*. *Day* and *night* are parts of time; And *Egreſſus Ejus*, *His goings out are from all eternity*. 2. If we would improperly call it a day; no day, to be *ſeen*: *The light of it is inacceſſible*, not to be approached to; it would ſtrike any man blind to behold it. 3. If we could ſee it, and Him, in His Deity; yet there is ſmall *joy*, to ſee *Chriſt* ſo: *Small joy* to *ſee* Him, but by the light of this Day. All the *deſire* was, that He might be; all the joy, that He was to be ſeen, as the *Son* of *man*. As the *Son* of *Man*, then: *His Day* ſo. 1. Not, as the *Son of God*. Mic. 5. 3. 1 Tim. 1. 16.

But as the *Son* of man he hath more days than one: So He ſaith, (*Luk.* 17.) *They ſhall deſire to ſee one day of the Son of man*: *one*, of many; any one of them. But this (here) notes ſome one eminent Day, above the reſt: It is a day, with a double raticle; τὴν ἡμέραν, τὴν ἐμὴν, *That day*, *that ſame day*; That, if any one *day mine*, more than other, I would, by ſpecial prerogative call; τὴν ἐμὴν, *Mine* indeed. Now, there be but two ſuch eminent days, to ſtand for this: [1] The firſt, and the [2] laſt. Firſt, of His 2. But, as the *ſon of Man*. Luke 17. 22.

Geneſis; or laſt, of His *Exodus*. *Geneſis*, His coming into the world; or *Exodus*, His going out. That is, the firſt, of His *Nativity*: or the laſt, of *His Paſſion*. VVhich of theſe?

Not the day of His *Paſſion*. Luke 22. 53.

Not of His *Paſſion*. Firſt: that, was none of *His*. For, He ſaith to them that took Him: *Hæc eſt hora veſtra*, Yours. So, *theirs* it was; not, His. Secondly, It was not *His Day*; Nay, it was no *day*, neither but *Tenebrarum*, as he there addeth: So, *night* rather than *day*. But thirdly, without all queſtion, no *day* of *Joy*. The *Heavens are darkned*; the *Earth quaking*; the *ſtones renting*; every one going their ways *beating their breaſts*, for ſorrow: That was no *ſight* to *rejoyce* at; that no *day* to *rejoyce in*.

But of His *Birth*. Luke 2. 11:

Then is it, of neceſſity, to be His *Birth* day. That was a *Day*; the Angel calls it *To day*, *To day is born*: And *His Day* it was: for every man claims a kind of propriety, in His *birth day*. *Men*, in the day of the begining of their life: As *Kings*, in the day of the begining of their Reigns: As *Cities*, their *Palilia*, when the trench is firſt caſt: As *Churches* their *Encænia*, when they are firſt dedicate: So

Luke 2. 14. *Men* their γενέσια, when they firſt come into the world. It is too plain, this. *His day* then: And ſure, a day of *Joy*, withall. *Joy* in *Heaven*, *Joy* in *Earth*. In Heaven, for a day of *Glory to God on*

Luke 2. 10. *high*. In Earth: for a day of *Peace here below*, and *for good will towards men*; as ever, nay more than

Luke 2. 11. ever, was any. The *Angel* ſo proclaimed it. *Gaudium omni populo*, *A day*, of *joy to all people*: And proclaimed it, why? *Quia hodiè natus eſt*. And, this *omni populo* (as appears now, by this text) was not onely *all people*, then, in being, or after to be: but, (as *Leo* well expreſſeth it) *in præteritas ſe refudit ætates*, the *joy* of it went back, up to the ages paſt; up even to *Abraham*'s time, two thouſand years and more, before ever it came. I know well, this day may be taken for the whole time of His life: but it muſt be by a *figure* then. And, no man but ſeeth, that a day doth more literally and properly ſignifie a *day*, than the time of ones whole life, at large. Yet, that time too had his begining, on a *day*: And, that day, even for that very begining, may well challenge a better right, and nearer property in this word [*day*] than any longer time whatſoever. As, the very *day*, whereon He was firſt *ſeen*, firſt ſhewed to the world, as the *Son of man*; As the very *day*, whereon the firſt fruits of all the *joy* then, and ever ſince: ſure I am, the *Fathers* fix it all upon *one day*, and upon this *day* by name. So [a] *Irenæus*, [b] *Auguſtine*, [c] *Cyrel* ſet it down; that *this day* it was. This day then be it: the *day* of *His birth*. So have ye the *Object*.

a *Iren.* 4. 15.
b *Aug.* Hom. 43.
c *Cyril.* 6. 11.

II.

The *Acts of Abraham*.

Now to the three *Acts*: And firſt of *deſire*. *Exultavit ut*: that [*Ut*] is *deſire*. Glad and faign, *Ut*, *that*, he might *ſee*; that is, he *deſired*, he longed much, to *ſee* it. *Gaudere ut*, and *vellem ut*, expound one another. This *day* then, is *dies deſiderii*, or *deſiderabilis*. To be deſired, even of *Abraham*; and, if of him, of all. Of the *Cauſe* firſt, *why*: and then of the *Manner*, *How*, he deſired it.

1 His *Deſire*: *Exultavit ut*.

The *Cauſe* why ſhould *Abraham* ſo deſire to ſee this day, two thouſand years and more, after his days were at an end, and he in his grave? What was it to him? how was he concerned in it? We ſay, *Omnia bona appetunt*: what good had he by it? we ſay again, *Indigentia deſiderii parens*: what need had he of it, that he ſhould ſo deſire it? Yes: *Chriſts birth* he needed; he had good by; and conſequently, His *Birth-day*.

The *cauſe* of it.

Ye remember *Job*'s *Eaſter*; that in all his heavineſs, this was his *ſpes in ſinu*, his onely comfort and *joy*, That well yet, *his Redeemer ſhould riſe again* one day. The *joy* of *Jobs Eaſter*, the ſame is the joy of *Abraham*'s *Chriſtmas*: Even, that a *day* ſhould come, wherein his *Redeemer* ſhould come into the world. For, *Abrahams* caſe was not ſuch, but that, a *Redeemer* he ſtood in need of. One he ſtood in need of, and one he had: you may read it *totidem verbis* (*Eſay* 29. 22.) *Thus ſaith He that Redeems Abraham*. That party; Him, he needed, and Him he *deſired*: And deſired His *day*, for His ſake: *diem* for *meum*; the *day* for *Him* that was born on the *day*.

Job 19. 1.

Will ye hear it from his own mouth? Thus he ſetteth down his own caſe, *Gen.* 18. (that very time, when he had this *day* firſt ſhewed him, the firſt glimpſe of it:) Thus complains he there, of his *need*, (and complaining, implies his *deſire*:) *Et ecce ego pulvis & cinis*: *And lo I am but duſt and aſhes*. *Duſt*,

Gen. 18. 27. Gen. 3. 19. is plain: it refers us to *Pulvis es & in pulverem*: He was that by nature, by his very creation. But, why *aſhes*? how come they in? *aſhes* he was not made of? that is not natural; that (ſure) refers to ſomewhat elſe. *Aſhes* (we know) come of fire, without it they are not made; ever preſuppoſe a fire precedent. So that beſides *death* to reſolve him into *duſt*, he ſaw a fire to turn him into *aſhes*. He ſaw

Gen. 15. 17. it in his viſion, *Gen.* 15. when the *ſun was down*, and it was *night*; and a *great fear* or *horrour* fell upon him; he ſaw *Clibanum fumantem*, *a fiery furnace*. Blame him not, if after ſuch a night, he deſired to ſee *day*, and *this day*; *dies contra noctem*, a day to *viſit him from on high*, after ſo fearfull a

Luke 1. 78. night as this. But this was but a *viſion of the night*: But, when all days and nights ſhould be at an end he ſaw, there was yet a *day* to ſucceed that *day*, which *Enoch* taught the world, wherein the *Lord ſhould*

Jud. 14. 15. *come with thouſands of his Saints to execute judgment upon ſinners*. VVhich day (it ſeems) *Abraham* took notice of. For ſpeaking to *God* (in the ſame *Chap.*) He calleth Him by this Title, *Judg of the*

Gen. 18. 25. *world*. Of which day a viſible ſign he had, before his eyes, waking, in the conſuming of the five *Cities* immediately after. No marvail then, though he deſired *dies contra diem*, a day that ſhould quit him, of the fear of that *day*. Inaſmuch then as *duſt* he was, and *aſhes* he was to be; *duſt* by creation, *aſhes* by condemnation; (and both theſe he confeſſes himſelf lyable unto:) he needed one, as to reſtore the ruines of the firſt, ſo to prevent the danger of the ſecond. Being in need, he *deſired*; deſiring, he was *glad* to hear of; but more *glad* would be, *to ſee that day*, that ſhould bring Him into the world: And, O when ſhall that day be! And ſure, the *ſun* muſt *go down* with us too, and what *fear* we ſhall then be in, or whether we ſhall ſee the *fornace*, I know not: but, ſure I am, that *joyfull* it will be then, to have a comfortable *ſight* and apprehenſion of the benefit and begining of this *day*: when the world ſhall bid us good-night, then (as S. *Auguſtine* expreſſeth it) *videre in nocte ſæculi, diem* CHRISTI.

This,

This, for the *cauſe*, why *Abraham* himſelf ſhould deſire this *Ut*; to *ſee* this *day*: Why, but for this *day*, *Abraham* had been but *aſhes* of the fornace. VVhich ſheweth, it is a *benefit* to *ſee* this *day*: And as a benefit, *deſired* by him, and as a *benefit*, and no ſmall *benefit*, vouchſafed him, (the *ſight* of this *day*.) Now, for his *Manner* how, how greatly he *deſired* it. We may take meaſure of the greatneſs of the *day*, by the greatneſs of his *deſire*. It was no *day* of ſmall things; for, *Exultavit ut* is no ſmall *deſire*: there is vigour, there is both *paſſion* and *action* in it. The nature of the word [*Exultavit*] is, He did even *fetch a ſpring for joy* that he ſhould *ſee* it. And it is not *exiliit* neither, but *exultavit*. And that is a *frequentative*, and ſo he did it more than once. To give a ſpring, and not once, but often; this was much, if all be well conſidered. For one to do it, one in years, faſt upon an *hundred*, as *Abraham* then was; for ſuch an one to do it, it was very much. 2 The *manner* of it.

1. Much. Firſt, that he ſhould not contain his affection, nor keep it in; but out it muſt, even break forth into an external act, into a bodily geſture, that all that ſtood by muſt ſee him do it.

2. Into a bodily geſture (I ſay:) But then again, that into ſuch a bodily geſture; a geſture on this faſhion. It muſt needs be he was greatly, yea ſtrangely affected with it, that it made him forget his gravity, and put a kind of *Indecorum* upon his age, at thoſe years to fall on *ſpringing*. All men will eaſily know, that (ſuch as he was) ſtayed, diſcreet, grave men will never be ſo exceeding moved, as to be brought to fetch a ſpring, but upon ſome very exceeding great occaſion.

3. Thirdly, to do all this but onely in *deſire*, and nothing but *deſire*, is yet more ſtrange than the reſt. In the *fruition* to joy is kindly; but in the *deſire*, altogether unuſual. *Exultavit, cum videret* may well be underſtood: *Exultavit, ut videret*, not ſo well. For *deſire* of it ſelf is a reſtleſs thing, unquiet and complaining: but a very affliction of the ſoul, it makes men, yea the very creature it ſelf (ſaith the *Apoſtle*) *ingemiſcere* (which is far from *exultare*) to *grone for grief*, not to ſpring for *joy*; Sad rather than glad, in that they want their deſire, Judg then, how great good is the good of this *Day*; that, not in the enjoying, but even in the *deſiring*; and that againſt the nature of deſire, did put old father *Abraham* into this *Paſſion*; and brought from him this act, the *act* of *exultation*, and made him even young again. Rom. 4.22.

But I will tell you yet of another as ſtrange. For, the ſame word, you ſhall obſerve is uſed, of the *Baptiſt*, while he was yet but an *Embrio*, and in his mothers belly. That, at the enter-view, and voice of the Bleſſed *Virgin Mary*, he (then, a babe) *gave a ſpring in the womb of Elizabeth his mother*. So that we ſee, both old and young, *Abraham* and *Iohn Baptiſt*, from the eldeſt in years, to the child unborn; it concerns all; all need it: all are bound to be *glad* of it: All is for the *joy* and honour of this *day*. Luke 1. 44.

And this for the firſt *act*, and firſt *joy*, joy of *deſire*, for there be two. There is another in the laſt word ἔχαρη. As there be two *ſights*; [1] *Ut videret*, and [2] *Et vidit*: ſo, two *joys* anſwerable, either hath his *joy*. And, this firſt is but *Iohn Baptiſts* forerunner, to the ſecond. For, all this is but the *Apoſtles ſpe gaudentes*, yet; but, the *joy* of *hope* onely, anticipating the other, before it come; and *joying* (as it were) that it ſhall *joy*, when that joyfull time ſhall be. Rom. 12. 12.

And, with this, we muſt begin; even with deſire, and ſeek to poſſeſs our ſouls of it. This carrieth the next, the eye: for, where the *deſire* is, there will the *eye* be alſo, and, where it is not, no proſpect thitherward; no window open, that way. Therefore, ſet that (as the needle point) right, and all the reſt will follow. For, the truth is, therefore we *joy* not, becauſe we *ſee* not; and therefore we *ſee* not, becauſe we *deſire* not. True it is, and pitie it is, Millions there be, never have true *ſight* of Him: Why? they have no *deſire* to Him. We muſt then begin there, with *deſire*, with *ut videret*, or we ſhall never come to *& vidit*. And, for our comfort, the very *deſire* of this *day*, or of any other good thing elſe, (if it be true and uncounterfeit,) a firſt degree it is, and it is not lightly to be accompted of. It is not nothing; to ſay, (if one can ſay, and ſay it true) *exultarem ut viderem*. For, of this *deſire*, *Exultarem ut* is (among other) one *Character*. Three there be beſides; (and lightly they go together,) and they be *Succedanea* (as we call them) to any good thing, which we have not, but wiſh that we had, or that we might have. As, if we cannot *repent*, cannot *abſtain*, cannot *beleive*, or live as we ought, theſe come in place, and expreſs yet, how we ſtand inwardly affected toward them: Even theſe four: [4] *Exultarem*, or *gauderem ſi*: [2] *vellem ut*: [3] *metuo ne*: [4] *doleo quòd non*. *Gauderem ſi*, Glad I would be, if it were: *Vellem ut*, and I heartily wiſh, that it were: *Metuo ne*, but ſure I doubt, it be not: and *Doleo quòd non*, ſorry I am, that it is not. *Characters* they be all: and if they be hearty and true, a ſign it is, *the flax ſmoaketh* yet: *Et lignum fumigans* (ſo gracious he is) the *flax*, *if it do but ſmoke*, *He will not quench it*. But, of all the reſt, ſpecially if it be this. For there is vigour and vehemencie, in *exultarem ut*. It is a fervent deſire, a kind of hunger and thirſt, a *deſiderio deſideravi*, this. *Exultarem ut*, I would do any thing, I would give any thing, to have a *ſight* of it. And ſuch a deſire ſhall never be fruſtrate: It ſhall *ſee* certainly. Eſay 42. 3.

Of *Exultare ut videas*, the reward ſhall be *videre ut exultes*: of *deſiring* that, we *ſee* not, to *ſee* that, we *deſire*. We have *Abraham*, the Father, in the Text; take *Zachee*, the ſon; for an example of it, too. He, out of a *deſire to ſee Chriſt*, at his coming to *Iericho*, and could not for the *preaſs*, *exultavit*, gave a ſpring, *got him up into a tree*, to have a ſight of Him. It was ſo well taken, this very *deſire*, as, he not onely ſaw Him, but *received* Him to his *houſe*. And our *Saviour* pronounceth, this Text was fulfilled in him: *He was even thereby become the Son of Abraham*. For, howſoever in things temporal, it may be, and is oft defeated; In things pertaining to *Chriſt*, and His *ſight*, *Exultavit ut videret* ſhall ever end (as here it doth) in *Et vidit*. And ſo we paſs to the next point of *Et vidit*. Luke 19. Verſe 3. Verſe 4. Luke 19. 9.

II. *Abrahams* second act. *Et vidit.* *And he saw it.* * Heb. 11. 13. * 1 Cor. 13. 12.

It is here (first) directly avouched, the *Patriarchs*, (and *Abraham* by name) they did not onely *desire to see* this *day*, but *see* it they did. *See* it, though they did but see it and salute it *πόρρω afar off*; or *ἐξ ἐυτυχίας, as in a perspective glass*; yet *see* it they did. It is but *Vidit*; *Vidit, in genere.* Any *sight*, any descrying will serve to verifie the Text. I say, they did not precisely know the very *day* of the month; I would not so be understood. But this they did: they knew and saw *in genere* such a day there should come, and then, come when it would; or what day of the year it would; all *Joy* they wished to that day, for the joy it was to bring them. This was enough for them in their estate: And more particular notice had they had, of the *Month* and day, this I am sure, they would never have scraped it out of their *Kalendar*.

How *he saw it.*

He saw it. But then if you ask, how he saw it? Sure, (not as they were mistaken in the Text) as if *Abraham* could not see *His day*; unless CHRIST had been in the flesh in the days of *Abraham*: That is one kind of seeing indeed. For so *Simeon* saw: (*For mine eyes have seen.*) But this Text must be true: *vidit Abraham.* Then, another there is beside. This is sure, what *Simeon* saw, the same saw *Abraham*: what *Simeon* saw, (I say) but not, as *Simeon* saw. The same *Christ*, both; and the same *Day*: though not both in the same manner.

Luke 2. 30.

But let me tell you, this of *Abrahams* was the better. And if *Simeon* had not seen him, in the same manner *Abraham* did, for all his *viderunt oculi*, he had been never the nearer. No more than were the *Jews* here, that *hurled stones at him*, and so *saw* him, but to no benefit, no matter of *Exultation* at all; of *condemnation* rather.

Verse 59.

Then, if not with his eyes, how? Yes, with his eyes too, though not of the body. Which to conceive, we are to take notice, that there is in every man of us, two men: (*Plato* had seen so much and set it down, and (it is thought) the *Apostle* took it from him:) [1] An *outward*, and [2] an *inward man*: (*Rom.* 7. 22. 2 *Cor.* 4. 6.) Now, if there be an *inward man*, we must allow him *senses* as a man; he must have *eyes*. So he hath: (*Eph.* 1. 18) *Having the eyes of your understanding lightned.* Here are eyes; by them did *Abraham*; and even by them (and by no other) do we *see Him*.

Those eyes many have beside, but see him not for want of light. By what light saw he? He was a *Prophet*, and as a Prophet he might be in the *spirit*, and have the vision clearly represented before him, *in luce prophetiæ.* But without all question, a *faithful* man he was, and so, certain it is, he saw it *in lumine fidei*, the *light of faith*, which faith is the *clearness or evidence of things not seen*, (Ye know the place.) *Not seen*: nay even of *things invisible*. In the 27 *verse* of the same *Chapter*, it is said, *Moses* was as if *he had seen the invisible*. By faith, that was: and in *Abraham the Father of the faithful*, the same faith was. Both saw by the same *light*, and by it *Christ* was as verily present unto them, as if they had *seen him*, this day, *in the manger* with the *Shepherds*; or with *Simeon*, had had him *in their arms*, and beheld him. Thus he, and thus we. For it is all the light he had, or we have, to *see* him by.

Gal. 3. 9. Heb. 11. 1. Rom. 4. 11.

But where was this, and when? The text is enough, so it was, if we rest not in that, but would know what the *Fathers* have conceived of the *place* and *time*; this they hold: That he saw his *Birth*, at the valley of *Mamre*, (*Gen.* 18.) And he saw his *Passion* in the *Mount of Moria*, (*Gen.* 22.) but, *this Day* he *saw* at *Mamre*. (*Gen.* 18.) Then was *Christ* in person there, one of the *three*; then made *Abraham* the confession we before spoke of. Then is twice mention of the *time of life*: which is this time, if ever any. Then *Isaac* was delivered as a gage; and then was his first feast of *joy*, down went his *fat heifer*: So all met at the time just.

Gen. 17. 19. 18. 10.

Gen. 24. 2.

And, so certainly he then saw it there, as after (we see) he sware his servant on his *thigh*: his thigh became *Ad sanctæ Dei Evangelia*: He bad his servant *lay his hand on his thigh, and swear by the God of heaven. Et quid vult Deus cœli ad femur Abrahæ?* What hath the God of Heaven to do with *Abrahams* thigh? (saith S. *Augustine*) and his answer is, *Nisi quia*, But onely because he saw (certainly) the *Son of God* was from thence to take flesh: *Semen Abrahæ de femore Abrahæ*: and so to make us this blessed day. And this of *Christ's visus*: And now of *Abraham's gavisus*, the end of his *sight* and *desire* both.

3 *Abrahams* third act, *Et gavisus est.* Prov. 13. 12. Gen. 2. 9.

He that was *glad* he should *see* it, must needs be glad when he did see it. If *Exultavit ut videret*, then *Ut vidit, ut exultavit?* when he saw how glad a man was he, now his desire was accomplished. And the *desire accomplished* (saith *Salomon*) *is a tree of life*, and *the tree of life* (we know) *is in the midst*, is the very *center* of all the joys of *Paradise*. Now we cannot possibly take a view of these his joys better, than out of the promise; which was the very list (or brief) of all he was either to *see*, or to *joy* in.

Gen. 26. 4.

We begin with the blessed *joy* of *Benedicentur omnes gentes in semine tuo*: *Benedicentur, shall be blessed.* And that is of two sorts: [1] Blessed *from*: and [2] Blessed *with*: and either hath his joys.

1, 2. Psal. 16 9.

Blessed *from*: from *pulvis & cinis*; *dust* of the *grave*, and *ashes* of the *furnace*. His soul blessed from the *Clibanus fumans*, which he saw. Moreover also *his flesh should rest in hope*; hope of rising again from the *dust*. Else how could *God* be called the *God of Abraham? God is not the God of the dead, but of the living.* *Abraham* then being dead, should live again, and then *Nunc dimittis* may he say, no less than *Simeon*. These two joys first. And these two fit well the words of *Joy* in the Verse: [1] *Exultavit* that is a motion of the body; for the bodies deliverance from *dust*: [2] *Gavisus*, that is a fruit of the *spirit*, for the spirits redemption from the *furnace*. These are his two first joys.

Mat. 22. 32. Luke 2.

3, 4. Heb. 11. 13.

Then two more, in blessed *with* or *concerning*. Concerning first his two *gages*, *Isaac* and *Canaan*: *Isaac*, of *Christ*; *Canaan*, of the *Kingdom of Heaven*. And this *Joy* was surely great: and if the joy of the *Pledg* (or *Gage*) were great, far greater was the joy of the *Inheritance* it self which he so greatly desired.

deſired. For, both *he was*, (ſaith the Apoſtle) and *he bare himſelf like a ſtranger here upon earth*; ſhewing thereby that he ſought for another, a better, an *abiding City, whoſe builder is God*, and that in Heaven. For that it was no earthly thing which was the object of his *Joy*, nothing but heaven; thence it may appear, that when *God promiſed him, his ſeed ſhould be as the duſt of the earth*, (*Gen.* 13.) It never moved him; it was no *object*, that of his *faith* or *deſire*: not ſo much as a *Credidit* follows upon it. But after, (in the 15. *Chap.*) when *God bade him look up* and told him, *they ſhould be as the ſtars of heaven*: then preſently follows, *Credidit Abraham Deo*, he caught hold of that; believed that, ſtraight; and it *was counted to him for righteouſneſs*: even that his *faith*, touching (no *duſt of the earth*, but touching) *heaven*, and heavenly bleſſings. And theſe are the two next *Joys*, of *bleſſed with*: And theſe two anſwer the two ſights, *Ut videret*, the *Pledg*: and *Et vidit*, the *Inheritance*.

Gen 13.16.
Gen. 15. 5. Verſe 6.

Now theſe four, had they been granted to himſelf and to his own houſe, well might it have been *gaviſus* with him: how much more then that it ſhould, by him, have his extent, and ſtretch to *Omnes familiæ, Omnes gentes*, all kindreds, all nations of the earth: be *gaudium omni populo*, be a day of *Joy* to both *Hemiſpheres*; the joy of generality; that all the world ſhould be the better for him? And this his fifth, the joy of *Omnes gentes*. 5

Gen. 26. 4.

And glad might he have been to have received all theſe, by whomſoever: yea, though a meer ſtranger. That all theſe then ſhould come to him, not by any ſtrange party, but by one to come out of his own bowels; that his *ſeed* ſhould be his *Saviour*, and out of his root ſhould riſe his *Redeemer*; All this *Joy* ſhould grow from the fruit of his own body: That he, that *Nuſquam Angelos*, in no wiſe them; would take on him the *ſeed of Abraham*: This may (I doubt not) be reckoned for the ſixth, even the joy of *in ſemine tuo*. 6

Heb. 2, 16.

Now, to *in ſemine Abrahæ*, add *in ſinu Abrahæ*, and ſo have we ſeven complete; That *his boſom* ſhould be the receptacle of all that ſhould enter into bliſs: Whoſoever there entertained, *in ſinu Abrahæ* it is to be. This is the laſt; that *ſemen Abrahæ* ſhall bring us to *ſinus Abrahæ*; and make us partakers of his heavenly joys there. But we muſt begin with *in ſemine* to day; that after, in his good time, *in ſinu* may follow. And this for *Gaviſus eſt*, and for *Abraham*. 7.

Luke 16. 23.

Now to our ſelves. And the firſt point is, whether we will be out with the *Jews*, or in with *Abraham*, in the fellowſhip of this *days joy*. In with *Abraham*, we ſure. If all be well weighed, we have greater cauſe to *deſire* the day, than he; we have more need of it (I am ſure:) *Duſt*, as he; but more in danger to be made *aſhes* than he, by *Manaſſe*'s argument in his prayer. The benefit of his *Day*, and the like, they do nothing ſo much concern the Juſt, (ſuch as *Abraham*) as they do ſinful *Manaſſes*, and ſuch as he. And ſuch are we: and ever, the more ſinner, the more it imports him to love the dawning of this *day*. Greater cauſe we have than he. The Reference *to us*. 1 Our *deſire*.

And for our *ſight*, we have that clearer than he by much. For, though we *ſee*, as he; and he, as we; both by the light of *Faith*: yet he in the faith of *Propheſie*, yet to come; we in the faith of *Miſtery*, now paſt: and there is great odds between theſe two. We have the record of humane Writers, many; but of Divine, all: that this day is come and gone: Even of ſuch as ſaw him with the eyes, both of the *inward* and *outward man*. 2 Our *ſight*.

The greater cauſe, and the better *ſight*: Then is our *joy* alſo to abound, and be above his. So it ſhould (ſure.) And we would ſeem as if it ſo were; we multiply the days, and where he had but one, we hold twelve together, as if we would exceed him twelve to one in this *joy*. Being then ſo bound, *Joy* agreeth well with us at this time. The Text invites us to it, the whole ſtrain from the firſt word to the laſt. It begins with *Exultavit*, and ends in *Gaviſus ſum*. 3 Our Joy.

Only that from whence we take our *joy*, from thence we take the rules of it: which be three. [1] One of the two parts, *Exltavit* and *Gaviſus eſt*: [2] One of the end, *Diem meum*: And [3] the laſt of our pattern, *ſicut Abraham pater noſter*, to expreſs it as he did.

Here be two ſorts: [1] One, *Exultation* a motion of the *body*: [2] the other, *Joy* a fruit of the *ſpirit*: I am for both. I ſpeak not againſt *Exultavit*, let the body have his part. Reaſon would, the body and the fleſh ſhould be allowed their parts, ſince all the joy is for *Corpus aptâſti mihi*, and that *Verbum caro factum eſt*, the *Word* is become *fleſh*: that *Chriſt* hath gotten him a body. But let not *Exultavit* be all whole and ſole: then we joy but by halves: we loſe half our *joy*, and the better half: for the joy of the *ſpirit* is the better part when all is done. The fleſh fades daily, ſo do the *joys* of it: the *ſpirit* is the *better part, that ſhall not be taken from us*. That of the *ſpirit* ſhould exceed the joy of the *outward man*, as far as *Et vidit* (to which it is joyned) doth exceed *ut videret*. It ſhould ſo: Well, in the mean while I would they might but part equally: At leaſt not to ſtay ſo long, not to make ſo large allowance of time and coſt for the *fleſh*, as we leave little or nothing for the *ſpirit*'s part. Sure ſomewhat would be done; ſome ſpecial uſe of this Feaſt, that may tarry by us, when theſe of the *fleſh*, we ſhall either have forgotten, or remember but with ſmall *joy*. Time will come, that one leſſon in this kind, learned this day, and laid up well, will do us more pleaſure, than all the ſports we ſhall ſee the whole twelve days after: That we come not behind *Abraham* half in half. 1 The *firſt rule* of it. That *Exultavit* exceed not *Gaviſus eſt*. Luke 10. 42.

Our next *Caveat* would be, that we look this our *joy* be for *Diem meum*, and that our *joy* in *Diem*, be for *Meum*. For *Meum* is here the *Subſtantive*, it is *Chriſt*: and *Diem*, but an *accident*, or *adjective* to it. That is, that we *joy* in it as it is His, (*Chriſts*.) As *His*, do we not ſo? As whoſe elſe? To ſpeak plainly, the common ſort, generally all (ſome few except) wiſh for it, and joy in it; not as it is *Chriſts*; but as it is ſomewhat elſe: That is, as it is a time of chear and feaſting, as it is a time of ſports and revelling. *Exultavit ut videret*, what? Why, that we ſhall now fare well: look you, that 2 The *ſecond*: that it be for *Diem meum*.

II. *Abrahams* second act. *Et vidit.* *And he saw it.* * Heb. 11. 13. * 1 Cor. 13. 12.

It is here (first) directly avouched, the *Patriarchs*, (and *Abraham* by name) they did not onely *desire to see* this *day*, but *see* it they did. *See* it, though they did but see it and salute it *πόρρω afar off*; or *ὡς ἐν κατόπτρῳ, as in a perspective glass*; yet *see* it they did. It is but *Vidit*; *Vidit, in genere.* Any *sight*, any descrying will serve to verifie the Text. I say, they did not precisely know the very *day* of the month; I would not so be understood. But this they did: they knew and saw *in genere* such a day there should come, and then, come when it would; or what day of the year it would; all *Joy* they wished to that day, for the joy it was to bring them. This was enough for them in their estate: And more particular notice had they had, of the *Month* and day, this I am sure, they would never have scraped it out of their *Kalendar*.

How he saw it. Luke 2. 30.

He saw it. But then if you ask, how he saw it? Sure, (not as they were mistaken in the Text) as if *Abraham* could not see *His day*; unless CHRIST had been in the flesh in the days of *Abraham*: That is one kind of seeing indeed. For so *Simeon* saw: (*For mine eyes have seen.*) But this Text must be true: *vidit Abraham.* Then, another there is beside. This is sure, what *Simeon* saw, the same saw *Abraham*: what *Simeon* saw, (I say) but not, as *Simeon* saw. The same *Christ*, both; and the same *Day*: though not both in the same manner.

Verse 59.

But let me tell you, this of *Abrahams* was the better. And if *Simeon* had not seen him, in the same manner *Abraham* did, for all his *viderunt oculi*, he had been never the nearer. No more than were the *Jews* here, that *hurled stones at him*, and so *saw* him, but to no benefit, no matter of *Exultation* at all; of *condemnation* rather.

Then, if not with his eyes, how? Yes, with his eyes too, though not of the body. Which to conceive, we are to take notice, that there is in every man of us, two men: (*Plato* had seen so much and set it down, and (it is thought) the *Apostle* took it from him:) [1] An *outward*, and [2] an *inward man*: (*Rom.* 7. 22. 2 *Cor.* 4. 6.) Now, if there be an *inward man*, we must allow him *senses* as a man; he must have *eyes*. So he hath: (*Eph.* 1. 18) *Having the eyes of your understanding lightned.* Here are eyes; by them did *Abraham*; and even by them (and by no other) do we *see Him*.

Gal. 3. 9. Heb. 11. 1.

Those eyes many have beside, but see him not for want of light. By what light saw he? He was a *Prophet*, and as a Prophet he might be in the *spirit*, and have the vision clearly represented before him, *in luce prophetiæ.* But without all question, a *faithful* man he was, and so, certain it is, he saw it *in lumine fidei*, the *light of faith*, which faith is the *clearness or evidence of things not seen*, (Ye know the place.) *Not seen*: nay even of *things invisible.* In the 27 *verse* of the same *Chapter*, it is said, *Moses* Rom. 4. 11. was as if *he had seen the invisible.* By faith, that was: and in *Abraham the Father of the faithful*, the same faith was. Both saw by the same *light*, and by it *Christ* was as verily present unto them, as if they had *seen him*, this day, *in the manger* with the *Shepherds*; or with *Simeon*, had had him *in their arms*, and beheld him. Thus he, and thus we. For it is all the light he had, or we have, to *see* him by.

Gen. 17. 19. 18. 10.

But where was this, and when? The text is enough, so it was, if we rest not in that, but would know what the *Fathers* have conceived of the *place* and *time*; this they hold: That he saw his *Birth*, at the valley of *Mamre*, (*Gen.* 18.) And he saw his *Passion* in the *Mount of Moria*, (*Gen.* 22.) but, *this Day* he *saw* at *Mamre.* (*Gen.* 18.) Then was *Christ* in person there, one of the *three*; then made *Abraham* the confession we before spoke of. Then is twice mention of the *time of life*: which is this time, if ever any. Then *Isaac* was delivered as a gage; and then was his first feast of *joy*, down went his *fat heifer*: So all met at the time just.

Gen. 24. 2.

And, so certainly he then saw it there, as after (we see) he sware his servant on his *thigh*: his thigh became *Ad sanctæ Dei Evangelia*: He bad his servant *lay his hand on his thigh, and swear by the God of heaven. Et quid vult Deus cœli ad femur Abrahæ?* What hath the God of Heaven to do with *Abrahams* thigh? (saith S. *Augustine*) and his answer is, *Nisi quia*, But onely because he saw (certainly) the *Son of God* was from thence to take flesh: *Semen Abrahæ de femore Abrahæ*: and so to make us this blessed day. And this of *Christ's visus*: And now of *Abraham's gavisus*, the end of his *sight* and *desire* both.

3 *Abrahams* third act, *Et gavisus est.* Prov. 13. 12. Gen. 2. 9.

He that was *glad* he should *see* it, must needs be glad when he did see it. If *Exultavit ut videret*, then *Ut vidit, ut exultavit?* when he saw how glad a man was he, now his desire was accomplished. And the *desire accomplished* (saith *Salomon*) *is a tree of life*, and *the tree of life* (we know) *is in the midst*, is the very *center* of all the joys of *Paradise*. Now we cannot possibly take a view of these his joys better, than out of the promise; which was the very list (or brief) of all he was either to *see*, or to *joy* in.

Gen. 26. 4.

We begin with the blessed *joy* of *Benedicentur omnes gentes in semine tuo*: *Benedicentur*, *shall be blessed.* And that is of two sorts: [1] Blessed *from*: and [2] Blessed *with*: and either hath his joys.

1, 2. Psal. 16 9.

Blessed *from*: from *pulvis & cinis*; *dust* of the *grave*, and *ashes* of the *fornace*. His soul blessed from the *Clibanus fumans*, which he saw. Moreover also *his flesh should rest in hope*; hope of rising again from the *dust*. Else how could *God* be called the *God of Abraham*? *God is not the God of the* Mat. 22. 32. *dead, but of the living.* *Abraham* then being dead, should live again, and then *Nunc dimittis* may Luke 2. he say, no less than *Simeon*. These two joys first. And these two fit well the words of *Joy* in the Verse: [1] *Exultavit* that is a motion of the body; for the bodies deliverance from *dust*: [2] *Gavisus*, that is a fruit of the *spirit*, for the spirits redemption from the *fornace*. These are his two first joys.

3, 4. Heb. 11. 13.

Then two more, in blessed *with* or *concerning*. Concerning first his two *gages*, *Isaac* and *Canaan*: *Isaac*, of *Christ*; *Canaan*, of the *Kingdom of Heaven*. And this *Joy* was surely great: and if the joy of the *Pledg* (or *Gage*) were great, far greater was the joy of the *Inheritance* it self which he so greatly desired.

desired. For, both *he was*, (saith the Apostle) and *he bare himself like a stranger here upon earth*; shewing thereby that he sought for another, a better, an *abiding City, whose builder is God*, and that in Heaven. For that it was no earthly thing which was the object of his *Joy*, nothing but heaven; thence it may appear, that when *God promised him, his seed should be as the dust of the earth*, (*Gen.* 13.) It never moved him; it was no *object*, that of his *faith* or *desire*: not so much as a *Credidit* follows upon it. But after, (in the 15. *Chap.*) when *God bade him look up* and told him, *they should be as the stars of heaven*: then presently follows, *Credidit Abraham Deo*, he caught hold of that; believed that, straight; and it *was counted to him for righteousness*: even that his *faith*, touching (no *dust of the earth*, but touching) *heaven*, and heavenly blessings. And these are the two next *Joys*, of *blessed with*: And these two answer the two sights, *Ut videret*, the *Pledg*: and *Et vidit*, the *Inheritance*. Gen 13.16. Gen. 15. 5. Verse 6.

Now these four, had they been granted to himself and to his own house, well might it have been *gavisus* with him: how much more then that it should, by him, have his extent, and stretch to *Omnes familiæ, Omnes gentes*, all kindreds, all nations of the earth: be *gaudium omni populo*, be a day of *Joy* to both *Hemispheres*; the joy of generality; that all the world should be the better for him? And this his fifth, the joy of *Omnes gentes*. 5 Gen. 26. 4.

And glad might he have been to have received all these, by whomsoever: yea, though a meer stranger. That all these then should come to him, not by any strange party, but by one to come out of his own bowels; that his *seed* should be his *Saviour*, and out of his root should rise his *Redeemer*; All this *Joy* should grow from the fruit of his own body: That he, that *Nusquam Angelos*, in no wise them; would take on him the *seed of Abraham*: This may (I doubt not) be reckoned for the sixth, even the joy of *in semine tuo*. 6 Heb. 2, 16.

Now, to *in semine Abrahæ*, add *in sinu Abrahæ*, and so have we seven complete; That *his bosom* should be the receptacle of all that should enter into bliss: Whosoever there entertained, *in sinu Abrahæ* it is to be. This is the last; that *semen Abrahæ* shall bring us to *sinus Abrahæ*; and make us partakers of his heavenly joys there. But we must begin with *in semine* to day; that after, in his good time, *in sinu* may follow. And this for *Gavisus est*, and for *Abraham*. 7. Luke 16. 23.

Now to our selves. And the first point is, whether we will be out with the *Jews*, or in with *Abraham*, in the fellowship of this *days joy*. In with *Abraham*, we sure. If all be well weighed, we have greater cause to *desire* the day, than he; we have more need of it (I am sure:) *Dust*, as he; but more in danger to be made *ashes* than he, by *Manasse*'s argument in his prayer. The benefit of his *Day*, and the like, they do nothing so much concern the Just, (such as *Abraham*) as they do sinful *Manasses*, and such as he. And such are we: and ever, the more sinner, the more it imports him to love the dawning of this *day*. Greater cause we have than he. The Reference *to us*. 1 Our *desire*.

And for our *sight*, we have that clearer than he by much. For, though we *see*, as he; and he, as we; both by the light of *Faith*: yet he in the faith of *Prophesie*, yet to come; we in the faith of *History*, now past: and there is great odds between these two. We have the record of humane Writers, many; but of Divine, all: that this day is come and gone: Even of such as saw him with the eyes, both of the *inward* and *outward man*. 2 Our *sight*.

The greater cause, and the better *sight*: Then is our *joy* also to abound, and be above his. So it should (sure.) And we would seem as if it so were; we multiply the days, and where he had but one, we hold twelve together, as if we would exceed him twelve to one in this *joy*. Being then so bound, *Joy* agreeth well with us at this time. The Text invites us to it, the whole strain from the first word to the last. It begins with *Exultavit*, and ends in *Gavisus sum*. 3 Our *Joy*.

Only that from whence we take our *joy*, from thence we take the rules of it: which be three. [1] One of the two parts, *Exltavit* and *Gavisus est*: [2] One of the end, *Diem meum*: And [3] the last of our pattern, *sicut Abraham pater noster*, to express it as he did.

Here be two sorts: [1] One, *Exultation* a motion of the *body*: [2] the other, *Joy* a fruit of the *spirit*: I am for both. I speak not against *Exultavit*, let the body have his part. Reason would, the body and the flesh should be allowed their parts, since all the joy is for *Corpus aptâsti mihi*, and that *Verbum caro factum est*, the *Word* is become *flesh*: that *Christ* hath gotten him a body. But let not *Exultavit* be all whole and sole: then we joy but by halves: we lose half our *joy*, and the better half: for the joy of the *spirit* is the better part when all is done. The flesh fades daily, so do the *joys* of it: the *spirit* is the *better part, that shall not be taken from us*. That of the *spirit* should exceed the joy of the *outward man*, as far as *Et vidit* (to which it is joyned) doth exceed *ut videret*. It should so: Well, in the mean while I would they might but part equally: At least not to stay so long, not to make so large allowance of time and cost for the *flesh*, as we leave little or nothing for the *spirit*'s part. Sure somewhat would be done; some special use of this Feast, that may tarry by us, when these of the *flesh*, we shall either have forgotten, or remember but with small *joy*. Time will come, that one lesson in this kind, learned this day, and laid up well, will do us more pleasure, than all the sports we shall see the whole twelve days after: That we come not behind *Abraham* half in half. 1 The *first rule* of it. That *Exultavit* exceed not *Gavisus est*. Luke 10. 42.

Our next *Caveat* would be, that we look this our *joy* be for *Diem meum*, and that our *joy* in *Diem*, be for *Meum*. For *Meum* is here the *Substantive*, it is *Christ*: and *Diem*, but an *accident*, or *adjective* to it. That is, that we *joy* in it as it is His, (*Christs.*) As *His*, do we not so? As whose else? To speak plainly, the common sort, generally all (some few except) wish for it, and joy in it; not as it is *Christs*; but as it is somewhat else: That is, as it is a time of chear and feasting, as it is a time of sports and revelling. *Exultavit ut videret*, what? Why, that we shall now fare well: look you, that 2 The *second*: that it be for *Diem meum*.

is

is it: As it is *dies epuli*, not *Christi*. What farther? that we shall now see pastimes: that is, as it is *dies ludi*, not *Christi*. Put both together, *down they sate to feast, up they rose to play*: so have you the *Golden Calves* Holy-day right. As it is *dies vituli*, not *Christi*. This is not *diem*, for *meum*: In very deed, this is to desire Him for the *Day*, not the *Day* for Him. *Christs day* is not desired for *Christ*, *Christ* is the least part of His own Feast. If it be but matter of the belly, the *Jews* here could have been intreated to have kept this day, so as *dies Epuli*. For, before (at the 6. *Chap.*) when their bellies were filled, then (and never but then) *This is the Prophet, this is he that should come into the world*. This was all they then made; all that many now do make, of *Christs* coming into the world: That they may fill their bellies. Never care for *Benedicentur*, no more than *Esau*: but for *bene vescentur*; and if *bene vestientur* too, then all is well.

Exod. 32. 6.

Or, if it be but shews and matter of sight, *Herod* he was glad to see *Christ*, too: and it is the same word, which is here, *glad*, and *very glad*, λίαν ἐχάρη: But why was it? Because he *hoped to have seen him done some strange feats*. This pertaineth rather to *Sara's laughter*, than *Abrahams joy*: There is a difference between *Sara's laughter*, and *Abrahams joy*. Take heed that we change not *Abrahams joy* into *Sara's laughter*.

Luke 22. 8.

The III Rule: *Sicut Abraham*

Now last, *sicut Abraham*. He is propounded here to us, as our pattern we to express our *joy*, as he did his, upon the day of his sight, at the plain of *Mamre*. So we shall begin right. Two things he did: First, he got them (the *three*) to turn in to him. The same would *Christ* do to us, this day. That our joy may be suitable, to *turn in hither*: The begining of the *joy* of His *day*, would be in his *House*, So the place and the time would agree well. So He saith Himself, *Latificabo eos in domo mea*, the first thing I will do, I will make them joyfull in mine House. There first to satisfie us with *the pleasures of Her house*, wherewith (*God* He knows) we are soon satisfied. Well, this is done; here we are, (and much adoe too, and long it is first) but, here we are.

1 Gen. 18. 3. Esay 56. 7.

2 Gen. 18. 5.

The next was, when they were turned in, *Abraham* said, *Let me set somewhat before you, Ideo enim declinâstis*. For, even for this, are ye turned in hither: and so made his Feast. There is indeed no solemn entertainment or *Joy*, without a *Feast*. *Christ* will be, in all respects, as courteous as *Abraham*. He saith, *Let me set something before you too, for therefore are you turned in hither*, He invites us to His *Feast*, (His Church (so) doth in His name:) Even this day, prepares and sets *Christs Feast* before us, wherein He offers Himself to us. Not as the object of one sense onely, (of *sight*) as to *Abraham* in the Text: but as the object of two, *Sight* and *Taste*; *Gustate & videte*, both. And we may not take the one, and leave the other; but, since both be offered, receive both. For, we are come hither *for this cause*: Here then shew your *Joy*, in His *Feast day*, by partaking His *Feast*, on His *Day*, the onely Feast of all the rest, for which the soul is the better. Thus shall we with *joy* keep this *day* aright.

Psalm 34. 8.

And here now *one day calls another*: this day of His calls to mind another day of His, called so in twenty places (*His Day*:) And called [*That day*] in plain reference to *this*. So to *joy* this day, as, *that day*, we may *joy* also. As this, *His day*, because it is the day of His *first coming*: so that, *His* likewise, because it is the day of His *coming again*. A *day* (howsoever we do with this) which we must all *see*: *Abraham*, the *Iews*, we and all. Onely, that we see that Day with *joy*: that we so demean our selves, in this, as that also may prove a *Festival* with us, even the *last and greatest day of the Feast*, now begun in this. All will be, how to make that a *Day* of *joy* to us, when we *see* it: To have that day rise clear and chearfull to us, will be the *joy* of all *joys*. For here, first as we *see but in part*, so we can *joy* but in part: as our *sight*, so our *joy* imperfect. But there, *we shall see as we are seen*; our *sight* being perfect, so shall our *joy* be: Perfect *sight*, and perfect *joy*. And besides, that is another manner of *day* than this, or any day here: a *day* that shall never go down: No more shall the *joy* of it. And it shall not endure for twelve days, or be a feast of a fortnight; but shall be from month to month, from *Iubile* to *Iubile*, or ever and ever. To the *joy* of which *Feast*; or to the *Feast* of which *joy*, by, &c.

2 Cor. 13. 12.

A SER-

A SERMON

Preached before the

Kings Maiesty,

At WHITE-HAL, on Sunday the XXV. of *December*, *A. D.* MDCXIV. Being *Christmas* Day.

ESAY Chap. VIII. Verse XIV.

Ecce, Virgo concipiet, & pariet filium, & vocabitur nomen Ejus IMMANUEL.

Behold, a Virgin ſhall conceive, and bear a Son; and She ſhall call His Name IMMANUEL.

OF all the VVriters of the Old Teſtament, the Prophet *Eſay* hath the honour, to be the firſt, that is vouched in the New. And, of all the places, this place, the honor to be firſt the of all; even, in the firſt *Evangeliſt*, S. *Matthew*; and in the very firſt Chapter of him. VVe may well think, S. *Matthew* would be carefull, to make choiſe of a very prime and pregnant place, to ſet it (as it were) in the front of his Goſpel. This is much honour, S. *Matthew* doth it. Mat. 1. 23.

But, the Angel *Gabriel* doth it more, (*Luke* 1.) who takes this verſe, as it ſtands, word for word, and makes it ſtand for His Annuntiation, or Meſſage, to the Bleſſed *Virgin* without any alteration: not ſo much, as the *Ecce* left out. Luke 1. 31.

The tenour of it is, all about a *Child to be born*; a child with an *Ecce*: in whom, and in whoſe birth, *God ſhould be with us*: So *with us*, as never before. On whoſe ſo *being with us*, depends all our well or evil being, here, and for ever. For, better not be at all, than be without Him: and, having Him, we need nothing elſe: for, *in ipſo omnia*, in Him is all. Col. 1. 17.

The *Eunuch*'s queſtion falls fitly in, here: *Of whom ſpeaks the Prophet this?* VVho is His *Mother?* VVho the *Child?* S. *Matthew* will be as good to us, as S. *Philip* was to him: who, where he enrols it, tells us, who, the *Mother*, the Bleſſed *Virgin*: who, the *Child*, our Bleſſed *Saviour*. VVho elſe? No *Virgin* ever *bare child*, but She: no *Child*, ever, *nobiſcum Deus*, (and, ſo *Deus*) but He. There is none other to lay claim to it, but they. Acts 8. 34.

Ecce hath in it, two Powers, [1] One for the ear; to awaken it to ſome matter more than ordinary. [2] Another, *The Diviſion.*

I. II. [1] Another, for the eye; to direct it by pointing to ſome certainty: As here; to two certain perſons: the *Mother*, and the *Child*. And ſhews us, two ſtrange ſights, in them, *Mater, Virgo*; and *Deus, Homo*: A *Virgin*, to become a *Mother*; *God*, to become *man*. A *Virgin*, to bear; *God*, to *be born*.

1, 2, 3. In both, and in either of them, three points are offered to us. [1] *Ecce concipiet*: [2] *Ecce pariet*: [3] *Ecce vocabit nomen*. Our *Saviour Chriſts* firſt triplicity: [1] The *Myſterie* of His Holy *Incarnation*, in *concipiet*: [2] His Holy *Nativity*, in *pariet*: [3] His *Circumciſion*, in *vocabit nomen*. And, every one of theſe three, makes a ſeveral Feaſt. *Ecce concipiet*, the *Annunciation*: *Et pariet*, this Feaſt, of the *Birth* of our *Lord*: *Et vocabit nomen*, *New-years day*, when His *Name* was given.

Matth. 1:18. But, we apply it to this *Feaſt*. So doth S. *Matthew*, in his *Inſpeximus* of it; to the *Birth* of *Chriſt*. The *birth of Chriſt* (ſaith he) *was on this faſhion*: And then, brings in this Record out of *Eſay*. As if, this *Ecce* did in particular point at this day. As (in truth) we ſtand not much upon His *conceiving*, (now He is born ſpecially, as, *born* He is:) *Ecce pariet* is the Point. For, then we ſee Him, take Him in our arms; then, He is *with us*, indeed. And, when was that? *Ecce pariet* (ſaith the Text:) *Ecce peperit*, (ſaith the day,) this very day. This is the chief.

But, finding them here all, we will deal with them all. [1] *Chriſt*, as *Embrio*, in His *Conception*: [2] *Chriſt* as ἀπτιγενητος Χριστος, a *new-born babe*, but yet ἀνωνυμος without a name: [3] And *Chriſt* with His full Chriſtendom, as named; and named with this name here in the Text, the Name of *Immanuel*.

Of which three, ye may reduce the firſt two [*conceived*, and *born*] to His *Nature*: And (to make two, to two) of the later, make two more; *Vocabit*, and *Nomen*, His *Name*, and His *Vocation*, (For, in His *Name*, is His *Vocation*,) To bring *God* to us; to make *God with us*: Him to be *with us*: that we may be with Him for ever. *Nobiſcum Deus*, the way: *Nos cum Deo*, the end: which is (and ſo may be) the end of the Text, and of the day, and of us all. Nothing more worth our ſight, than this *Birth*: nor more worth our hearing, than this *Name*.

I. *Ecce Virgo concipiet.*

ECce ſpreads it ſelf over the whole Text, may be repeated, at every point of it: But, it firſt points to *Ecce Virgo*. There, we may make a ſtay: there, is a block in our way, by the *Jews*. In no one place, doth that of the *Apoſtle*'s ſpeech appear, that, *at the reading of the Propheſies of Chriſt, the vail is laid over their hearts*: no where, how true the Proverb is, that *Malice will even blind a man*, as, here in this. This Verſe ſo dazles them, as, fain would they turn another way, and not ſee, that they do. They ſee no *Virgin* here: *Eſay*'s word [*Alma*] ſay they, is but a *young woman*; and, not a *Virgin*, properly. But, they ſay againſt their own knowledg, in ſo ſaying. For, firſt: Beſide the nature of the word, the very *energie* gives as much. For, it is, of *Alam*, and, that is, to *cover*: and ſo (properly) is one, that is yet *covered*, and never yet known: oppoſed to them, that have been uncovered, and *known*, after the *Hebrew* phraſe.

1 *Ecce Virgo.* 2 Cor. 3. 15.

1.

2 Gen. 24. 43, 55, 57. Exod. 2. 8. 3 Cant. 2. 2. 4

And, beſide the uſe of the word, for a *virgin*, in other places. *Rebecca* (then, a virgin) called by this name, *Gen.* 24. And *Miriam*, (then but ſix years old) called by it, likewiſe, *Exod.* 2.

And, beſide their own taking of the word, they themſelves (the more ancient of them, ſo) in their *Targum*, this very word *Alamoth* (*Cant.* 2.) they gloſs and paraphraſe it by *Betuloth*, the proper word for *virgins*: where it ſtands, this day, to be ſeen.

Beſides all this, ſee whither their malice carrieth them, by denying this; even to over-turn Propheſie, Prophet, and all. For, he calls us to ſee a ſign; and that with an *Ecce*: And, what is that? if it be but a *young woman, to conceive*, and, no *virgin*; where is the ſign? what is become of the *Ecce*? It is no ſign, or wonder, unleſs it be beſide the courſe of Nature: And, is it any whit beſide the courſe of Nature, for a *young woman*, to be *with child*? Therefore, take away *Virgo*: and away with the *Ecce*; down with the *ſign*. Thus, rather than to bear witneſs to the truth, ſtickt they not, to expoſe the Word of *God* (and ſo, *God* Himſelf) to ſcorn: make the *Prophet*, or (as S. *Matthew* well ſaith) *God, by the Prophet*, to ſpeak idly: give them a ſign, that is no ſign; tell them of a marvel, not to be marvelled at.

Matth. 1. 21.

Matth. 1. 22. Reject them then, and read confidently, as S. *Matthew* doth, *Behold, a virgin*: With Him, reſt hardly, on the skill and integrity of all the *Seventy*; that more than an hundred years, before it came to paſs, turned it παρθενος (in *Greek*) that is, a *Virgin*; who could skill of their own tongue, better than any *Kimchi*, or *Albo*, or any *Rabbin* of them all. This, for *Ecce Virgo*.

2 2 *Ecce concipiet.*

And, look what work we had with the *Iew*, about *Ecce Virgo*, the like ſhall we have with the *Gentile*, about *Virgo concipiet*. To conceive this *conceiving*; to joyn theſe two, a *Virgin*, and yet *conceive*, or *bear*; or, *conceive* and *bear*, and yet be a *Virgin*. For, before the *birth*; yea, before the *conceiving* come, the *Virginity* is gone. True, in Nature; but this is a *ſign*, and ſo above nature. And, in Reaſon, ſo: but this, is *niſi crediderit is, non intelliget is*, to be believed, otherwiſe not to be underſtood, (as, a little before was ſaid.) For, what *God* can do, Faith can believe; Reaſon cannot comprehend. But, this, it can: that, we do *God* no great favour (as well ſaith S. *Auguſtine*) *Si Deum fatemur, &c. If we confeſs, God can do ſomewhat, which we confeſs, our reaſon cannot reach.*

Luke 1. 34. Luke 1. 35. The Bleſſed *Virgin* her ſelf, while ſhe ſtood upon a reaſon, upon *quia non cognoſco virum*, asked, *How it might be?* But, reſted in the *Angels* reſolution: and ſo let us. Which was of two ſorts: Firſt, That the *Holy Ghoſt* ſhould be Agent in it, and *the Power of the moſt High bring it to paſs*. That, which, of it ſelf, ſeemeth not credible, put the Author to it, put to *Ex Spiritu ſancto*, and it will ſeem not incredible.

Specially

Specially (and, that is the second;) If we ſet another by it, as unlikely as it, and done, though: As this *Ecce* of the *Virgin*, the *Angel* exemplifies, by another *Ecce*, of *Zacharies*, in a manner, as hard; which yet fell out at the ſame time. For, *Elizabeth*, being barren, firſt by nature, then by age; and ſo wanting power, to conceive: ſhe was (then) *gone ſix months with child*. Now, the want of power to conceive, is no leſs material, to hinder the conception, every way; than want of the ſoil, no leſs, than the want of ſeed. He that could ſupply that, could alſo this. He, that do, it without one; do it without the other. They were Couſins, (the Bleſſed Virgin, and ſhe:) And their *Signs* were ſo, too. One of them made credible, by the other. 2 Luke 1. 36.

But, I ask S. *Pauls* queſtion: *Why ſhould it be thought a thing incredible, this* to the *Gentiles*; If (as their Religion taught them) they admitted of *Minerva's* birth, or *Pyrrha's* progenie, they need not make ſtrange, at this. If they ſay, the *God* of Nature is not bound to the rules of Nature: we ſay the ſame. And yet, even in nature, we ſee it made not altogether incredible. The light paſſing thorow a body, the body yet remaining whole: And it is put therefore into the *Verſe*, to pattern this, *Lucè penetratur, &c.* The light cometh thorow the glaſs, yet the glaſs is not periſhed. No more, than the light of Heaven, paſſing thorow, breaketh the glaſs: no more, did the *God* of heaven, by his paſſage, violate any whit, the Virginity of his Mother; if we will allow *God* the maker of the light, to do as much, as the light he hath made. Acts 26. 8.

But, I hold ever beſt, to let every thing reſt upon his own baſe, or bottom: Natural, upon Reaſon; Supernatural, upon Faith. And, this is Supernatural: In which, *tota ratio facti eſt in potentia facientis*: the power of the doer is the reaſon of the thing done. *God* is the Doer; *cujus dicere, eſt facere*, to whom it is as eaſie to do it, as to ſay it. As the *Angel* concluded, ſo do I: *With GOD is nothing impoſſible*: And here are both: and, where they meet, they make no leſs a miracle than *Mater* and *Virgo*, or *Deus* and *Homo*; Even *Fides* and *Ratio*. Luke 1. 37. Mark 9. 23.

And this, for *Virgo concipiet*.

II.

Now, to the three particulars: and firſt, *concipiet*. To make him man, it is well known, there wanted not other ways: from the *mold*, as *Adam*; from a *rib of fleſh*, as *Eve*. No need then of *concipiet*. Yes, for he was not to be man onely, but to be the *Son of man*; the name in the Text, *Filius*, and the name that for the moſt-part, he giveth himſelf, and ſeemeth moſt to delight in. But, *Adam* was not ſon to the *mold*; nor *Eve*, daughter to *Adam*. And, a *Son*, no way but by *concipiet*. And, howſoever, of the body of man, there may engender that which is not of the ſame kind: yet by way of *conception* there cometh of man nothing but man; nothing but of the ſame nature and ſubſtance, with that he was conceived of. 1 Chriſt an *Embrio*. *Et concipiet*.

This we are to hold: To *conceive* is more than to *receive*. It is ſo to receive, as we yield ſomewhat of our own alſo. A veſſel is not ſaid to *conceive* the liquor that is put into it: why? becauſe it yields nothing from it ſelf. The bleſſed *Virgin* is; and therefore is, becauſe ſhe did: She did both give and take. Give of her own ſubſtance, whereof his body was framed: and take or receive power from the *Holy Ghoſt*, whereby was ſupplied the office and the efficacie of the maſculine ſeed. This is *concipiet*.

And this word is the bane of divers *hereſies*. That of the *Manichee*; that held he had no true body. That had been, *Virgo decipiet*, not *concipiet*: Not *conceive* him, but deceive us. And that of the *Valentinian* (revived lately in the *Anabaptiſt*) that held he had a true body; but made in heaven, and ſent into her. That had been *recipiet*, but not *concipiet*: *Received* him ſhe had; *conceived* ſhe had not.

From which his *Conceiving*, we may conceive his great love to us-ward. *Love*, not onely condeſcending, to take our nature upon him; but to take it by the ſame way, and after the ſame manner that we do; by being *conceived*. That, and no other better beſeeming way. The womb of the Virgin is (ſurely) no ſuch place, but he might well have *abhorred* it. He did not: *pudorem exordii noſtri non recuſavit* (ſaith *Hilary*,) he refuſed not that our ſelves are aſhamed of: *Sed naturæ noſtræ contumelias tranſcurrit*; but the very contumelies of our nature (*tranſcurrit* is too quick a word) he ran thorow them: nay he ſtayed in them; in this firſt, nine months. I ſay, the *contumelies* of our nature, not to be named, they are ſo mean. So mean (indeed) as it is verily thought, they made thoſe old *Heretick* (I named) and others moe (who yet yielded him to be man) to run into ſuch phanſies as they did; onely to decline thoſe foul indignities (as they took them) for the great GOD of heaven to undergo. His *love*, in ſo being.

This therefore, even this, would he have ſet down, in terms terminant, of *concipiet* and *pariet*. Truſting we would wiſely judg of them, and love him never the leſs, but the more even for theſe. Μὴ διὰ τοῦτο ἧττον, ὅτι διὰ σπαργάνων: Honour him never the leſs, becauſe he laid down his honour for thy ſake. No: but *quantò ille minus debita, antò ego magis debitor*: the leſs due he took on him, the more due from me to him. In a word, *quanto pro me vilior, tantò mihi charior*: The lower for me, the dearer to me. It brings to mind King *Davids Vilior adhuc fiam*; and how *God*, even for that, regarded him the more. *Concipiet & pariet*, to *conceive* and bring forth in us, love, honour and due regard even for them. It teaches both. *Nazianz. Gregor.* *Bernard.* 2 Sam. 6. 22.

This (ſure) is matter of love: But came there any good to us by it? There did. For our conception being the root (as it were) the very groundſil of our nature; that he might go to the root, and repair our nature from the very foundation, thither he went: that what had been there defiled and decayed, Our benefit thereby.

by the first *Adam*; might, by the second, be cleansed and set aright again. That had our conception been stained by him? Therefore, *primum ante omnia* to be restored again. He was not idle all the time he was an *Embrio*, all the nine months he was in the womb; but then and there he even eate out the core of corruption that cleft to our nature and us, and made both us and it an unpleasing object in the sight of *God*.

Eph. 2. 8. And what came of this? VVe that were abhorred by *God*, (*Filii iræ* was our title) were, by this means made *beloved in him*. He cannot (we may be sure) account evil of that nature, that is now become the nature of his own *Son*: His now, no less than ours. Nay farther, given this privilege to the children of such as are in him (though but of one parent beleiving) that, they are not, as the seed of two infidels; but are in a degree *holy*, *eo ipso*; and have a farther right to the *Laver of regeneration*, *to sanctifie them throughout by the renewing of the Holy Ghost*. This honour is to us, by the dishonour of him: This, the good by CHRIST an *Embrio*.

2 Christ a *new-born Babe*: *Et pariet*. * Esay 37. 3. *Et pariet*: And this, no more than needs. There may be *concipiet*, and no *pariet* follow. *Venerunt filii ad partum*, &c. (saith the Prophet) * *The children came to the birth, and no strength to deliver*: *Pariet* makes all sure.

And *pariet* makes all appear. We could not tell, it was *Filium*; knew not what it was, or what it would be. Till he came into the world, he was as *thesaurus absconditus*, though we had it, we had it not. But when he was born, when come into the world, we see him and handle him; then he was *with us* indeed. *With us*, not as *conceived* of the same nature with us; but as *born*, and now a person among us. That which was potential in *concipiet*, made actual by *pariet*.

Psalm 19. 6. Luke 1. 78. So that this is the *Οικονομία*, when he came forth, *as a Bride-groom out of his chamber*; or, *as the Sun from his tabernacle, to run his race*. And it was with a *Visitavit ab alto*. Thence an *Angel* cried *Ecce*, and sounded it on earth: and a *Star* cried *Ecce*, and proclaimed it from heaven. *Poets* in the VVest write of it: and *Wise-men* in the East, saw it, and came a long journey upon it to see him. And Luke 2. 13. what did this *pariet* bring forth? No sooner born, but a *multitude of heavenly Souldiers sung*, *Peace on the earth* (belike there had been war before, but) *peace*, now. Nay, more than peace, *Εὐδοκία*. That God had conceived a good liking, was *well-pleased* with men. The same term to men, that he useth to Mat. 3. 17. CHRIST himself, *In whom I am well pleased*: *εὐδοκία* to both. And what would we more? what lack we now? His *Name*.

3 Christ *christened*, *Et vocabitur nomen*. And now he is *born*, might we not leave here and go no farther? *Rem tenemus*: what care we for the *Name*? Yes, we must: For *Christus anonymus* will not serve. Therefore *Esay*, therefore the *Angel* are careful to bear him to his Baptism, to add his name; the Prophet to intimate it: S. *Matthew* to interpret it. For though we have said much of *Christ* an *Embrio*, and *Christ* a new-born *nameless* babe; yet nothing to that that followeth, to the *Ecce* of his *Name*.

1 His name given by *God*. Mat. 1. 22. This name, if it had been of *mans* giving, I wot well, little heed had been to be taken of it. Men set great titles upon empty boxes. Nay many times, the names given by wise men, fall out quite contrary. *Solomon* called his son *Rehoboam*, the *Enlarger of people*; He enlarged them from ten to two. But, his name (S. *Matthew* tells us) the Prophet but *brought*, it was God that *sent* it. And the names of his imposing, there is no surer place, in Logick, than from them. His nominals be reals: as his *dicere*, *facere*; so his *dici*, *fieri*: what is said, in them, comes surely to pass.

2 That Name, *Immanuel*. Gen. 49. 10. Heb. 2. 9. Now there were divers names given him at divers times. To express all his perfections, no one name was enough. There was *Jacobs* name, *Silo*; That was in respect of his Father, by whom and for whom he was *sent*. There was *Pauls* name, *Messias*, *Christ*: that was, regard had to the *Holy Ghost*, by or wherewith he was *anointed*. But what were these? *Quid ad nos?* VVe have no part in them, in this we have: and till this came, all was *in nubibus* (as they say.) But in this *Immanuel*, *Nobiscum Deus*, (here) come we in first. For in *Immanu*, is *Anu*; and in *Nobiscum*, *Nos*. And this is the first *Nobis*, and the first *Cum*, we find in any name of his: and therefore of all other, we are to make much of it. A *Virgin* to *bear*; *God* to be *born*, matter of wonder, but no benefit at all. But when we hear, It is *with us* and *for us*, that *Ecce* makes us look up to it.

1 Two doubts about it. Before I come to it, I would clear a doubt or two of it. [1] One of the name it self: [2] The other of the interpretation or meaning of the name.

1 How *Immanuel*, and not Jesus. 1 It will be said, This was not his name in the end, for all this, but *Jesus*. True: and S. *Matthew* knew that well enough; for he sets it down so. Yet even in that place he sets it so down, presently he vouches this of *Esay*, of *Immanuel*: as if *Immanuel* and *Jesus* both came to one, as (indeed) they do; one inferrs the other. *Immanuel*, *God with us*: Why? to what end? To *save* us from our sins, and from perishing by them. If there be any odds, it is in *Immanuel*, which is of larger compass. *God with us*, to *save* us; though that be worth all, yet not that way onely, but *with us*, other ways besides; and all in *Immanuel*.

2 How *with us*, more than the Patriarchs. 2 *GOD with us*; Why was he not also with the *Patriarchs* and *Prophets*, and *Esay* himself, as well as, *with Us*? He was, but not, *as well*. Some Prerogative we must allow this *Name*, if it be for this *Ecce*. No *Ecce* belongs to these. Somewhat more to S. *Matthew's* Gospel, than to *Esay's* Propheſie. This name must needs imply a secret *Antitheſis* to his former being *With us*. VVe say nothing, in saying, He is now *with us*, if he be not so *with us* now, as never before.

With

With them, in types and figures of Himſelf; His ſhadow was with them; but now, He himſelf. With them He was, even thus, in this very *Immanu*: but how? in the future tenſe, *concipiet*, *pariet*; as things to come are made preſent to hope. But now, *conceptus eſt*, *partu eſt*; *Re*, not *in ſpe*; all is paſt and done. So that, now, *Ita nobiſcum, ut, de nobis*; Nay, *ut ipſi nos*: So *with us*, as even *of us* now; of the ſame ſubſtance, nature, fleſh, and bone, that we: *With us*, in *concipiet*; *conceived*, as we: *With us*, in *pariet*; *born*, as we. Now true, as never till now: now ſo, as never ſo before.

And, now, to look into the *Name*. It is compounded, and to be taken in pieces. Firſt, into *Immanu* and *El*: of which, *El*, (the later) is the more principal by far: for, *El*, is *God*. Now, for any thing yet ſaid in *concipiet* and *pariet*, all is but *man with us*: not *God with us*, till now. By the name, we take our firſt notice, that this Child is *God*: And this is a great addition, and here (lo) is the wonder: For, as for any Child of a Woman, to *eat Butter and Honey*, (the words that next follow) where is the *Ecce*? But, for *El*, for *God*, to do it; that, is worth an *Ecce* indeed. The parts of that name. 1 *El, Deus.* Verſe 15.

El, is *God*: And, not, *God*, every way; but (as the force of the word is) *God*, in his full ſtrength and vertue: *God, cum plenitudine poteſtatis* (as we ſay) with all that ever he can do: and that is enough, I am ſure.

For the other, *Immanu*: though *El* be the more principal, yet I cannot tell, whether it, or *Immanu* do more concern us. For, as in *El*, is might: ſo, in *Immanu*, is our right to his might, and to all he hath, or is worth: By that word, we hold; therefore we to lay hold of it. The very ſtanding of it, thus before; thus, in the firſt place, toucheth us ſomewhat. The firſt thing ever, that we look for, is *Nos*, *Nobis*, and *Noſter*, the Poſſeſſives: For, they do *mittere in poſſeſſionem*, put us in poſſeſſion. We look for it firſt; and lo, it ſtands here firſt: *Nobiſcum*, firſt; and then, *Deus*, after. 2 *Immanu, nobiſcum*: wherein 1 *Anu, nobis.*

I ſhall not need to tell you, that, in *nobiſcum*, there is *mecum*; in *nobiſcum* for us all, a *mecum* for every one of us. Out of this generality, of *with us*, in groſs, may every one deduce his own particular; *with me*, and *me*, and *me*. For, all put together make but *nobiſcum*.

The VViſe man (*Prov.* 30.) out of *Immanuel* (that is, *nobiſcum Deus*) doth deduce *Itiel*, (that is) *Mecum Deus, God with me*; his own private intereſt. And *S. Paul*, when he had ſaid to the *Epheſians*, of Chriſt, *Who loved us*, and *gave Himſelf for us*: might with good right, ſay to the *Galatians*: *Who loved me, and gave himſelf for me.* Prov. 30. 1. Ephes. 5. 2. Gal. 2. 20.

This *Immanu* is a compound again: we may take it in ſunder, into *Nobis*, and *cum*: And ſo then have we three pieces, [1] *El*, the mighty *God*: [2] and *Anu*, we, poor we; (poor indeed, if we have all the world beſide, if we have not Him to be *with us*:) [3] And, *Im*, which is *cum*, and that *cum*, in the midſt between *nobis* and *Deus*, *God* and *Us*; to couple *God* and *Us*: thereby to conveigh the things of the one, to the other. (Ours, to *God*: Alas, they be not worth the ſpeaking of;) Chiefly then, to conveigh to us, the things of *God*. For, that is worth the while: they are (indeed) worth the conveighing.

This *Cum* we ſhall never conceive to purpoſe, but *carendo*: the value of *With*, no way ſo well, as by *Without*: by ſtripping of *Cum* from *Nobis*. And ſo, let *nobis*, (*us*) ſtand by our ſelves, without Him, to ſee, what our caſe is, but for this *Immanuel*; what if this *Virgins Child* had not this day been *born* us: *Nobiſcum* (after) will be the better eſteemed. For, if this Child be *Immanuel*, *God with us*; then without this Child, this *Immanuel*, we be without *God*. *VVithout him in this world*, (ſaith the Apoſtle;) and, if without Him, in this, without Him, in the next: And, if without Him there, if it be not *Immanu-el*, it will be *Immanu-hel*; and that, and no other place, will fall (I fear me) to our ſhare. VVithout Him, this we are: VVhat, with Him? Why, if we have Him; and God by Him; we need no more; *Immanuel*, and *Immanu-all*. All that we can deſire is, for as to be *with Him*, with *God*; and He to be *with us*: And we, from Him, or He, from us, never to be parted. We were, with Him, once before, and we were well: end when we left Him, and He no longer, *with us*, then began all our miſery: VVhenſoever we go from Him, ſo ſhall we be; in evil caſe: and never be well, till we be back with Him again. 2 *Im, Cum.* Ephes. 2. 12.

Then, if this be our caſe, that we cannot be without him; no remedy then, but to get a *Cum*, by whoſe means, *Nobis* and *Deus* may come together, again. And, *Chriſt* is that *Cum*, to bring it to paſs. The parties are, *God*, and *VVe*: And now, this day, He is both. *God*, before, eternally; and now, to day, *Man*: and ſo both, and takes hold of both, and brings both together againe. For, two Natures here are in him: If *conceived* and *born of a woman*, then, a Man: If *God with us*, then, *God*. So *Eſay* offered his *ſigne*, *from the height above*, *or from the depth beneath*: Here, it is. *From above*, *El*; *From beneath*, *Anu*; one of us, now: And ſo His *ſigne*, from both. And both theſe Natures in the Unity of one Perſon, called by one Name, even this Name *Immanuel*. CHRIST, that *Cum*. Verſe 11.

Vocabit nomen: I told you, in His *Name*, is His *Vocation* or Office, to be, *cum*: to come between, (that is) to be a Mediator, to make him, that was *contra nos*, *nobiſcum* again. It is his *Vocation*, to be *with us*.

A *Mediator is not of one, but God is one. God* and *Man* are two; and they were *two* (as they ſay:) VVere two, and two will be, till he make them one: recapitulate and caſt up both into one ſumme: to knit *Anu*, (that is, *VVe*) and, *El*, (that is, *God*) with his *Im*, into one: One word, and one thing, *univocè*, again. 1 In *Nature*. Gal. 3. 20.

So, upon the point, in theſe three pieces, there be three Perſons; ſo, a ſecond kind of Trinity: *God*, *VVe*, and *Chriſt*. *El*, is *God*: *Anu*, *VVe*: for *Chriſt*, nothing left but *Im*, that is, *Cum*, or *VVith*. For it is he, that maketh the Unity in this Trinity; maketh *God with us*, and us, with *God*: and both, in and by him, to our eternal comfort and joy.

2 In *Name.*

Thus is He *with us*: And yet all this is but Nature ſtill. But, the *nobiſcum* of His *Name*, bodeth yet a farther matter. For (indeed) the *With us*, of His Name, is more than the *With us*, of His Nature. If we make a great matter of that (as, great it is, and very great) behold the *Ecce* of His Name, is far beyond it. *With us* in His Nature, that is, *with us*, as Man, that is ſhort: We are more; ſinful men: a wretched condition added to a Nature corrupt: Will He be *with us*, in that too? Elſe, this (of Nature) will ſmally avail us.

In *Sinne* as Surety.
* Heb.4.15.
John 1.14.
1 Cor.5.21.

VVhat, in ſin? Nay, * *in all things, ſin onely except.* Yea, that is, in being *like us*; but not, in being *with us*. For, in being *with us*, except ſin, and except all: The *ridding us of our ſin*, is the onely matter, (ſaith *Eſay*, after.) Therefore, to be *with us*, in all things, *ſin it ſelf not excepted.* S. *John*'s *Caro factum eſt*, will not ſerve: S. *Paul*'s *fuit peccatum*, muſt come too. In, *with us*, there too. I ſay it over again: Unity of *Nature* is not enough: He is to be *with us*, in Unity of *Perſon* likewiſe. So, He was. The Debtor and Surety, make but one perſon, in Law. That, He was: and then, He was *cum, with us* throughly, as deep in, as we.

Col.2.14.

And this is the proper *Immanu*, of His Name. And this, the *Immanu* indeed. And, till He was thus *with us*, no name He had; He was *Chriſtus anonymus*, *Chriſt* unchriſtned (as it were.) For, His name came not, till he became one *with us* in perſon: Not, till his Circumciſion: Not, till for us, and in our names, He became Debtor of the whole Law; Principal, Forfeiture, and all. To the *hand-writing* He then ſigned, with the firſt fruits of his blood. And then name the Child, and give him this name, *Immanuel*. For, thus he was a right *Immanuel*; truly, *with us*, *With us*, as men: *with us*, as ſinful men: *with us*, in all things, ſin it ſelf not excepted.

This Name given by His *Mother.*

May I not adde this: It is ſaid in the Text, *She ſhall call*: *She*, that is, his Mother. VVhy, *She*? To let us underſtand, that *She* might give him the name, while he undertook this for us. But, his Father, till all was diſcharged, and the *hand-writing cancelled*; till then, he ſuſpended, he gave it him not. His Mother, *She* did; when he dropped a little blood, at the ſealing of the Bond. But, he was fain not to drop blood, but to ſweat blood, and to ſhed his blood, every drop of it, yet this *With us* were full anſwered. And then, his Father did it too; *dedit illi nomen ſuper omne nomen*: Then, and not before. His Mother, now: His Father, not till then. But, then, he had proved himſelf fully *with us, per omnia*, when neither VVomb nor Birth, Cratch nor Croſs, Croſs nor curſe could pluck him away from us, or make him not to be *with us*. Then, *vocabit illi nomen*, both She and He: Mother, Father, and all.

Phil.2.9.

Verſe 15.
Pſal.69.21.
Mat.27.48.

With us, to *eat Butter and Honey*, ſeemeth much: And it is ſo, for *God*. VVhat ſay ye, to *drink vinegar and gall*? This is much more, (I am ſure:) yet, that he did: I cannot (here) ſay *with us*, but *for us*. Even, drunk of the cup with the dregs of the wrath of *God*: which paſſed not from him, that it might paſs from us, and we not drink it.

This, this is the great *With us*: For, of this, follow all the reſt. *VVith us*, once thus, and then, *with us* in his *oblation* on the Altar of the Temple; *with us*, in his *ſacrifice*, on the Altar of the Croſs: *with us*, in all the *vertues* and *merits* of his *life*: *with us*, in the *ſatisfaction* and *paſſ-paſſion* (both) of his *death*: *with us*, in his *Reſurrection*, to raiſe us up from the earth: *with us* in his *Aſcenſion*, to exalt us to heaven: *with us*, even then, when he ſeemed to be taken from us: That day, by his Spirit; as, this day, by his Fleſh. *Et ecce vobiſcum*, and lo, I am true, *Immanuel*, *VVith you*, by the love of my *Manhood*: *VVith you*, by the power of my *God-head*, ſtill *to the end of the world.*

Mat.28.20.

It is *Immanuel* and therein *we with him.*

One more yet, He won it, and he wears this name; and, in it, he wears us. And it is both a comfort to us, and a glory, that ſo he wears us. That, he is not, cannot be named, without us: that when he is named, *Et nos una tecum Domine*, we alſo are named with him. In *Immanu*, is *anu*, and that is we. This is not it; but this; That he hath ſet us in the fore part of it; *Immanu* before *El*, *Nobiſcum* before *Deus*. This note is not out of place, in this place, where precedence is made a great matter of: That *Immanu* is before *El*: That is, *We* firſt, and *God* laſt.

Not *Elimmanu* but *we* before *Him.*
Ruth 2.4.

Good manners would, in a name compound of him and us, that he ſhould have ſtood before us, and it have been *Elimmanu*, (at leaſt) *Deus nobiſcum*, and *Deus* before *nobiſcum*; Not, *Immanuel*, *Nobiſcum*, before *Deus*: He before us; He the priority of the place, in all reaſon: *Booz*, he placed them ſo, *Ruth* 2. and ſo ſhould we, (I dare ſay) if it had been of our impoſing, *Elimmanu*: It had been great arrogancy otherwiſe. But, he giving it himſelf, would have it ſtand thus; *Us* ſet before Him. There is a meaning in it. And what can it be but this? That, in the very Name we might read, that we are dearer to him than Himſelf; that he ſo preferred us; and that his own name doth *præ ſe ferre* no leſs, but give out to all the world, the *Ecce* of S. *Johns* Goſpel, *Ecce quomodo dilexit!* The *Ecce* of his Epiſtle, *Ecce quantam charitatem habuit! See, how he loved them! Behold, how great love He bare to them!* See it, in his very Name: VVe are a part of it; VVe are the fore part of it, and He the later; He behind, and we, before: Before Himſelf, and that by order from Himſelf: He would have it *Immanuel*. O, whether was greater, Humility, or Charity in Him! Hard, to ſay whether, but both unſpeakable.

Iohn 11.36.
1 Iohn 3.1.

We made it *Sine nobis.*
Ionas 2.8.

Let us examine this *Sine nobis* a little. How came *God* from us? Nay, ask not that: but, how we came from Him? For we went from Him; not He from us: VVe forſook Him, firſt. *Jonas* tells us, how: *By following lying vanities, we forſook our own mercy.*

Nobiſcum from *Deus.*

If we went from Him firſt, then ſhould it be (in reaſon) *nos cum Deo*; Not, *Nobiſcum Deus*: VVe, to Him, not He to us. Did we ſo? No indeed: VVe ſought not Him, He was fain to ſeek us. *Nos cum Deo*, that would not be: It muſt be *nobiſcum Deus* firſt, or *Nos cum Deo* will never be. This ſecond, then: That, we began the ſeparation; that, long of us: but He begins the reconciliation.

VVho hath the hurt, if *God* be without us? We, not He. Who gets by *Nobiſcum*? What gets

God

God by *Nobiſcum*? Nothing, He. VVhat get we? *Multum per omnem modum.* VVhy then doth He begin, doth He ſeek to be *with us*? No reaſon, but *Sic dilexit*, And no reaſon of that. Rom.3.2.

But, when He ſought and offered to be *with us*, did we regard it? Nor that neither. You ſee, the Prophet here offers *Ahaz* a *ſign*; bids him, ask it: *Ahaz* would none. And, as he, to the *Sign*, ſo we to the *Signatum*, the thing ſignified: Care as little for Him, or, His being *with us*, as *Ahaz* did for his *ſign*. VVe can be content, He in any ſort will ceaſe from us, come not at us ſo long as the world can be with us, or we with it: Care not for His being with us, till world and all forſake us. How He was fain even to force it on him. Verſe 12.

Caſt up theſe then: That, He forſakes not, but being forſaken firſt. That, being forſaken, yet He forſakes not, though. That He, which ſhould be ſought to, ſeeks firſt: And ſeeks *us*, by whom he ſhall get nothing. Yea, when we neglect Him ſo ſeeking, when *Ahaz* will no ſign, tells him, *He will give him* one, whether he ask or ask not: that is, will do us good, not only without our ſeeking, but even in a manner againſt our wills. And tell me, if there be not as much love in *Nobiſcum*, as in all the reſt. Ver.14. *initio.*

With us; how, we ſee. Now, *with us*, why; to what end? To more, than I have now time, to tell you of. Two only I name. One that of the place; *To ſave them from their enemies*: As them, ſo us. Them from *Razin* and *Romelie*'s ſon: Us, from the ſon of *Romelie*, or *Romulus*, or whomſoever. If He, *with us*, on our ſide, then will He be againſt them, that are againſt us: and, that, let us never fear: Neither our own weakneſs, nor the enemies ſtrength. For, though we be weak, and they be ſtrong, yet *Immanuel* (I am ſure) that is *with us*, is ſtronger than they. The end wherefore *nobiſcum, with us.* 1 To *ſave us* from our enemies.

Our fear moſt-what groweth, both in ſin and in danger, that we look upon our ſelves: As if it were only *Nobis*; as if, never a *Cum*; or that *Cum* were not *El*, the mighty *God*. As if, with that great *E L*, all the inferiour *Els* were not attendant, *Micha-el*, and *Gabri-el*; and (if he *will*) *twelve Legions of Angels*. Or, as if He alone, with one word of his mouth, one *Ego ſum*, could not blow them all down, could not make them all, as thoſe in the Text, as the *tails of a couple of fire-brands* that have ſpent themſelves, ſmoak a little, and there is all. No: if He be *with us*, we need not fear, what theſe two, nay, not what all the fire-brands of Hell can do againſt us. Mat.26.53. Iohn 18.5.

And (ſure) ſtrange it is, The Saints of God, what courage and confidence they have taken, from the very name *Immanuel*. *Go to* (ſaith *Eſay* in the next Chapter) *Take your counſel, it ſhall be brought to nought, Pronounce a Decree, it ſhall not ſtand*: VVhy? For, *Immanuel, God is with us*: nothing but this name. For, as it is a name, ſo, it is a whole Propoſition, if you will. And after (in the 50. Chapter) he *ſeeks* for enemies, calls them out, *who will contend with me*? where is my adverſary? let him come near: So little doth he fear them. And, theſe were ghoſtly enemies: And this was, in the point of *Juſtification*. This, for the Prophet. Eſay 8.10. Eſay 50.8.

Now, for the *Apoſtle*. Never did Champion, in more courageous manner, caſt his gloye, than doth he to his ghoſtly enemies, *to height, to depth, to things preſent, to things to come*, to all, that none of them *ſhall be able*, to ſever him, from this *Cum*, from *His love*. And all, in confidence of *Si Deus nobiſcum*: in whom he makes full account to *conquer*; Nay, *conquer*, will not ſerve: *more* than conquer, he ὑπερνικᾷ. Rom.8.39. Rom.8.37.

The reaſon is ſet down, *Prov.*30. where he betakes himſelf to *Ittiel* firſt, (which is, but a ſlip of *Immanuel*) *Deus mecum*; and then, to *Ittiel*, ſtraight joyns *Ucal*, I *ſhall prevail*; not I, but *El with me*. *Ittiel* goeth never alone: *Ucal* attends it ſtill. Get *Ittiel*, if *Ittiel* be with us, *Ucal* will not be away: For *Ittiel* and *Ucal* part not. Prov.30.1.

Is this all? No: there is another in the very body of the word it ſelf: *With us*, to make us that to God, that He was (this day) made to man. And this (indeed) was the chief End of His being *with us*; To give us, a *poſſe fieri*, a capacity, *a power to be made the Sons of God*, by being *born again of water*, and of the *Spirit*: For *Originem, quam ſumpſit ex utero Virginis, poſuit in fonte Baptiſmatis*, The ſame original that Himſelf took, in the Womb of the *Virgin* to us-ward; the ſame hath he placed for us in the fountain of Baptiſm, to God-ward. VVell therefore called, the *womb* of the Church ευς ὶχον to the Virgins womb, with a power given it of *concipiet & pariet filios*, to *God*. So, His being *conceived*, and *born* the *Son of man*, doth *conceive*, and *bring forth*, (*Filiatio, Filiationem*,) our being *born*, our being *the Sons of God*. His participation of our *Humane*, our participation of His *Divine* Nature. 2 To make us *the Sons of God.* Iohn.1.11.

And, ſhall He be *with us*, thus many wayes; and ſhall not we be with Him, (as many, I ſay not, but) ſome, as many as we can? VVe, *with Him*; as, *He with us*? Specially, ſince upon this iſſue, the Prophet puts King *Aſa*, *The Lord is with you, if you be with him*: *With you* to *ſave* you, if you *with Him* to ſerve Him. It holds *reciprocè*, in all duties of love, (as here was love if ever,) *Immanuel, God with us*, require *Immelanu, Us with God* again. Our duty: To be *with Him.* 2 Chro. 15.2.

He with us, now (I hope:) For, *where two or three are gathered together in His name, there is He with them*. But, that is in His *God-head*. And, we are *with Him*; our Prayers, our Praiſes are *with Him*: But that is in our ſpirits, whence they come. In *prayer*, &c. Mat.18.20.

Theſe are well: but theſe are not all we can: And, none of theſe, the proper *with Him* of the *Day*, That hath a ſpecial *Cum* of it ſelf, peculiar to it. Namely, that we be ſo with Him, as He (this day) was *with us*: that was, in *fleſh*; not in *Spirit* only. That *fleſh* that was *conceived* and this *day born*, *Corpus aptaſti mihi*, that body that was (this day) fitted to Him. And, if we be not with Him, thus; If this his fleſh be not *with us*; If we partake it not; which way ſoever elſe we be *with Him*, we come In the *Sacrament.* Pſal.40.7. Heb.10.7.

ſhort

ſhort of the *Im*, of this *day*. *Im*, otherwiſe it may be; but not that way, which is proper to this *Feaſt*.

Eſay 8. 8. *Thy land O Immanuel*, (ſaith the *Prophet* in the next Chapter:) and may not I ſay, This *thy Feaſt O Immanuel*? Sure, no being with Him, ſo kindly, ſo pleaſing to Him, ſo fitting this Feaſt, as to grow into one, with Him: as, upon the ſame day, ſo, the very ſame way, *He* did *with us*.

This, as it is moſt proper; ſo, it is the moſt ſtraight and near that can be: the ſureſt being withall, that can be: *Nihil tam nobiſcum, tam noſtrum, quàm alimentum noſtrum*, nothing ſo *with us*, ſo ours, as that we eat and drink down; which goeth, and groweth one *with us*. For, *alimentum & alitum* do *coaleſcere in unum*, grow into an union; and that union is unſeparable ever after. This then, I commend to you: Even the being *with Him* in the *Sacrament* of His Body: That body, that was *conceived* and *born* (as for other ends, ſo) for this ſpecially, to be *with you*: And, this day, as for other intents, ſo even for this, for the holy *Euchariſt*. This, as the kindlieſt, for the time; as the ſureſt, for the manner, of being with.

In *Heaven*. And, this is the furtheſt: And this is all, we can come to hear; near upon earth. But, this is not all: there is a further to come ſtill. For, we are not together: we are parted, He and we. He, in heaven; and we, in earth. But it ſhall not alway ſo be. Beſide this day, *Immanuel* hath another day: And that day will come; And when it doth come, He will come, and take us to himſelf. That, as he hath been our *Immanuel* upon earth, So he may be our *Immanuel* in heaven; *He with us*, and we with him, there, for ever.

This (of the Sacrament) is a preparative to that; will conceive and bring forth the other. For, immediately, after *He* had given them the holy *Euchariſt*, *He prayed* ſtraight, that they that had ſo been with *Him* in the Bleſſed Sacrament, *Father, my will is*, my prayer, my laſt prayer, *that where I am*,

John 17. 24. *they may be alſo*.

And *He* is in Heaven, in the Joy and Glory there: and there *He* would have us. So *nobiſcum Deus in terris*, brings us to *nos cum Deo in cœlis*, even thither. Thither may it bring us; and thither may we come, and there be; *He with us*, and we with *Him* for ever. *Immanuel* is the end of the Verſe: The ſame be our end, that we may be happy and bleſſed without end.

A SER-

A SERMON

Preached before the

Kings Maiesty.

At WHITE-HAL. on Monday the XXV. of *December*, *A. D.* MDCXV. Being *Christmass* Day.

MICA Chap. V. Verse XII.

Et tu *Bethlehem Ephrata*, parvulus es in millibus *Iuda*: ex te mihi egredietur qui sit * Dominator in *Israel*; & egressus Ejus ab initio a diebus æternitatis.

And thou Bethlehem Ephrata *art little* to be *among the thousands of* Iuda; *yet, out of thee shall He come forth unto me, that shall be the Ruler in* Israel: *whose goings forth* have been *from the beginning, and from everlasting.*

* Ἡγούμενος.

THE Prophet *Esay* had the honour to be the first, that is vouched, and whose words are enrolled in the *New Testament*. The Prophet *Mica* hath the honour to be the second. That of *Esay*, *Ecce virgo*, &c. in the end of the first *Chapter*. This of *Mica*, *Et tu Bethlehem*, &c. in the beginning of the second, of the first of all the Evangelists S. *Matthew*. Esay.7.14. Mat.1.23,16.

They follow one the other: and they follow well, one on the other. That of *Esay*, *His Birth*: This, of *Mica*, the *place of His Birth*. *Behold a Virgin shall bear* (saith *Esay*) and *Bethlehem* shall be the *place*, where she shall do it (saith *Mica*:) *His* name (saith *Esay*) *shall be God with us*: *With us* (saith *Mica*) *to be our guide*, and conduct us: *He, with us*, in *Bethlehem*, in the beginning of the Verse; that we, with *Him*, in *eternity*, in the end of it. We have (first) a most *sure word* and warrant of the *Evangelist*, that the *testimony* of *Iesus is the spirit of this Prophesie*: that, *this day, this Scripture was fulfilled*, when *He, was born at Bethlehem*. In St. *Matthews* steps we tread, when we so apply it: and, so treading alwayes, (sure we are) we tread safely, No ἰδία ἐπιλύσεως, *private interpretation* of our own head; but, *Mica*, by *Matthew*, the *Prophet*, by the *Evangelist*: ever the best. Apoc.19.10. Mat.2.1. 2 Pet.1.20.

To say truth, there is no applying it to any, but to *Christ*: None, to give it away to, from Him.

1. From *David*, to the *Son of David*, (that is, to Him.) We read not of any other *born at Bethlehem*. No Record to be shewed, but of them two.

2. But, whatever become of that, this is sure: none had ever *His goings out from everlasting*, but He. None, of whom those words can be verified, but of Him only: as who only is the *Son* of the ever-living God.

3. These

3. These might serve: But, it is yet more clear, this: For howsoever, about *Esay's Ecce Virgo*, the *Jews* and we are not of one mind: yet, for this (here) of *Mica*, the coast is clear: the Jews will not quarrel us, touching it: there is, on all sides, between them and us, good agreement.

Matth. 2. 4. For, upon the coming of the *Wise-men, from the East*, there was a *Synod* of the *High Priests and Scribes*, called at *Jerusalem*, (the very first, that we read of, in the New Testament:) and *called, by the*
Matth. 2. 5. *King*; to resolve the point, about the *place* of *Christ's Birth*. And, then and there, it was resolved, *Conciliariter*, that at *Bethlehem*; And resolved, from this very place, for that these words were a known *Propheſie* of the *Birth of* CHRIST.

Upon which so famous an occasion, this resolution grew so notorious, as it did *manare in vulgus*,
John 7. 49. the very people could tell this: They argue, in the seventh of *John*, against our *Saviour*, by it, that He could not be the *Christ*: for *Christ* was to come out of *Bethlehem* (that was taken as granted:) and He came out of *Galile* (as they, in error, thought.) But, that was plain *ignoratio elenchi*: For, though He were there *brought up*, He might be *born at Bethlehem*: and so He was. But so, Priest and People (both) knew, *Bethlehem* was *Christs natale solum*; and that this *Propheſie* was the *evidence* for it.

4. Though these be enough: yet have we a greater witness than all these, from heaven: even the *Star*.
Matth. 2. 9. For, whither this Scripture doth send us, thither the *Star* doth lead us: to *Bethlehem* straight. Never
Psalm 87. 4. stood still till it came thither: and there it stood directly *over the place* (as much to say, as) "*Lo, there He is born*. And, in this will we rest: since *Mica* and *Matthew*, *Prophet* and *Apostle*, *Priest* and *People*, *Christians* and *Jews*, *Heaven* and *Earth* are all with us; all testifie, this Text pertains to *Christs Birth*; and so, to this *day* properly.

It is, of a *place*: And *place* and *time* are held weighty circumstances. (Specially, in matter of *fact* or
Luke 17. 37. story,) *Ubi & quando*, material questions. The *Apostles* asked them both: *Ubi Domine? Where Lord?*
Mark 13. 4. (*Luk.* 17) *Quando, & quod erit signum? When and what shall be the Sign?* (*Mark* 13.)

1 Of the time, *when*, some other time may give occasion, if it so please *God*. Now of *Ubi Domine?* the place *where*? There we are to day; whereto, this is a direct answer, *Bethlehem* is the *place*. That first.

2 But then secondly, this circumstance leads us further, to matter of substance: the *place* of the *Birth*, to the *Birth* it self; and the *Birth* to the *Party born*: who is, here set forth as a person: *He comes forth* once and again, *He leads, He feeds*; all, acts of a person entire.

3 Thirdly, this person is here said to have two *comings forth*, [1] *Egreditur ex te*, one: [2] *Egressus Ejus ab æterno*, the other. In which two are expressly set down His two *Natures*. [1] *Ex te*, from *Bethlehem*, on earth; thence, He came according to His *Man-hood*. [2] *A diebus æternitatis, from everlasting*, or *from eternity*; thence, He came according to His *God-head*.

4 And last (to make it a full and compleat *Christmas*, in Text:) Besides His *Place*, *Person* and *Na-*
Matth. 2. 6. *tures* (in these two *comings forth*:) Here is His *Office* also, to be [1] Ἡγούμενος, [2] ἵτις ποιμανεῖ, (so doth *S. Matthew* turn רעה the *Prophets* word; I follow no other; for, sure I am, I cannot follow a better Translator;) *Dux, qui pascet*. One to [1] *lead us*, and to [2] *feed us*, and so, to conduct us from *Bethlehem* (where, this day, we come first acquainted with Him) to the state of *eternity*, whence He came out, to bring us in: there to live and reign with Him for ever.

The Division. So: [1] of the *Place*: [2] *Person*: [3] *Natures*: and [4] *Office* of *Christ*. I. The *Place* of His *Birth*, *Bethlehem*; with her two *Epithetes* or twins (as it were) [1] *Parvula, little*; and [2] *Ephrata, fruitfull*. II. Then, of His *Person*, that did *come forth*. III. After, of both His *Natures*: [1] As man, from *Bethlehem*: [2] As *God*, from *everlasting*: IV. Last, of His *Office*. [1] To be our *guide* to *lead us* (saith *Mica*:) [2] *Dux, qui pascet*; *Lead us*, and *feed us* (saith *Matthew*) both. And, so *leading* and *feeding us*, to conduct and bring us, to the *joys* and *joyfull days of eternity*: whither, without Him, we can never come: and,
Matth. 2. 6. whither till we come, we shall never be, as we would be, that is, truly happy indeed. This is His *Office*. And, as His Office to *lead* and to *feed* us: so, our *Duty*, to be *led*, and to *be fed* by Him. That follows of it self.

The *manner* of the speech: *Et tu Bethlehem*.

ET tu *Bethlehem*: A word of the *Character*, or manner of the speech. For, this *Verse* hath no dependance at all, on that, went before. The *Prophet* breaks off the discourse he was in, and breaks into this of *Bethlehem* (here,) all of a sudden. This we call an *Apostrophe*; and, it is one of the *figures*, that be *stirrers* of *attention*.

For, this we find; that, when one goes on still with a tale in a continued tenour of speech, attention grows dull; and, no readier way to wake it, (as the *Masters* of that *Art* tell us) than, suddenly to break off the point, we were in hand with, and turn us to quite another matter; which with the strangeness, will affect the hearer, and make him listen afresh, whether he will or no.

The *Prophet* doth so, in this. He was (but the *Verse* before,) muttering *garrisons* and laying *Siege* to *Jerusalem*: and, in the midst of his tale, falls from that, and presently is at *Bethlehem*: tells us, of a new matter; about a Child to be born there. This must needs move attention. Any *Apostrophe* will do it more or less.

But, of all, none to that, which is framed in the *Second Person*: as, this is. For, it is not a speech of or concerning *Bethlehem*, in the *Third Person*, (as that of *Esay*, *Behold a Virgin*; so here, *Behold, out of Bethlehem shall come*:) Not, *Enuntiative*. But it is a speech to *Bethlehem*, in the *Second Person*: *Et tu, and thou Bethlehem, out of thee shall there come*: *Annuntiative*; which hath more vigour in it.

It

If *Eſay* had ſaid [*And thou Virgin ſhalt conceive,*] it had been more effectual, than [*Behold a Virgin ſhall conceive.*] More a great deal.

But more ſpecially yet; if in the ſecond perſon, we turn our ſpeech *ad inanimata*, to things that can neither hear, nor underſtand. Not, that we hold them capable of that which is ſpoken: but that if in any degree they were ſo, it is ſuch, as ſurely would move them. Such is the *Prophets* here: turns him to the Town Walls of *Bethlehem*; makes a ſet ſpeech to them; tells them of all this matter: *And thou Bethlehem*, to thee be it ſpoken, *out of thee, ſhall there come.* And this is very forcible, and full of life: For, it intends, that if the very Walls and Stones in them could hear, or could rejoyce, there is good cauſe they ſhould do both: in that there ſhould come, out of them, One, for whom, *Jeruſalem* and all the Cities of *Juda*, Nay, all the world ſhould be the better. Weigh it well, and you ſhall find, there is more in this [*Et tu*] than is, or can be in any *Ecce* of them all. And this for *Et tu*, the *Manner* of the ſpeech. 3

For the *Matter*: It is an anſwer to the queſtion, (*Ubi natus eſt*:) of the *Wiſe men*, *Where is He that is born? born He was*; (that they knew:) *Where born*, (that they knew not.) The *Star* told them one; the *Prophet*, the other. *Et claritas claritatem clarificat*, and, a clear *ſtar* is made more clear, by a *Propheſie* as clear, or clearer than it. For, very clear it is (the propheſie) without all circuity, noting, naming, (and in a manner) pointing to it: *And thou Bethlehem.* The *matter* of it. 1 The *Place* *Bethlehem.*

And, becauſe there were two *Bethlehems*, One in the Tribe of *Zebulon*, *Joſ.*19. 1. Another of the Tribe of *Juda*: He ſaith, it was *Bethlehem Ephrata*, which is that in the Tribe of *Juda*, as S. *Matthew* (rather giving the ſenſe, than ſtanding on the words) cites it. There can be no errour: *Rachels Sepulcher* was there by: *Rachel was buried by Ephrata*; *Ephrata, the ſame is Bethlehem*, *Moſes* tells us, more than a thouſand years before, *Gen.*48.7. As plain (this) as plain may be: No Oracle of *Delphos*; without any equivocation at all. 2 *Bethlehem Ephrata.* *Ioſ.*19.13. *Mat.*2.6. *Gen.*35.19. *Gen.*48.7.

We have the *Place*: Now, what manner place is it? *Et tu Bethlehem, parvula*: *Parvula*, this *little*, doth a little trouble us: VVhy, it is a ſorry poor Village, ſcarce worth an *Apoſtrophe*; eſpecially, to turn from *Ieruſalem*, to turn to it. And, as little likelihood, that ſo great a State as the *Guide of the whole world* ſhould come creeping out of ſuch a corner: *Locus & locatum* (ever) are equal. That *birth* is (ſure) too big for this place. The Prophet diſſembles it not; ſaw, what fleſh and blood would except ſtraight: As, (ever) they carry a conceit, againſt ſome *Places* and *Perſons*. And, can any great *matter* come from them? VVhat, *from Bethlehem?* VVhat, *out of Galile?* Nay, if ſo great a *State*, He would come from another manner place, than that. *Et tu Ieruſalem*, from *Ieruſalem*, *Damaſcus*, *Ceſarea*; from ſome ſtately *City*, much better beſeeming Him. Theſe are *Dicta carnis.* *Iohn* 7.52. 1.46.

Firſt, He denies not, *Little* it was; and, not ὀλίγος, but ὀλιγιστος, not *parva*, but *parvula*; diminutively *little*. So *little* (ſaith the *Prophet*) that it was not be reckoned *una de millibus*, not *one* of a *thouſand*, for the meanneſs of it. And the *Evangeliſt* makes it rather worſe, than better: for, the *Prophets* word *parvula*, he turns ἐλαχίστη, that is, *minima*, even the *very leaſt of all.* *Mat.*2.6.

This he confeſſes: but then, joyns this iſſue, that though the *Tu* be little, the *Ex te* may be great. *Ex te parvâ egredietur non parvus*: As little as it is, no *little perſon* ſhall *come out* of it. Though it be not *una de millibus*, for the meanneſs (as ſaith *Mica*:) Notwithſtanding, He that is to *come out of it*, may be, and is, *electus unus de millibus*, *One of a thouſand*, for his *choice*, for his excellency. Though it, not worthy to be *one of the thouſand of Iuda*, it ſhould ſend forth one, that ſhould *rule the thouſands of Iuda*, and the *ten thouſands of Iſrael*: And not of *Iſrael* only, after the fleſh, (but a handful, in compariſon of them, He ſhould *lead*) but, the *Iſrael of God* His faithful choſen people, all the world over. Indeed, He had anſwered the objection, before He made it, in *Ephrata*: that *little* it was, but *fruitful*, and not a little fruitful. *Cant.*5.10.

Which two counterpoints make (in ſhew) a conflict, or contradiction between the *Prophet* and the *Evangeliſt*. The *Prophet* ſaith, *Thou art the leaſt*: The *Evangeliſt* (citing him) ſaith the clean contrary, *Thou art not the leaſt. Bethlehem, minima, & non minima*; *leaſt*, and not *leaſt*; how may both be? Well enough, both: So, both be not ſaid, regard had to one and the ſame thing.

Leaſt (ſaith *Mica*, and ſaith true,) for the compaſs of the Territory, *leaſt*; for the ſmall number of the Inhabitants, *leaſt*; for the thinneſs and meanneſs of the buildings, (as was ſeen at *Chriſts Birth*, not able to give *lodging* to any number:) ſo *leaſt*. But then again, *not leaſt* (ſaith S. *Matthew*, and ſaith truly too:) Not, in regard of any of the three now mentioned; but of another, able (of it ſelf alone) to weigh them all down: in that it ſhould yeild *Alumnum tam grandem*, ſo *great a birth*, as the *great Meſsias of the world*: One, whoſe onely *coming forth of it* was able to make it, not the *leaſt*, nay, the *greateſt* and moſt famous of all the *dwellings of Jacob*; of the whole Land; nay, of the *whole world*, then. And thus, not the *leaſt*. Though *minima*, for the *Tu*: *non minima*, for the *ex te*: *Non minima*, if it were but for him, and for nothing elſe. *Luke* 2.7.

What ſhall we make of this? Nothing but what cometh from it of it ſelfe, without ſtraining. That, with *God*, it is no new thing; (Nay, very familiar, as even the Heathen have obſerved; ſo familiar, as *God* ſeems to take delight in it;) to bring *Maxima, de minimis*; *Great*, out of *little*; *Chriſt, out of Bethlehem.* VVhich is plaine, even in Nature. How huge an *Oke*, from how ſmall an *Acorn*! (But, that asks great time:) From how little a *grain of Muſtard ſeed* (the very *Bethlehem minima*, the *leaſt of all ſeeds*) how large a plant! Of how far a ſpread! and that, in little time, a month or two at moſt. *Mat.*13.32.

But, we are not in *Nature*, now: in this very point (here) of *Guides and Rulers*, therein (too)

it hath been no unusual thing with him, out of small beginnings, to raise mighty States. Then first *Guide* (*Moses*,) whence came he? out of a *basket of bull-rushes*, forlorn and *floating among the flags*; taken up, even by chance. The great beginner of their Monarchy: and not of theirs alone, but the two beginners of the two mighty Monarchies of the *Persians* and *Romans*; (*Cyrus* and *Romulus*) from the *Shepheards* scrip, from the *Sheepcote* all three. Those great *Magnalia*, from *parva napalia*. And, as the *Kingdoms* of the earth from a *Sheepcote*: so, his own (of the *Church*) from a *Fisherboat*. We may well turn to them, with this *Apostrophe*: *And thou Sheepcote*; *out of thee have come mighty Monarchs*: *And thou Fisherboat, out of thee, four of the chief and principal Apostles.*

Exod. 2. 3.

Mat. 4. 18, 21.

Even so Lord (saith our *Saviour*) *for, so is thy pleasure.* And, since it is his pleasure so to deal, it is his further pleasure, (and it is our lesson, out of this *Bethlehem minima*, even this) *Ne minima minimi*, that we set not little by that which is little, unless we will so set by *Bethlehem*, and by *Christ* and all. He will not have little *places* vilified; *little Zoar* will save the body: *little Bethlehem*, the soul. Nor have (saith *Zachary*) *dies parvos*, *little times* despised; unless we will despise this *Day*, the Feast of *Humility*: nor have one of these *little ones* offended; Why? for, *Ephrata* may make amends for *parvula*; *ex te*, for *in*.

Mat. 11. 26.

Gen. 10. 20. Zach. 4. 10. Mat. 18. 6.

This is on *Gods* behalfe. On *Christs* yet further, (to stay a little upon this *little*:) For though there want not divers other good congruences, why *Christ* should come from *Bethlehem*, rather than from another place: [a] For that, it was the *Town of David*; and he was the *Son of David*; and so a place not unmeet for him to *come* from, even in that respect, being *sedes avita*. Out of thee came *David*, and (well) therefore, *out of thee shall come Davids Son*; *Davids Son, and Davids Lord* both.

John 7. 42.

2. The surname of *Ephrata* puts me in mind of another; *Lo, we heard of it at Ephrata*, (saith the *Psalm*) there, the first news of the *Temple*: And *Lo, we heard of him at Ephrata*, (to day by the *Angel*,) there, the first word of the *Lord* of the *Temple*. The *Temple* was the type of the *Church*: and that was heard of, at *Ephrata* first: and, no wayes incongruent, that were the *Church*; there, the *head of the Church*; *Christ*, and *Christs Church* (both) at one place.

Psal. 132. 6. Luke 2. 11.

3. There is a third in the very name of *Bethlehem* (that is) the *house of Bread*. For He that was *born* there, was *Bread*, but that will be more proper anon at *Qui pascet*.

But these though they agree well, yet none of them, so well, as this, that it was *minima*: the very *minimeneß* (as I may say) of it. For, in so being, it was a place well suiting with his estate now, (at His *egredietur ex te*,) which was the state of *Humility*; eminent in His (if ever in any) Birth. *Bethlehem* was not so little, but he as *little* as it. Look, what *Apostrophe Micah* made to the Town, may we make to him; and that with better reason: *And thou Bethlehemite, thou wert as little among the Sons of men*: as ever was *Bethlehem* among the *villages of Juda*. So, *novissimum oppidorum* (as *Micah* calls it) suits well with *novissimus virorum*, (as *Esay* calls him.)

Esay 53. 3.

And it was not the *Place* alone, but, all were little, then. The time, *in solstitio brumali*, the deep of *Winter*, when the days are at the shortest and least. And the people, (He came of) *little*. *Amos* saith, *Who shall raise up Jacob, for he is small*? Small, ever: but, never so small, never so low brought, as, at his *coming forth*. Then, at the lowest, and the very *least*: as being (then) brought under the bondage of a stranger: and he, one of the *children of Edom*, that cryed, *down with them, down to the ground*. One, that made *Rachel mourn* in her *grave* (her grave was there hard by) for the slaughter of the poor *innocents*, within a while after. So, Place, and Time, and People, and all, *little*: and, He Himself less than all.

Amos 7. 25.

Psal. 137. 7. Mat. 2. 18.

For, even in the place, *Micah* hath not said all: for, He is less yet. If *little Bethlehem* offended: what could have been said, if he had gone further (and yet not further than S. *Luke*) *And thou, the* stable, *in the Inne at Bethlehem*, *And thou, the* manger *in the stable*, *Ex te egredietur*, *out of thee shall He come*. These are beyond *Bethlehem parva*: less yet: yet thence did he *come* too, at his entrance into the world. And all these nothing, to his *going out*: Another manner of diminution, there, than all these. Such was his Humility, on this Feast of Humility.

Luke 2. 7.

And O thou little Bethlehem, *And O thou little Bethlemite*, how do you both (both *Place* and *Person*) confound the haughtiness of many, that (yet) would be called *Christians*, and even near *Christ* Himself. There is in both of you (if it were, well taken to heart) enough to prick the swelling, and let out the aposthumed matter of pride, from a many of us, whose look, gesture, gate, and swelling words of vanity are too big for *Bethlehem*: whose whole carriage and course is, as if they were to be saved, by one that came out of the great City *Ninive*, or *Grand Cayre*, rather, than out of the little Hamlet of *Bethlehem*.

But, all this was done to bring that vertue in credit. I find no reason rendred of it, but this: That by what manner of place, he made choice of, to be *born* at, he would teach us, what manner of spirits, he doth affect, to take up his residence, and to rest in. The *High* and *Excellent*, saith *Esay*, *that inhabits Eternity*, He also *will rest with the lowly*; with those, that be no higher than *Bethlehem*, in their own eyes. [a] To them he *looks*, [b] *gives grace to them*, [c] to them He *reveales*, what He keeps from the *great ones of this world*. And when he shall sit in all his glory, he shall say, *Quod minimis hiis & mihi*. Say it forward, *affirmative*: and say it backward *negative*, *Quod nec minimis hiis*, *nec mihi*: What to these *minims*, to *me*: What *not to them*, *not to me* neither.

Esay 57. 15. a Esay 66. 2. b Prov. 3. 34. c Mat. 11. 25. Mat. 25. 40. Mat. 25. 45.

To end this point then: For *little Bethlehems* sake, to love the vertue that is like it. And for the vertues sake, to honour it. Honour it, there is a *Star over* it, there is a *Saviour* in it: Honour it, for that which comes out of it; for the *fruit* it yeilds: More good *comes forth* out of that poor Town,

Town, (*mihi*, ſaith the *Prophet*, *to me*: *nobis*, may we ſay, to us all) than from all the great and glorious Cities in the world. What good, *Nazianzen* tells us: *Bethlehem honora parvam, quæ te inducit in Paradiſum*, It gives us our introduction, to *Paradiſe*, (*Bethlehem*:) it gives us a *Guide*, to day, if we will follow him, will bring us thither to our original happineſs: Nay, further than ſo, to the *days of eternity*. And, Him we muſt follow, and it we muſt honour, (even this vertue,) if ever we mean, to come there.

This for the *Place*. Now for the *Perſon*, that cometh from this *Place*. For, being in ſpeech of a *Place*, He continues in local terms fit for a place, *Egreditur ex te*. *Egredi* is to *come forth*; and that is properly from, or out of a *place*. And, the rather he doth it, becauſe withal, it is a term that fiteth His *Birth* well: So, the Scripture ſaith, *Naked came I forth*, (that is) was I born. *The child that firſt comes forth*, (that is) the firſt is born. This word is twice repeated: [1] Once, *out of Bethlehem*: *Ex te*. [2] Another *from everlaſting*: *ab æterno*. Theſe two ſet out to us his two *comings forth* (that is) his two *Nativities*; (Nativity is nothing but a *coming forth*.) Thoſe two, his two *Natures*: ſince *Nativitas eſt ad naturam via*, *Nativity* is but the way that leads to *Nature*. [1] *Egreditur ex te*, as the *Son of man*, as *Davids Son*: [2] *Egreſſus Ejus ab æterno*, as the *Son of God*, as *Davids Lord*. II. The *Perſon*. Iob 1.21. Gen.38.28.

Egredietur ex te. *Egredietur* is the *tenſe* of the time to come: *To come*, when *Mica* wrote this: and in the *Future*: but *come*, when * S. *Matthew* cited it, and in the *Preter*: *When Jeſus was born at Bethlehem*. But, *future* and *preter* (both) are *in time*: So, this, his Birth *in time*. III. His *Natures*. 1 As *Man* from *Bethlehem*. * Mat.2.1.

But, the other hath neither *Future* nor *Preter*, neither *Mood* nor *Tenſe*; No *Verb* at all. It is expreſſed by a *Subſtantive*: to ſhew his ſubſiſtence before all time, from all *eternity*.

2. *Ex*, is a *place*; out of it he came; ſo, in it he was: and this Birth, *local*, as (before) *temporal*. So was not his order: that hath no *ex*: that is *ab*, *ab æterno*: For, as *eternal*, no *place* contains him; he is every where; *fills both heaven and earth*.

3. *Te*; that *place* is *Bethlehem*; a place upon *earth*. According to which it is ſaid, *there ſhall come a Root out of Ieſſe* (*Eſay's* term, Chap.11.verſ.1.) and out of it, a *Branch*, (*Ieremie's*, Chap.23.v.5.) Thence, *Germen*, a *flower* or *bloſſom*, (*Zacharie's*, Chap.6.v.12.) and from it this *fruit* of *Ephrata*, the *fruit* of the *Virgins womb*. *Root*, *Branch*, *Bloſſom*, and *Fruit*, all of the *Earth*, earthly. But there came forth, at the ſame time a *Star*, too: to ſhew he had another more high and heavenly being. Eſay 11.1. Ier.23.4. Zach.6.12. Luke 1.41.

For, this of *Bethlehem* was not his *firſt flight* (as we ſay:) the other, though it ſtand behind in the verſe, was before that, by far: *Ex utero*, *ante luciferum*: *Ante lucifetum*, before the *Star* of his *birth*; nay, before any *morning ſtar* came forth, he was *come forth*. *A principio* (ſaith *Mica*.) And it is S. *John's In principio*, (the two firſt words of his *Goſpel*,) long before *Moſes's In principio* (the two firſt words of *Geneſis*.) But, to leave no place to doubt of his meaning, he gloſſeth his *à principio*, with, *ab æterno*, (that is) *from everlaſting*. By which very words, [*from eternity*] *Arius* error (of *erat*, *quando non erat*) falls to the ground. For, *nunquam erat*, *quando non erat æternitas*. Never was there (call it what you will) when *eternity* was not. For, as *everlaſting*, forwards, is, to *quando tempus non erit amplius*, there ſhall be no more time: So everlaſting, backward, is, to *quando tempus non erat adhuc*, when there was yet no time at all. 2 As *God* from *everlaſting*. Pſal.110.3.

Now let it not trouble you, that this His *eternal*, is the plural number (*outgoings*) as if they were more than one: It is but the Hebrew phraſe: They uſe to expreſs the *Superlative* (ever) by the *Subſtantive* of the plural number, to call that man משרי *bleſſings*, whom they mean to be moſt *bleſſed*. So that, *outgoings*, which is but one; but ſo high after ſuch a manner, ſo paſt our reach, as *Eſay* askes, *Generationem Ejus quis enarrabit*, *Who ſhall declare his generation?* No one, no *ſingular* will reach it: and ſo, it is expreſſed *plurally*. Eſay 53.8.

So uſe they alſo, to note our *continuance*, And ſo it ſets out to us, the continual *emanation*, or proceeding of him, from his *Father*, ἀπαύγασμα (the *Apoſtles* word) *as a beam of brightneſs* ſtreaming from him unceſſantly: Never *paſt*, (his *Generation*;) but, (as the *School-men* call it) *actus commenſuratus æternitati*. For *Hodie genui te*, is true of every day: yet becauſe it hath co-exiſtence with many revolutions of time (though it be indeed, in it ſelfe, but one drawn out along, yet) according to the many ages it laſteth, it ſeemeth to multiply it ſelf into many: And ſo is expreſſed plurally. 2 Heb.1.3. Pſal.2.7.

Though, (the principal ſenſe alwayes ſaved) we may referre this *Plural* to both His *outgoings*; both, as *Son of God before all times*, and as *Son of man in the fulneſs of time*. For, this later (though executed in time) had his *outgoing* (that is, the *Decree* for it went forth) *ab æterno*. Even, that *out of Bethlehem* He ſhould come; be the *Son of man*; the *Saviour of Mankind*, and their *Guide*, to *eternity*. Even, that way alſo (in a ſenſe) it may be ſaid; As Man, He came forth *A principio*, *A diebus æternitatis*: *A principio*, for the *efficacy*; *ab æterno*, for the *Decree*. *From the beginning* there there went vertue forth of Him, which wrought, even then, when He was but *forthcoming*, as we ſay, and yet not come forth. His *life*, His *death*, *ab origine mundi*. So for the efficacy, *à principio*. As for the *Decree*; that was *gone forth*, *from before the foundations of the world*, *from all Eternity*. Apoc 13.8. Epheſ.1.4.

So now have we this Party, twice *come forth*; compound of *Bethlehem*, and *Eternity*. And, now we have Him, what ſhall we do to Him? But firſt, what ſhall He do to us? With God, *Officium fundatur in beneficio*: He firſt doth for us, before He require ought of us. This He ſhall do for us. He ſhall be, to us, מושיא is the word of the Text; S. *Matthew* turns it Ἡγούμενος. Which, in the firſt and native ſenſe, is a *Guide* for the way, *Dux viæ*, to *lead us*: [2] In a ſecond, is a *Captaine*, *Dux militiæ* IIII. His *Offices*.

militiæ, to *guard us*. [3] And to these two, by way of paraphrase, S. *Matthew* addes, *'ἐκ σοῦ γὰρ ἥξει*, *qui pascet*, a *Guide that shall feed us*. [1] To *lead us* in the *way*. [2] To *guard us* in the *way*. [3] To *feed us* in the *way*. In these three, His *Office*.

1 A *Guide to lead us*.

From a *place*, He came to be our *guide*, to a *place*: Still, He holds on with his *local* terms, he began with. For a *guide* serves properly to bring one to a *place*. There is, in that word, both the *Office*, He to perform to us; and the *Benefit*, we to receive by Him, (*guiding*.) And it implieth also our *Duty* to Him again: for, if He to *lead*; we to be *led* by Him: *He is become the author of eternal salvation*, Heb. 5. (saith the Apostle) *to them, as will obey Him, and be guided by Him*, and, to none other.

Heb. 5. 9.

VVill ye see (first) the necessity of both those *His comings forth*, for this *Office*, to be our *Guide*? *Egredietur ex te*, first, He was to be of us, being to *guide* us: for being of us, He would the better understand our wants, and *have the more compassion on them*, Heb. 4. 15. Therefore, if a *Prophet*: *A Prophet shall the Lord raise up unto you*, from among your brethren: (*Moses Egredietur ex te.*) If a *Prince*: *Your noble Ruler shall be of your selves, even from the midst of you*: (*Ieremy*: So he, *Egredietur ex te.*) If a *Priest*: then, *to be taken from men, and be ordained for men, in things pertaining unto God*: (the Apostles *Egredietur ex te.*) To every one of these: And these three be the three great *Guides* of mankind.

Heb. 4. 15. Deut. 18. 18. Ier. 30. 21. Heb. 5. 1.

And again: As meet, He should *come forth from Eternity*, if thither He to bring us. None can bring to a place, so well, as he, that hath been there. There he had been; had *inhabited eternity* (saith *Esay*:) thence he came; and coming thence, best knows the way thither again. So neither of his *outgoings* more than needs.

Esay 57. 15.

Now to our *Guide*. VVhere the terms of *Way*, and of *Walking*, and *Leading*, meet us so thick, are so frequent, all along the Scripture; as plain it is, our very life is held as a *Iourney*; and we (as the the School-men term us) *viatores*, in state of wayfaring men, or travellers, all, from our coming into the world, to the going out of it again, still going on, in the way, or out of the way, t'one or t'other if so: In a journey two things we are to look to; [1] our *Quo*, and [2] our *Qua*: [1] *Quo*, our end, whither; [2] *Qua*, our *way* by which S. *Thomas* said well; *Lord, we know not whither thou goest; and how then can we know the way*? Right: for, *Ignoranti quem portum petat nullus secundus est ventus*, No wind is good for him, that knows not for what port, he is bound: he that knows not, whither he goes, wanders, and is never in his way; is never in it, for he hath none, to be in.

Iohn 14. 5.

First then, *Quo*; whither? Now, the end of the *Verse*, is our journeys end, *Eternity*. VVhere, if we may arrive, happy we: that is agreed on presently. So is not the *way* thither.

But yet, this (I take) is agreed; that, if it be a ready way, we care the less for a *guide*; but if hard to hit, then *Dux nobis opus*, we need one.

And sure, the way is not ready to hit; not so easie, a fool may find it: It is but a foolish imagination so to ween of it. By-wayes there be divers: many cross paths, and turnings in and out; and we like enough to miss it, if we venture on it, without a *Guide*: If there be not one, to call to us ever and anon, (as *Esay* 30. 21.) *Hæc est via, ambulate in eâ, This is the right way, keep it*: if not, you go, you know not whither.

Esay 30. 21.

The first point then is, to find our own want; to think, we are in case, to need a *Guide*. For, if we need none, this *Text* is superfluous: *And thou Bethlehem*, and *Thou Christ*, ye may both well be spared. If we be able to go the way, without a *guide*; to be guides to our selves; Nay, to be *guides* to our *guides*, then: (the world is come to that, now.)

Acts 8. 31: Mat. 2. 2.

VVell he was a wise man, and a great Counsellor, that said, when time was, *How can I, without a Guide*? And the *Wise men*, at this feast, were not so well perswaded of their own skill, but they sought and took directions. Let us follow them.

To get us one then. And, not any one, but one that is skilful in the way: (no one thing need we so to be advised of, as this.) For, strange it is, but true it is; even they, that be blind themselves, will take upon them to be *guides* to others. You know who said, *si cæcus cæcum*: that (*si*) was no vain (*si*,) no idle supposition: *usque hodie*, it is done daily. But the end (there) is, *in foveam*, a place we would not come to; and *God* keeps us from it.

Mat. 15. 14.

One then, that is skilful: And where shall we have any so skilful, as this; this of ours? He cannot but be so. It is sure; there were no better *guide*, than the *way* it self, if the way could speak to us, and tell us when we were right or wrong in it. Now, he, *He is the way*: the *Way* and the *End* both. As *God*, he is the *end*: (the fruition of the *God-head*, the end of our journey.) As *man*, he is the *way*: both *Way* and *Guide* too. *His Doctrine* our *Guide*; *His example*, in the whole tract of his life, the very *way* thither.

Iohn 14. 6.

Nothing remaineth, but that we now set forward in this *way*. For (as we daily sing in the *Benedictus*) he came, (not to whet our wits, or to file our tongues, but) to *guide our feet into the way*. And, into what way? Not of *questions* and *controversies*, whereof there is no end, about which we languish all our life long: but, *into the way of peace*, even of those duties about which there is no disagreement. Look but to this *Feast*, (it is S. *Augustines* note) *didicerunt Magi, & abierunt: docuerunt Scribæ & remanserunt*, the *Wise men*, they learnt the way, and on they went: The *Scribes*, they taught the way, but they tarried still behind. O do, as did the VVise men, *dimittunt Scribas inaniter lectitare, ipsi pergunt fideliter adorare*, let the *Scribes* sit still, and scan and read lectures of the *way*; On went the *Wise men* on their *way*, and performed their *worship*, the end of their journey: and so let us. This for *Dux viæ*.

Luke 1. 75.

2 And this, would serve for the *way*; if there were nothing but the way: if that were all. But, if there

be

be *enemies* beſet the way, to ſtop our paſſage; then will not *dux* (a *guide*) ſerve our turn, we muſt have *Dux* (a *Captain*,) then: (the ſecond ſenſe of the word יעמ"ס:) one to *guard* us, and to *make way* for us. For, we are not onely to be led *ſurely*, without *error*: but *ſafely*, without *danger* alſo. Such a *Guide* we behove to have, as will ſee us ſafe at the place we would be at. And, *Bethlehem* breeds ſuch. Out of little *Bethlehem* came he that fetched down great *Goliah*. And again, out of it, this day, He, that ſhall *tread down Satan under our feet*: *Dux Meſſias*, *Captain Meſſias*, (as the *Angel* in *Dan.* 9. 25. calls him.) A *Captain* to *guard* us. 1 Sam. 17. 49. Rom. 16. 20. Dan. 9. 25.

3 And, for *qui paſcet*; we may not miſs that neither. For, ſay, we be *guarded* from enemies; yet ſhall we go our journey but evil, if we faint by the way for hunger or thirſt, and have not to relieve us. He is not a good *Guide*, that in that caſe, cannot lead us, where we may be purveyed of neceſſary food, for our relief. It is all one, to periſh out of the way, by *errour*; and to periſh in the way, by want of needfull *refreſhing*. S. *Matthew* therefore, to make Him a compleat *Guide*, by way of ſupply adds, *Qui paſcet*: Such an one, as ſhall *lead*, *more Paſtoritio*, as a *Shepheard* doth his flock: not, *lead* them the way onely: but *lead* them alſo to *good green paſture*, *beſides the waters of comfort*; ſee, they want nothing, *Dux qui paſcet*, or *Paſtor qui ducet*, chuſe you whether; for, *He* is both. 3 A *Shepherd* to *feed* us. Pſalm 23. 2.

Of all the three, the name of the *Place* (*He* was born in) ſeems to favour this moſt; to be ominous toward *qui paſcet*. *Beth*, is a houſe; *lehem*, bread; and *Ephrata*, is plenty: *Bread*, *plenty*. And there was in *Bethlehem*, a *well* of ſuch water, as King *David* (we read) *longed for it*, (the beſt in all the Countrey.) *Bethlehem* then (ſure) a fit place, for *Qui paſcet* to be born in. And, *Qui paſcet* as fit a perſon, to be born in *Bethlehem*. He is *not meet to be Ruler* (ſaith *Eſay*) *that ſaith*, *in domo mea non eſt panis*. *He* can never ſay, that *Bethlehem* is his houſe: and that is *domus panis*: and *in domo mea panis ſemper eſt panis*. Never take him without *bread* his houſe is the *houſe of bread*, inaſmuch as He himſelf is *bread*: that, in the houſe, or out of it, whereſoever he is, there is *Bethlehem*. There can no bread want. 1 Chr. 11. 17. Eſay 3. 7.

Theſe three abilities then, are in *Chriſt our Leader*: [1] *Skill*, to be a *Guide*: [2] *Valour*, to be a *Captain*: [3] and for *Qui paſcet*, *Bethlehem*, the *houſe of bread*, is his houſe. Of which, [1] *Skill*, ſerves for *direction*; [2] *Strength*, for *defenſe*; [3] *food*, for *refreſhing*.

1 *Luce Sacerdotalis ſcientiæ*, by the light of his *Prieſtly* knowledg; ſo, he *guides* us: for the *Prieſts lips* are to *preſerve knowledg*. Mal. 2. 7.

2 And, *brachio Regalis Potentiæ*, by the arm of his *Royal* power; ſo, he *guards* us: for *Power* pertains to the *Prince* principally.

3 And, for *qui paſcet*, He is *Melchiſedek*, *King and Prieſt*; ready to *bring forth* (as He did) *bread and wine*. But in another manner far, than he did. The *bread and wine*, *Melchiſedek brought forth*, were not His *body and blood*; *Chriſts* are: Both *qui paſcet*, and *quo paſcet*. As before, *Dux*, *& via*, the *guide* and the *way*: ſo, now, here, *Paſtor*, *& pabulum*, the *feeder* and the *food*, both. Gen. 14. 18.

You may ſee all this repreſented, in the ſhadows of the Old Teſtament. There is a book, there, called *Exodus*, of *Iſraels egredietur* out of *Egypt*: therein, they had *Moſes* for their *Guide*; and he led them to the borders of the Holy land, and there he left them: to ſhew, the *Law brought nothing to perfection*. Then comes *Joſua* (whom the *Epiſtle* to the *Hebrews* calls *Jeſus*,) the figure of ours here, and by his conduct, they were led, and put in poſſeſſion of the Land of *promiſe*. Heb. 7. 19. Heb. 4. 8.

All this but in type of another Teſtament, *after to be made*, ſaith *Jeremy*; and *upon better promiſes*, ſaith the *Apoſtle*: Namely, our ſpiritual *leading* through this vale of vanity, to the true land of *promiſe*, the *heavenly Jeruſalem that is from above*; whither this our *Jeſus* undertakes to bring all thoſe, that will be *guided* by Him. Jer. 31. 31. Heb. 8. 6. Gal. 4. 26.

Obſerve but the correſpondence, between the type and the truth. *Moſes*, when he came to lead the people, found them, how? *ſcattered over all the land of Egypt*, *to ſeek ſtubble for brick*, to build them a City, that ſought the ruine of them all. Our caſe right the very pattern of it: when our *Guide* finds us wandring in vanity, picking up *ſtraws*, things that ſhall not profit us; *ſeeking death in the errour of our life*, till we be ſo happy, as to light into his *guide*. R Exod. 5. 12. Sap. 1. 12.

Secondly, *Moſes* was to them, not onely *Dux viæ*, a *Guide* for the *way*; but, when enemies came forth againſt them, *Dux militiæ*, a *Captain* for the *war*. *Chriſt* was ſo too: and far beyond *Moſes*; For, he made us way with the laying down of his life: ſo did neither *Moſes*, nor *Joſua*. *Would die for it*, but, he would open a paſſage to the place, he undertook to bring us to. Was *Dux*, a *Guide*, in his *life*; *Dux*, a *Captain*, in his *death*. 2 Eſay 52. 12.

Thirdly, *Moſes* when he fainted by the way, obtained, in their hunger, *Manna from heaven*; and, in their thirſt, *water out of the rock for them*. *Chriſt* is (himſelf) the *true Mannah*, *Chriſt*; *the ſpiritual rock*: whom he *leads*, he *feeds*: carries *Bethlehem* about him. 3 John 6. 32. 1 Cor. 10. 4.

Plain, by the ordaining of his laſt *Sacrament*, as the means to re-eſtabliſh *our hearts with grace*, and to repair the decays of our ſpiritual ſtrength: even, his *own fleſh*, the *bread of life*; and his *own bloud*, the *Cup of ſalvation*. *Bread* made of himſelf the true *granum frumenti*, *wheat corn* (*Joh.* 12. 24.) *Wine* made of himſelf the *true Vine*: VVent under the *Sickle*, *Flail*, *Milſtone*, and *Oven*, even to be made this *bread*: *Trod* (or was *troden*) *in the winepreſs alone*, to prepare this *cup* for us. Heb. 13. 9. John 6. 33, 48. Pſalm 116. 13. John 12. 24. 15. 1. Eſay 63. 3.

And in this reſpect, it may well be ſaid, *Bethlehem* was never *Bethlehem* right, had never the name truly, till this day, this *birth*, this *bread* was *born*, and brought forth there. Before it was the houſe of *bread*; but, of the *bread* that *periſheth*: but then, of the *bread that endureth to everlaſting life*. That, it might ſeem (*inter alia*) to have been one of the ends of his being *born* there, to make it *Bethlehem*, *vere nominis*, *Bethlehem* truly ſo called. John 9. 27.

And

The *manner* of his *Leading*

And this is his *Office*. Now, all the doubt will be, how he can perform this *Office* to us; go before us and be our *Guide*; seeing, he is now in heaven, at his journeys end: and we in Earth, by the *way* ſtill. No matter for that: He hath left us (firſt) the *way* traced by the ſteps of his bleſſed life; which we keeping us to, ſure we are, we cannot go amiſs. And then, as before he came in the fleſh, *He led them*

Pſalm 77.20. *by the hand of Moſes and Aaron*, (*Guides* choſen and ſent by him;) So doth he, us, now, by the hands

Heb. 13. 7. 17. 24. of thoſe whom the *Apoſtle*, (three ſeveral times in one *Chapter*, *Heb.* 13.) calleth by this very name Ἡγουμένους, our *Guides*: by whom he *leads* us, if he *leads* us at all: And other *leading* we are not to look for any. Onely to pray, they may *lead* us right, and then all is well.

Apoc. 14. 4. And, they cannot but lead us right, ſo long as they but teach us, to follow the *Lamb whither he goeth*. For their Office is, but to lay forth before us, the way traced by the ſteps that he went. Thoſe ſteps when all is done, are ever our beſt directions. And, I mean to do but ſo now: as here (not to go a ſtep out of the text) there are four or five of theſe ſteps, as many as we ſhall well carry away at once. And theſe they be.

The main point is: It is a *place*, and ſo to be gone to. We take this from the *Shepheards*, directed

Luke 2.15. thither by the Angel, to reſolve of *Tranſeamus uſque Bethlehem*, that we get us to *Bethlehem*. There is the *Rendez-vous*, to day: there he will be firſt ſeen, and ſaluted: there he began with us; there we to begin with him: VVhere he ſet forth, there our ſetting forth to be alſo. Indeed, there is no finding him but there, this Feaſt. There the *Shepheards* found him, this day, the firſt: There, the *Wiſe-men*, on

Luke 2. 12. *Twelfth day*, the laſt. But thither they came both; both the *Shepheards*, *directed by the Angel*; and

Mat. 2. 9. the *Wiſe-men*, *guided by the ſtar*. The *Shepheards*, in them, the *Jews*: the *Wiſe-men*, in them, the *Gentiles*. The *Shepheards*, in them, *unlettered perſons*: the *Wiſe-men*, in them, the profoundeſt *Clerks*. The *Shepheards*, in them, *mean men*: the *Wiſe-men*, in them *great States*. Be what we will be, at *Bethlehem* to begin all. Thither to go to him; thence to ſet out after him. *Tranſeamus uſque Bethlehem*.

How ſhall we do that? VVhat, ſhall we go in pilgrimage to the place? VVe learn a ſhorter courſe

Rom. 10.6,8. of the *Apoſtle*, (*Rom.* 10.) *The righteouſneſs of faith* (ſaith he) *ſpeaketh on this wiſe: ſay not thou in thy heart, who ſhall go over the ſea for me, that were to bring Chriſt again into earth.* But, *What ſaith it? The word is near thee, in thy mouth, and in thy heart.* And, this it is: *Bethlehem* hath here two twins: an *Epithete*, a virtue or two. Get but them, get but your ſouls poſſeſſed of them, it will ſave you a journey: you ſhall never ſtir hence, but be at *Bethlehem*, ſtanding where you do.

1 By *Humility*, *Parvula*. *Parvula* is the firſt: you know, *Bethlehem* is *little*. And, look what *little* and *low* is in *quantity*: that is *little in our own eyes*, and *lowly* in *quality*. Get that firſt, (*humility*:) it is the *Bethlehem* of virtues; where he, in great humility was found, this day. If we begin not there, we loſe our *way*, at the firſt ſetting out. For this is ſure, where *Eternity* is the *terminus ad quem*, there *Humility* is the *terminus à quo*. *Humility*, in the firſt *comma* of the ſentence, where *Eternity* is the *period* (as in this *Verſe* it is.) And even here now at the firſt, is CHRIST like to loſe a great part of his train. The *Phariſees*

Acts 8. 9. are gone; all, too big for *Bethlehem*, they: and with them, all that are τι μέγα, *ſome great matter*, in their own ſight. Touching whom we may uſe the *Apoſtrophe*: *And thou Bethlehem* art too *little* for theſe great conceits: None of them will come out of thee, or come at thee, by their will: every one of them is a cunning *Guide* himſelf; and, no *Guide*, they, but *ſequuntur ſpiritum ſuum*, *their own bold*

Ezek. 13. 3. *ſpirit*: bid *Bethlehem* fare-well; at it, they come not. Well, *parvula* is the firſt.

2 By *fruitfulneſs*, *Ephrata*. The next ſtation, is to the next virtue, and that is *Ephrata*, fruitfulneſs; (ſo it ſignifies:) *little* it is, but *fruitful*. Fruitful, firſt, that it brought forth him: for, he hath brought forth, ſeen come of himſelf

Eſay 53. 10. (ſaith *Eſay*) *longævum ſemen*, *a laſting ſeed*: the fruit whereof, to this day, *ſhaketh like Libanus*, *and*

Pſalm 72.16. *as the green graſs covereth all the earth*. I mean, the *Chriſtians*, that were, are, or ever ſhall be: how great an *Ephrata*, of how little a begining! It is not onely *little*, but *Ephrata* too; and, by that, know it. For indeed, good heed would be taken, that we go not to the wrong *Bethlehem*: not to *Bethlehem Zabulon*, that is, *Bethlehem* on the *ſands* (ſo lay *Zabulon* by the ſea,) *Bethlehem* the *barren*: But, to *Bethlehem Juda*, *Bethlehem Ephrata*, (that is) *Bethlehem the fruitful*. That is, to *Humility* to add *Fruitfulneſs*, (I mean) *Plenteouſneſs in all good works*. Elſe, it is not *Ephrata*; not right: not right *Repentance*, unleſs it be *Ephrata*, *bring forth fruits of Repentance*: nor *Faith*; *without the work of*

Luke 3. 8. *faith*: nor *Love*; *without the labour of love*: nor any other virtue, without her *Ephrata*. *Ephrata* is

1 Theſſ. 1.3. not the Surname of *Humility* onely, but even of the reſt too: Repentance *Ephrata*, and Faith *Ephrata*; *& ſic de cæteris*, if they be true: Elſe be they but *vites frondoſæ*, *leaves* and nothing elſe: *Simulachra*

Hoſea 10. 1. *virtutum*, and not virtues indeed: Of *Zabulon*, not of *Juda*; and ſo, not the right.

3 In *good works*, Bethlehem. *Fruitful* then: and of what *fruit*? That is in the very name it ſelf, [of *Bethlehem*.] Not the *fruit of*

James 5: 7. *the lips* (a few good words) but the precious *fruit of the earth* (as S. *James* calleth it) *lehem*, good

Rom. 15 28. *bread*: that fruit. Such fruit, as S. *Paul* carried to the poor Saints at *Jeruſalem*, *Alms and offerings*;

Phil. 4. 18, 19. that is the right fruit: *Cùm ſignavero fructum hunc*; it hath the *Seal* on it, for *right*. Such, as the *Philippians* ſent him, for ſupply of his want: whereby he knew they were *alive again at the root*; in that they thus fructified, yielded this fruit, of a *ſweet ódour*, *and wherewith God was highly pleaſed* (as there he tells them.)

Pſalm 13. 26. It was not (ſure) without myſterie, that the *Temple* was firſt *heard of at Ephrata*, at this fruitful place. No more was it (that which the *Fathers* obſerve) of the *Trees*, that were uſed about it: Not a

2 Sam. 18. 25. *poſt* of the *Temple*, not a *ſpar*; nay, not ſo much as a *pin*, but was made of the wood of a *fruit-bearing* tree: No *barren* wood at all, in it. No more was it, that the very *Altar of the Temple* was *founded upon*

Matt. 25 35, 36, 42, 43. *a threſhing floor* (*Aravna's*) where good corn was threſhed. All, to ſhew, it would be plenteous in *feeding*, and *cloathing*, and ſuch other pertaining to this of *Ephrata*. Which (how-ever they be with us)

will

will be the first, and principal point of inquiry at the day of *Doom*; even about *feeding*, and *cloathing*, and other *works of mercy*.

Now, if we could bring these two together; make a conjunction of them in *Gemini*, it were worth all. For, (I know not how, but) if there be in us ought of *Ephrata*: if we happen to be any thing *fruitful*, but in any degree; away goes *parvula* straight: Straight, we cease to be *little*: We begin to talk of *Merit* and worth, and I wot not what. Indeed, if we be all *barren* and bare, it may be, then, (and scarse then neither, but peradventure, then) we grow not high-minded. But so, we fall still upon one extream or other: if *fertile*, then *proud*: if humble, then *barren*. We cannot get, to be *humble*, yet not *fruitless*; or to be *fruitful*, yet keep our *humility* still: Not *Ephrata*, and *parvula* together: But, that is the true *Bethlehem*, and *there was he born*. And thus far, (I hope) we have been led right, and are in our way. Psalm 87. 4.

4.
By both *joyned*, Bethlehem *parvula & Ephrata*.

But, *leading* is not all: here is *qui pascet* too, and we may not pass it. For, to that he *leads* us also; *Dux, qui pascet*. We followed a false *Guide*, at first, that *led us to the forbidden fruit*, the end whereof was *morte moriemini*. This (now) will lead us to a *food* of the nature of the *Tree of life*, even the *bread of life*; by eating whereof, we shall have *life* in our selves, even *life immortal*. That is his *food* he *leads* us to. And if we would forget this, both the Person and the Place (the Person, *qui pascit*, that *shall feed*; and the Place, *Bethlehem*, the *house of bread*) would serve to put us in remembrance of it; Even of the *breaking of bread*, which the *Church*, as this *day*, ever hath, and still useth, as the *Child-house Feast*.

His manner of *feeding*.
By the *Sacrament*, Bethlehem.
Gen. 3. 6.
John 6. 48.

We speak of *Transeamus usque Bethlehem*, going thither: that we may, even locally do, and never go out of this Room: inasmuch as here is to be had the *true bread of life, that came down from Heaven*. Which is, *His flesh*, this day born, which *He gave for the life of the world*, (called by Him so, the *true bread*, the *bread of Heaven*, the *bread of life:*) And where that *bread* is, there is *Bethlehem* ever. Even *stricte loquendo*, it may be said, and said truly, the *Church*, in this sense, is very *Bethlehem*, no less than the Town it self. For that, the Town it self never had the name rightly, all the while there was but *bread* made there, *bread* (*panis hominum*) the bread of men: Nor, till this *bread was born* there, which is *Panis Angelorum* (as the *Psalm* calleth it) *and man did eat Angels food*. Then, and never till then, was it *Bethlehem*: and that is in the *Church*, as truly as ever in it. And accordingly, the *Church* takes order, we shall never fail of it: There shall ever be, this day, a *Bethlehem* to go to: a house, wherein there is *bread*, and this bread. And shall there be *Bethlehem*, and so near us, and shall we not go to it? Or shall we go to it, to the *House* of *bread* (this *bread*) and come away without it? Shall we forsake our *Guide leading* us to a place so much for our benefit?

John 6. 51.
John 6. 32, 41, 31.
Psalm 78. 25.

Ubi Domine, was the *Apostles* question; and his answer; *Ubi corpus, ibi aquila*, where the *body is, there the Eagles will be*. Let it appear, we are so: for here is the *body*. Luke 17. 37.

Else do we our duty to him, but by halves. For, as our duty to *Dux*, is to *be led*: So, our duty to *qui pascet*, is to *be fed* by him. To end: And thus, *ducendo pascit*, and *pascendo ducit*; *leading* He *feeds* us, and *feeding* He *leads* us, till He bring us, whither? Even to *A principio*, back again to where we were at the begining: and at the begining, we were in *Paradise*. That our begining shall be our end. Thither He will bring us: Nay, to a better estate than so: to that whereunto, even from *Paradise*, we should have been translated, to the state of *eternity*, to the *joys* and *joyful days* there: even, to *glory, joy*, and *bliss eternal*. To which He *bring us*, even our blessed *guide*, that this day, was in *Bethlehem*, born to that end, JESUS CHRIST *the Righteous*.

ASER-

A SERMON

Preached before the

Kings Maiesty,

At *White-Hall*, on Wednsday, the XXV. of *Decemb. An. Dom.* MDCXVI. being *Christmas* Day.

PSAL. LXXXV. Vers. X, XI.

Misericordia & Veritas obviaverunt sibi: Justitia & Pax osculatæ sunt. (xit.
Veritas de terra orta est: & Justitia de cœlo prospe-

Mercy *and* Truth *shall meet*: Righteousnes *and* Peace *shall kiss one another.*

Truth *shall bud out of the earth; and* Righteousnes *shall look down from Heaven.*

I Have here read you *two Verses*, out of this *Psalm*, which is one of the *Psalms* selected of old, by the Primitive *Church*, and so still retained by ours, as part of our *Office*, or service of this day: as being proper and pertinent to the matter of the *Feast*, and so to the *Feast* it self. For, the *meeting* here specified was to be, at the *birth* of the *Messias*: So saith *Rabbi Moses*, and other of the Jews. Was at the *birth* of our Saviour: so say the *Fathers* with uniform consent, and *eo nomine*, have made this a *Christmas-day-Psalm*.

As his manner is, the *Psalmist*, in it, under one, compriseth the *type*, and the *truth*, both. By those things which befell the people of the *Jews*, the *Church typical shadowing* out those things, which were to befall the *Antitype* of it, *Christ and his Church*. For, *primâ & propriâ intentione*, it cannot be denied, but the *Psalm* was first set, according to the letter, upon the turning back of the *captivity* of *Babel*. But, the *Prophet* knew well, that was not their worst *captivity*, nor should be their best delivery: there was another yet behind, concerned them more (if they understood their own state aright) which was *reserved*, to the *Messias*, to free them from. To that, he points. Even that the *Apostle* complains of (*Rom.* 7.) wherein the *soul is led away captive under sin and Satan* (the very true *Babel* indeed, as which bringeth with it *everlasting confusion*:) From which CHRIST (the true *Zorobabel*) is to set us free: *us*, and *them* both.

Rom. 7.23.

There is a *Meeting* here. A *Meeting* at a *birth*. A *birth*, that did them *in Heaven* (*Righteousnes* by name) good to behold. The *meeting*, in *obviaverunt*: the *birth*, in *orta est*: the *pleasure* to behold it, in *prospexit de cœlo*. *Prospexit* is to see with delight, as when we look into some pleasant object.

A *Meeting* qualified with the manner. For, they do not *meet*, and *pass* by; but *meet* and *salute*, as friends, with an *osculati sunt*: a sign of *love* begun, or renewed.

This

This *meeting* is of *four*. Four, which of themſelves (*propriè loquendo*) are nothing but *Attributes*, or *Properties*, of the *Divine Nature*. But, are (here) by the *Pſalmiſt* brought in, and repreſented to us, as ſo many *Perſonages*. *Perſonages* (I ſay) inaſmuch as they have here *perſonal acts* aſcribed to them. For, to *meet*, to *kiſs*, to *look down*, are all of them *acts perſonal*. And, look how the *Pſalmiſt* preſents them, ſo we treat of them; in the ſame terms, the Text doth.

At a *Birth*, at *Orta eſt*, theſe four meet here: At *Orta eſt veritas*, the *birth of truth*; *de terrâ*, *from the earth*. For, two *Ortus* there were: and this, not His *anteſæcularis ortus de cœlo*, *His birth before all worlds*, from *Heaven*; but, His *Ortus de terrâ*, *His temporal birth*, *from the earth*.

Laſtly, the *birth* of this *birth* (as I may ſay;) the effect is wrought. Of which, more there are in the neighboring verſes: Here, in theſe (beſides the *meeting* occaſioned by it) there is but one. That, ſuch a ſpectacle it was, as it drew *Righteouſneſs* it ſelf *from heaven*, to *look* at it. Time was, when *Righteouſneſs* would not have done ſo much; not have vouchſafed a *look* hitherward: Therefore *reſpexit nos Juſtitia*, is good news: That, then, and ever ſince, She hath beheld the earth and the dwellers in it, with a far more favourable regard, than before. And all, for this *births* ſake.

And when was all this? When He that ſaith of Himſelf, *I am the Truth*, when He was *born upon the earth*: For, *orta eſt Veritas*; and *natus eſt Chriſtus* will fall out to be one *Birth*. What *day* ſoever that was, this *meeting* was upon it. And that was, this *day*, of all the *days* of the year. The *meeting*, and the *Day* of this *meeting*, here, all one: and the *Birth of* CHRIST, the cauſe of both. So, being this *days work*; this *day*, to be dealt with moſt properly. John 14. 16.

Onward we have here four *Honours* of this *Day*. Every one of the four giving it a *bleſſing*. [1] It is the day of *ortus Veritatis*, *Truths birth*: [2] And the ſame, the *day* of *occurſus Miſericordiæ*, the *Meeting* here mentioned: [3] And, of *oſculum Pacis*, the *Kiſs* here expreſſed: And of *proſpectus Juſtitiæ*, *Righteouſneſſe*'s gracious *reſpect* of us. Theſe, from each of them in ſeveral. And generally, the day of *reconciling* them *all*.

Holding us to theſe, we are to ſpeak of the [1] *Meeting*, the [2] *Parties*, the [3] *Birth*, and the [4] *Effect* here ſpecified to come of it. Of this *Meeting*, in CHRIST: Then, in *Chriſtianity*, not to be broken off by us, but to be renewed, and ſpecially this *day*. *The Diviſion.* I. II.

§

HEre is a *Meeting*: And that is no great matter, if it be no more. How many *meet* we, as we paſs too and fro dayly, and how little do we regard it? But that *meeting* is caſual. I. 1 The *Meeting* Not caſual.

Somewhat more there is, in *Set Meetings*. It was not, by hap: not *obviaverunt*, ſimply; but, *obviaverunt ſibi*. *Sibi* ſheweth, they had an intent; they came forth, on both ſides; Not to *meet* any *fifth perſon*, but to *meet* one another. But of purpoſe

But, not every *Set meeting* is memorable: This, is. I find a *Pſalm* (here) made, in remembrance of it. And (lightly) *Songs* be not made, but *de raro contingentibus*; not, of ordinary, but of ſome ſpecial great *Meetings*. And that memorable.

The greatneſs of a *Meeting* groweth three ways. [1] By the *Parties*, Who: [2] The *Occaſion*, Whereon: and [3] the *End*, VVhereto they *meet*. All three are in this. The *Parties*, in the *firſt Verſe*: the *Occaſion*, and *End*, in the *ſecond*. The Occaſion, a *birth*; an occaſion oft, of making great Perſons *meet*: And the *End* that comes of it, that *Righteouſneſs*, who is to be our Judg, and to give the laſt ſentence upon us, *beholds* us with an aſpect, that promiſes favour.

The *Occaſion*, and the *End*, we ſhall touch anon: Now of the *Parties*: If the *Parties* great, the *Meeting* great. The conjunction of the *Great lights* in heaven, The enterview of *great States* on earth, ever bodes ſome great matter. VVho are the *Parties* here? Four, as high, as excellent *Attributes*, as there be any in the *God-head*, or (to keep the ſtyle of the Text) four, as great *States*, as any in the *Court* of *Heaven*. 2 The *Parties*,

Theſe *meet*: and in what manner? Great States *meet* otherwhile, in a pitcht field: Not ſo here, This is an *obviaverunt*, with an *oſculata ſunt*: they run not, one, at another, as *enemies*: they run, one, to another, and *Kiſs*, as loving *friends*. And that which makes it memorable indeed, is, that theſe Parties, in this manner thus *meet*, who (if all were well known) were more like to turn tail, than to *meet*: one to *run from* another; Nay, one to *run at* another, to encounter: rather than to *run* one to another, to *embrace* and *kiſs*. Not *meet* at all: at leaſt not *meet* thus, ſtanding in ſuch terms as they did. The *Manner* of their *meeting*.

Mercy and *Peace* if they two had *met*; or *Truth* and *Righteouſneſs*, they *two*, it had not been ſtrange. But, for thoſe, that ſeem to be in oppoſition, to do it, that is it, that makes this *Meeting* marvelous in our eyes. Not *Mercy* and *Peace*, or *Truth* and *Righteouſneſs*:

VVill you ſtay a little, and take a view of the Parties. Four they are: theſe four, [1] *Mercy*, [2] *Truth*, [3] *Righteouſneſs*, and [4] *Peace*. VVhich quaternion, at the firſt ſight, divides it ſelf into two and two. *Mercy* and *Peace*, they two pair well: they be *collectaneæ* (as *Bernard* ſaith of them in one place) *bedfellows*, ſleep together: *collactaneæ* (as, in another place) *ſucked one milk*, *one breaſt*, both. And, as theſe two; ſo, the other two (*truth* and *righteouſneſs*) ſeem to be of one complexion and diſpoſition, and commonly take part together. Of theſe, *Mercy* ſeems to *favour* us; and *Peace*, no *enemy* to us, nor to any: (ſeeing we muſt ſpeak of them as of perſons) *mild*, and *gentle perſons*, both. For *Righteouſneſs*, I know not well what to ſay: *Geſtat gladium*, and (I fear) *non fruſtrà*. Nor of *Truth*, who is *vera*, and *ſevera*; *ſevere* too, otherwhile. Theſe (I doubt) are not like affected. The reaſon of my But *Mercy* and *Truth*, *Righteouſneſs* and *Peace*. Rom. 13. 4.

doubt. Of one of them (*Righteouſneſs*) is told, here, for great news, that *She* (but) *looked down* hitherwards *from Heaven*. Before then, She would not have done that. A great ſign it is of *heart-burning*, when one will not do ſo much as look at another; not endure his ſight: We cannot promiſe our ſelves much of her, No, nor of *Truth*. One was ſo bold, in a place, to ſay, *Omnis homo mendax*, and feared no challenge for it. By that, it ſeems, all ſtands not well with her, neither. So then; two, for us; two, againſt us.

Rom.3.4.

Their *order*, *Mercy* firſt, *Peace* laſt.

For their *order*: *Mercy* is firſt, and *Peace* laſt. With both ends, we ſhall do well enough: God ſend us to do but ſo with the midſt. Yet, this is not amiſs, that they, which favour us leſs, are in the midſt; hemmed in on both ſides, cloſed about with thoſe that wiſh us well; and, they between us and them. On the one ſide, *Mercy* before: On the other, *Peace*, behind.

Their *ſorting*, *Mercy* and *Truth*.

Another; that, in this double *meeting*, *Mercy* ſorts not her ſelf, goes not to *Righteouſneſs*: nor *Righteouſneſs*, to her, but to *Peace*. A kind of croſs *meeting* (as it were) there is: the better hope of accord. *Mercy* and *Righteouſneſs* have no *Symbolizing quality* at all; no hope of them: but, *Truth*, with *Mercy*, hath, There is *Truth* as well, in the Promiſe of *Mercy*: as, in the threat of *Juſtice*.

Righteouſneſs and *peace*. Heb.7.2. 6.20.

And it ſtands yet better, between the other two (*Righteouſneſs*, and *Peace*.) *Melchiſedeck*, which is by interpretation *King of Righteouſneſs*, the ſame is *King of Salem*, (that is) of *peace*. He, that *is after the order of Melchiſedeck*, *King* of both, like enough, to ſet accord between them two both of them his lieges. This for the view of the Parties.

The *Occaſion*.

Theſe *meet* here: but, what is *obviaverunt*, without *oſculatæ ſunt*? Better, let them ſtand in ſunder ſtill, and never *meet*. There ſeems to be two *Meetings* implyed. One *obviaverunt*, without: and another, with *oſculatæ ſunt*.

Before they met here, they were parted, the one from the other. For, they that *meet*, come from divers coaſts. Before this *meeting* they have been in divers quarters, one from the other, and not come together thus a good while.

Their *diſtance*, in *place*, grew from their *diſtance*, in *affection* eſtranged one from the other. That they *meet* not, I will not ſay: but that they met not thus, ever before. Elſe, what remarkable thing were there in this *meeting*, or worth the compoſing of a *Pſalm*, if it had been familiar with them, thus to *meet* every other, nay, any other day?

Of their *ſevering*: Not *from themſelves*.

How came they then aſunder, that it ſhould be a marvel to ſee them *meet*? Since (naturally) they are not ſtrangers; all four, in the boſome of God from all *Eternity*; *Attributes* (all four) of His undivided *eſſence*. So, not divided, of themſelves: Not, of themſelves, then. That they were divided, it was about us; the quarrell ours, that made them part company. Thus I gather it: If, at Chriſts *birth* they *met*: at *Adams fall*, they *parted*. If, when *truth* was *born on earth*; they came together: when *truth periſhed from the earth*, they *fell in ſunder*. That was, when the firſt lye was told, and believed, (and that was *nequaquam moriemini*, by *Adam*) and thereby God much wronged. So that *Adams* cauſe it was, (and ſo, ours) that firſt divided *Heaven*: yea, the very *Attributes*, in God (we ſee) and ſo (in a ſort) God Himſelf. So they parted firſt. It could not be ſaid (by the Apoſtle) that Chriſt *pacified all things in Heaven, and in Earth*: If there had not, in Heaven, been ſomewhat to be taken up.

But, *from Adams fall*.

Gen.3.4.

Col.1.20.

So their firſt meeting was in *oppoſition*.

For all this yet, I deny not, but they might and did *meet*, once before, But it was an *obviaverunt*, Without an *oſculatæ ſunt*: Never, both theſe, till now. Out of Chriſt, and before His *birth*, they *met* in *oppoſition*: In Chriſt, and at His *birth*, did theſe four Lights come to *meet*, and to be in conjunction, now. They *met* before; *obviaverunt*: but, in ſtead of *oſculatæ*, it was *altercatæ ſunt*. While *Mercy* and *Peace* would have *Adams* and our caſe relieved, *Righteouſneſs* and *Truth* would by no means endure it. The plea is drawn up and reported at large, by *Bernard*, in his firſt *Sermon* upon the *Annuntiation*. *Mercy* began: (for out of her readineſs to do good, ſhe is, here, ſhe is ever formoſt:) Her *inclination* is, or rather, *ſhe herſelf* is an *inclination*, to *pity* ſuch, as are in miſery: and, if ſhe can, to relieve them: yea, though they deſerve it not. For (which is the comfort of the miſerable ſinner) ſhe looks not to the party, what he is, or what he hath done, or deſerved; but, what he ſuffers, in how woful and wretched a caſe he is. And her plea is, *nunquid in vanum? What hath God made all men for naught? What profit is there in their Blood?* It will make Gods *enemies rejoyce*, Thither it will come, if God caſt them clean off: What then, *Will He caſt them off for ever, will He be no more entreated? Hath God forgotten to be gracious?* With theſe and ſuch like *pia ſuſurri* (as he calls them) did ſhe enter into *Gods bowels*, and make them yerne, and melt into compaſſion. And certainly, if there were none to ſtand againſt us, there were hope *Mercy* had prevailed.

Mercies plea.

Pſal.89.47,39. Pſal.74.18. Iſa. 77.7, 8.

Truths reply. John 1.1. Gen.2.17. Ezek.18.20.

But, *Truth* muſt be heard too, and ſhe layes in juſt matter of exception, Pleads. *Deus erat Verbum*; What is *God* but His *Word*? and His word was, as to *ADAM. morte morieris*; So, to his ſons, *anima quæ peccaverit, the ſoul that ſinneth, that ſoul ſhall die*. God may not falſifie His *word*: His *word* is the *truth*: falſifie the *truth*? that may not be.

Righteouſneſs ſeconding her. Pſal.145.17. Rom.6.23.

And then ſteps up *Righteouſneſs*, and ſeconds her: that God as He is *true in his Word*, ſo is He *Righteous in all His works*: So, to *reddere ſuum cuique*, to render each his own, to every one, that is his due; and ſo to the ſinner *ſtipendium peccati*, the *wages of ſin*, (that is) *death*. *God forbid, the Judge of the world ſhould judge unjuſtly*: that were as (before) to make *Truth falſe*, ſo (here) to do *Right wrong*.

Nay, it went farther, and they made it their own caſes. What ſhall become of me (ſaid *Righteouſneſs*?) What uſe of *Juſtice*, if God will do no *juſtice*, if He ſpare ſinners? and what uſe of me (ſaith *Mercy*,) if He ſpare them not? Hard hold there was, in as much as, *Perii, niſi homo moriatur* (ſaid

ſaid *Righteouſneſs*) I die, If he die not: And *Perii, niſi Miſericordiam conſequatur* (ſaid *Mercy*) if he die, I die too. To this it came: and in thoſe terms break up the *meeting*, and away they went one from the other. *Truth* went into exile, as a ſtranger upon earth:---- *Terras Aſtræa reliquit*, ſhe confined her ſelf in *Heaven*: where ſo aliened ſhe was, as ſhe would not ſo much as *look down* hither upon us. The firſt meeting broken up.

Mercy, ſhe *ſtayed below* ſtill: *ubi enim Miſericordia eſſet* (ſaith *Hugo* well) *ſi cum miſero, non eſſet?* Where ſhould *Mercy* be, if with *miſery* ſhe ſhould not be?

As for *Peace*, ſhe went between both, to ſee, if ſhe could make them meet again in better terms. For without ſuch a *meeting*, no good to be done for us.

For, *meet* they muſt, and that in other terms, or it will go wrong with us; Our *Salvation* lies a bleeding, all this while. The Plea hangs, and we ſtand, as the priſoner at the Bar, and know not what ſhall become of us. For though two be for us, there are two againſt us, as ſtrong and more ſtiff than they. So that, much depends upon this ſecond *Meeting*; upon the compoſing or taking up this difference. For, theſe muſt be at *peace* between themſelves, before they be at *peace* with us, or with God. And this is ſure: we ſhall never *meet* in heaven, if they *meet* no more.

And many means were made for this *meeting*, many times; but, it would not be. Where ſtayed it? It was not long of *Mercy*, ſhe would be eaſily entreated, to give a new *meeting*: (no queſtion of her.) Oft did ſhe look up to *heaven*, but *Righteouſneſs* would not *look down*: Not, *look*? not that? ſmall hope, ſhe would be got to *meet*, that would not look that way-ward.

Indeed, all the queſtion is of her. It is *truth*, and *ſhe*, that hold off: but, eſpecially *She*. Upon the *Birth* (you ſee) here is no mention of any in particular, but of *Her*; as much to ſay as, the reſt might be dealt with; ſhe onely it was, that ſtood out. And yet, ſhe muſt be got to *meet*, or elſe no *meeting*.

All the hope is, that ſhe doth not refuſe ſimply, never to *meet more*: but ſtands upon *ſatisfaction*: Elſe *Righteouſneſs* ſhould not be *righteous*. Being ſatisfied; then, ſhe will: remaining unſatisfied; ſo, ſhe will not *meet*. No *meeting* till *Juſtice* ſatisfied.

All ſtands then on her ſatisfying; how to deviſe to give her ſatisfaction to her mind, that ſo ſhe may be content, once more (not to *meet* and argue, as yer-while, but) to *meet*, and *kiſs*; *meet* in a joint concurrence to ſave us, and ſet us free.

And (indeed) *Hoc opus*, there lies all: how to ſet a ſong of theſe four parts, in good harmony; how to make theſe *meet*, at a *love*-day; how to ſatisfie *Juſtice*, upon whom all the ſtay is.

And this (ſay I) no *Religion* in the world doth, or can do, but the *Chriſtian*. No *Quier* ſing this *Pſalm*, but ours: None make *Juſtice meet*, but it. Conſequently, none quiet the conſcience ſoundly, but it: Conſequently, no *Religion* but it. Withall *Religions* elſe, at odds they be; and ſo, as they are faine to leave them ſo: For, means in the world have they none, how to make them *meet*: Not able for their lives to tender *Juſtice* a *ſatisfaction*, that will make her come in. The words next before are, that *glory may dwell in our land*. This *glory* doth dwell *in our land* indeed: And great cauſe have we all highly to bleſs God, that hath made our *lot to fall in ſo fair a ground*: That we were not born, to *inherit a lye*; that we were born to keep this *Feaſt* of this *Meeting*. For, bid any of them all but ſhew you the way, how to ſatisfie *Juſtice* ſoundly, and to make her come to this *meeting*; how Gods *Word* may be *true*, and his *work juſt*, and the *Sinner* find *mercy* and be ſaved for all that: They cannot. The *Chriſtian* only can do it and none elſe. All beſide for lack of this, paſs by the *wounded man*, and let him lie ſtill and *bleed* to *death*. Nor in any but the *Chriſtian religion*. Verſe 9. Pſal. 16.1. Luke 10.31, 32.

Bid the *Turk*: All he can ſay, is *Mahomets* prayer ſhall be upon you. *Mahomets prayer*, what is that? Say he were (that, he was not) a *juſt man*, a true *Prophet*; What can his *prayers* do, but move *Mercy*. But, Gods *Juſtice*, how is that anſwered? Who ſhall ſatisfie that? Not prayers; *Juſtice* is not moved with them; heares them not; goes on to ſentence, for all them. He can go no further: he cannot make *Juſtice meet*.

Bid the *Heathen*; he ſayes better yet, than the *Turk*. They ſaw, that *without ſhedding of blood* there was no *ſatisfying Juſtice*; and ſo, no *remiſſion* of ſin. To ſatisfie her, *ſacrifices* they had, of beaſts. But, *it is impoſſible*, (as the Apoſtle well notes) that *the blood of Bulls or Goats ſhould ſatisfie for our ſins*: A *man ſin*, and a *beaſt die*? *Juſtice* will none of that. What then, will you go as far as ſome did, the *fruit of my body*, *for the ſin of my ſoul*? Nor that neither. For, if it were the *firſt born*, the *firſt born* was born in *Sin*; and *Sin*, for *ſin*, can never ſatisfie. This *Meeting* will not be there. Heb. 9.22. Heb. 10.4. Mich. 6.7.

Bid the *Jew*, he can but tell you of his *Lamb*, neither. And, while time was, that was not amiſs; while it ſtood in reference, to S. *John Baptiſts Lamb*, *the LAMB of GOD*, this *day*, yeaned: as having the operation, the working, in the vertue of that. That being now paſt, there is no more in the *Jew's*, than in the *Gentiles ſacrifice*. *Beaſts* both: both, ſhort of ſatisfying. So, for all that theſe can do, or ſay, no *meeting* will there be had. Ioh. 1.29.

Onely the *Chriſtian Religion*, that ſhews the true way. There is one, there, thus ſpeaketh to *Juſtice*: *Sacrifice and ſin offerings thou wouldeſt not have*; *then ſaid I, Lo I come*. He, of whom *it is written in the volume of the Book*, *that he ſhould do that feat*; *Corpus autem aptaſti mihi*, *Make him a body* to do it in, and he will do it. Give him an *ortus eſt*, let Him be but *born*, He will make them *meet* ſtraight; *Juſtice*, and all. For, all the world ſees, if order could be taken, that He, that the *Son* of *God*, the *Word* and *truth Eternal*, would ſay, *Lo I come*; would take our *nature* upon Him; and, in it, *lay down his ſoul*, an *offering for ſin*; there were good hope of contenting *Juſtice*, and that the *meeting* would go forward. *Deus ſanguine in ſuo*, *God with his blood*; What ſin in the world would not that ſerve for? Pſal. 40.6, &c. Eph. 5. 2.

What *Justice*, in heaven or earth, would not that satisfie? If ye speak of an *expiation*, a *ransome*, an Mat. 16. 26. Iob 32. 13. Ἀντάλλαγμα (CHRISTS own word) a perfect *commutation*, there it is. This had, *Justice will meet, embrace, kiss Mercy, shake hands*, join (now) friends; *Inveni enim in quo repropitier, I have found that now, wherewith I hold my self fully content and pleased.* This way, ye shall make them *meet*; or else, let it alone for ever.

Verse XI.

Truth *shall budde out of the Earth*; *and* Righteousnes *shall look down from Heaven.*

3 The Birth *Veritas orta de terra.*

AND this is it, the *Christian Religion* sets before us: how the *Son* of the most *High God* of Heaven and earth took on Him our *Nature*, that, in our *nature*, for our *nature*, He might make to God (even *stando in terminis justitiæ suæ*, as the School-men speak, *standing on the terms of his most exact strict justice*) a compleat, full, every way sufficient satisfaction. And this (lo) makes the *meeting*. This honour hath the *Christian Religion* above all other; *this glory doth dwell in our land*; that these four, by CHRISTS *Birth*, in it, are brought, not only to *obviaverunt sibi*, but even to *& osculatæ sunt*.

And, if this be the *glory*, be not they the shame of *Christian profession*, that cherish in their bosomes, and entertain with stipends such, as are come to this (*phrensie*, I will call it) to say; what needs any *satisfaction*? what care we, whether *Justice meet* or no? that is (in effect) what needs CHRIST: Cannot GOD *forgive* offences to Him made, of His free *goodnes*, of His *meer* mercy, without putting His SON to all this pain? Fond men! If He would quit His *Justice*, or wave His *Truth*, He could: But, His *justice* and *truth* are to Him as *essential*, as *intrinsecally essential*, as His *mercy*: of equal regard every way as dear to Him. *Justice* otherwise remains unsatisfied: and satisfied it must be, either on Him, or on us. For, with beasts, or prayers it will not be: And it will hold off, till it be. If *Justice* Prov. 7. 2. be not so *meet* with, it will *meet* with them: And, they had better *meet a She Bare robbed of her whelps*, than meet *Justice* out of CHRISTS presence.

To us, they *meet*, this *day*, at the *Child-house*. For, these great Lights could not thus *meet*, but they must portend some great matter, as it might be some great *Birth* toward. The *Astrologers* make us believe, that in the *Horoscope of CHRISTS Nativity* there was a great *Trigon* of (I wot not what) *Starres* meet together. Whether a *Trigon*, or no; this *Tetragon* (I am sure) there was, these were all (then in *conjunction*, all in the *ascendent*, all above the *Horizon* at once, At *Orta est* the *Birth*, of *Veritas* the *Truth*, *de terra* from the *Earth*; The *Occasion* of drawing these four together.

Christ *the Truth. Veritas prima.* * Iohn 14. 6.

Veritas will fit CHRIST well, who, of himself said, * *Ego sum veritas, I am the truth.* So is He: Not that of the former verse, which is but *veritas secunda*, the *truth* spoken or uttered forth: He, the *Veritas prima*, the *first truth*, within. That depends upon this. Then are the words uttered true, when there is an *adæquation* between them and the mind. So, the *first truth* He is.

And *Veritas secunda*, too, 2 Cor. 1. 2.

The *first* and *last* both. For, now, by his *coming*, he is the *adæquation* of the *Word* and the *Work*, the *Promise* and the *Performance*. That way, He is *truth* too: The *truth* of all *Types*, the *truth* of all *Prophesies*: for, in *Him, are all the Promises*, *yea* and *Amen*: *Yea*, in the *first truth*, *Amen*, in the *last*. That actual verifying is the *truth*, when all is done: and, that He is, by His *Birth*.

Christ *de terra* *a* Gen. 3. 19. *b* Ier. 22. 39. *c* Eccles. 10. 9. *d* Esay 45. 8. *Iren. l.* 3. 5. *Lact. l.* 4. *c.* 12.

And, as the *truth* fits his *Nature*, so doth *earth*, *Man*. Of whom, GOD; [a] *Earth thou art*: To whom the Prophet thrice over; [b] *Earth hear the word of the Lord*: By whom, the VVise man, [c] *Quid superbis, VVhy should earth be proud?* [d] *Germinet terra salvatorem, Let*, this *earth bring forth a SAVIOUR*, be the *terra promissionis*, the *Blessed Virgin*, who was, in this, *the land of Promise*. So was this very place applied by *Irenæus* in his time, who touched the *Apostles* times: So, by *Lactantius*. So, by S. *Hierom*, and S. *Augustine*. Those four meet in this sense, as do the *four* in the Text: *Quid est veritas de terra orta? Est Christus de famina natus*; *Quid est veritas? Filius Dei*: *Quid terra? Caro nostra*: VVhat, the *Truth*? CHRIST: VVhat, the *Earth*? Our *Flesh*: In those words they find this *Feast* all.

Christs *orta est*, double. 1 *De cœlo.* Luke 1. 73. 2 *De terra.* Zach. 3. 8. *Orta de.*

For *Orta est* it is double: Therefore *de terra* is well added. Another *Ortus* he had, *de cœlo*: to wit, His heavenly *Divine nature*, which, as the *day*, *sprung from on high*; and He, in regard of it, called *Oriens*, by *Zachary* in the *New Testament*. But this (here) is *de terra*; for, the word (properly) signifies, the *shooting forth of a sprig out of the ground*: and He, in regard of this *Ortus*, called the *Branch*, by *Zachary* in the Old.

2. And, there is more in *Orta*. For (it is *Rabbi Moses* note) that is (properly) when it springeth forth *of it self*, as the field flowers do, without any seed cast in by the hand of man; so (saith he) should the MESSIAS come: Take his *Nature* not only *in*, but *de*, *of* the *Earth*. Not bring it with him from *heaven* (the error of the *Brain-sick Anabaptist*,) but take it of the *earth*: be the *womans seed*, *made of a woman*, out of the *loyns of David*: *Virga de radice Iesse*, *the Root of Iesse*: Nothing more plain. Gen. 4. 4. Esay 11. 1.

2 *Orta est.*

3. And yet more from *orta est*. For, that the *truth*, while it is yet unaccomplisht, but in promise only, it is but (as the *Seed* under *ground*) *hid* and covered with earth, as if no such thing were: as soon as ever it is actually accomplished (as this *day*) then doth it *spring* forth, (as it were) is to be seen above ground; then *Orta est de terra*, in very deed.

Of

Of the effect, now. *Births* are and have been, divers times, the *ending* of *great diſſentions*: As was this here: For, by this *Birth*, took end the two great *Houſes*: An union of them by it. 4 The *Effect*.

Firſt, by this, *Truth* is gained; *Truth* will *meet* now. That *truth* will come to this *truth*, *tanquam minus dignum*, and *magis dignum*, as the *Abſtract* to the *Archetype*. And, *Truth*, being now *born* of our Nature it will never (we may be ſure) be againſt our *Nature*: being *come* of the *earth*, it will be true to his own countrey; being made *man*, will be for *man* now, all He can. On *Truth*: ſhe is gained.

By this means, one of the oppoſites is drawn away, from the other: Got to be on our ſide. It is *three to one*, now. *Righteouſneſs* is left all alone; and there is good hope, ſhe will not ſtand out long. For (lo) here is good news; firſt, that *reſpexit de cœlo*, ſhe yet *lookes down from heaven*, now.

So as this *birth* in earth (you ſee) *works in heaven*; and, by name, upon *Righteouſneſs*, there. For, (of all) ſhe the leaſt likely: and, if *ſhe* be wrought on, the reſt there is no doubt of. How can there? they are all won to us already. On *Righteouſneſs*.

With *Righteouſneſs*, it works two wayes: Firſt, *down ſhe looks*. Whether it was, that *ſhe* miſſed *Truth*, to ſee what was become of her, and not finding her in *heaven*, caſt her eye to the *earth*. But there, when ſhe beheld *Verbum caro factum*, the *word fleſh*, the *Truth freſhly ſprung* there, where it had been a ſtrange plant long time before, *Aſpexit* and *Reſpexit*, ſhe *looked* and *looked* again at it. For, a Sight it was, to move, to draw the eye; yea, a ſight for Heaven to be a Spectator of; for the *Angels*, to come down and *look* at; for *Righteouſneſs* it ſelf to do ſo too. Ἐγκύπτει is the *Angels word* (in S. *Peter*:) Διακύπτει *the Septuagim's* word here: both mean one thing. The *Greek* word is to *look* (as we ſay) *wiſhly* at it, as if we would look *thro*, even through it; the *Hebrew* word, (that) is, as if *Righteouſneſs* did *beat out a window*: So deſirous was ſhe, to behold this *Sight*. 1 She *lookes down*. Iohn 1.14. 1 Pet. 1. 12.

And no marvel; for, what could *Righteouſneſs* deſire to ſee, and ſatisfie her ſelf with, that, in Him, was not to be ſeen? A *clean birth*, an *holy life*, an *innocent death*; a *Spirit* and a *mouth* without *guile*; a *ſoul* and a *body* without *ſinne*. In Him, ſhe beheld them all. Then, and whatſoever elſe might yeild her full ſatisfaction: *Lay judgement to the rule, and righteouſneſs in the ballance*, nothing *oblique*, will be found in him, nothing but *ſtreight* for the *rule*; nothing *minus habens*, but full weight for the *ballance*.

Thus, when *Truth*, *from the earth*; then, *Righteouſneſs*, *from heaven*. Then: but not before. Before, *Righteouſneſs* had no proſpect, no window open this way. She turned away her face; ſhut her eyes; clapt to the caſement; would not abide ſo much as to look hither, at us a ſort of forlorn ſinners: not vouchſafe us once the caſt of her eye. The caſe is now altered. Upon this ſight, ſhe is not only content, in ſome ſort, to condeſcend to do it, but ſhe breaks a window through, to do it. And then, and ever ſince this [*Orta eſt*,] ſhe looks upon the earth with a *good aſpect*; and a *good aſpect*, in theſe *cœleſtial lights*, is never without ſome *good influence* withall.

But then (within a *verſe* after) not only *down ſhe looks*, but *down ſhe comes*. Such a power attractive is there, in this *Birth*. And, coming, ſhe doth two things: [1] *Meets* firſt; for, upon the view of this *Birth*, they all ran firſt, and *Kiſſed the Son*: [2] And that done *Truth* ran to *Mercy*, and embraced her; and *Righteouſneſs* to *Peace*, and *Kiſſed* her. They that had ſo long been parted, and ſtood out in difference, now *meet*, and are made friends: Howſoever (before) removed, *in ortu veritatis, obviaverunt ſibi*; howſoever (before) eſtranged, now, *oſculatæ ſunt*. 2 Down *ſhe comes*. Verſe 13. 1 To *meet*. 2 To *kiſs*. Luke 1.77.

And, at that *Birth* of His, well *met they all*, in whom they *meet all*: The *Truth* He is; and *per viſcera miſericordiæ* He came, *through the tender mercies of our God*; and He is *made to us righteouſneſs*; and *He is our peace*. All *meet in Him*; for indeed, all He is; that, no marvel, they all four *meet*, where He is, that is all *four*. 1 Cor. 1. 30. Eph. 2. 14.

And, at this *meeting*, *Righteouſneſs*, ſhe was not ſo eff-ward before, but ſhe is now as forward; as forward, as any of the reſt. Mark theſe three.

Let not *Peace* prevent her (as *Mercy* did *Truth*;) but, as *Mercy* to *Truth*, firſt; ſo, ſhe (firſt) to *Peace*: as forward as *Mercy* every way.

[2] Nay, more forward than *Mercy*: for *Mercy* doth but *meet Truth*, and there is all; but ſhe, (as more affectionate) not onely meets *Peace*, but *Kiſſes her*. And (indeed) *Righteouſneſs* was to do more, (even, to *kiſs*) that it might be a pledge of forgetting all former unkindneſs; that we may be ſure ſhe is perfectly reconciled now.

[3] And one more yet (to ſhew her the moſt forward of them all,) out of the laſt *verſe*. At this *meeting*, ſhe follows not, draws not behind, ſhe will not go with them: She is before, leaves them to come after, and bear the train: She (as *David*) is before the *Ark*: puts S. *Iohn Baptiſt* from his office, for the time; *Righteouſneſs* is his *forerunner*: *Righteouſneſs ſhall go before*, tread the way before Him; the formoſt now of all the company. By all which, ye may know, what a *look* it was, ſhe *looked* with from *Heaven*. Verſe 13

Thus ye ſee CHRIST, by His comming; hath *pacified the things in Heaven*. A peace of *Hoſanna*, is *pax in cœlis*: There cannot be *pax in terris*, till there it be, firſt. But, no ſooner there it is, but it is *peace* in earth ſtraight, which (accordingly) was, this *day* proclaimed by the *Angels*. So, by the vertue of this *birth*, *heaven* is at *peace* with it ſelf: and *heaven*, with *earth*, is now at *peace*. So is *earth* too, with it ſelf, and a fulfilling of the Text by this *meeting* is, there, too. Coloſ. 1. 20. Luke 2. 14.

The *Iewes* they repreſent *truth*; to them it belongeth properly. For, *Truth* was, where were *Eloquia Dei*, the *Oracles of God*: and they were with the *Iews*. The *Gentiles* they claim by *Mercy*, that is their vertue: VVhere was *Mercy*, but where was *miſery*? and where was *miſery*, but with them that *lay in darkneſs in the ſhadow of death*? And, that was the *Gentiles* caſe, before this *orta eſt*. But, when Rom. 9. 4. Luke 1. 79.

Luke 1. 79. when the *partition wall was broken down*, and the two *met* in one, then alſo (in a ſenſe) *Mercy* and *Truth met together*. So, theſe two.

And ſo, the other two likewiſe. For, *Righteouſneſs*, ſhe was where the *Law* was, (for, that the *rule* of *Righteouſneſs*,) where the Covenant of the Old Teſtament was, *do this and live* (the very voice of *Juſtice*:) But, *Peace* was, where CHRIST was, in the *Goſpel*, *Ipſe eſt Pax noſtra*, for He is *our Peace*, and *Peace-maker both*, *Qui fecit utrunque unum*, that hath made the *Law* and the *Goſpell*, the *Old Teſtament* and the *New*, to be bound together (now) both in one volume.

II. Of this *meeting* in *Chriſtianity*.

Thus we have done with CHRIST. I would now apply this *meeting* to our ſelves another while. For, I ask; did this hold; did theſe *meet* onely in CHRIST? Do they not in *Chriſtianity* likewiſe? Yes, there, too. With CHRIST came *Chriſtianity*: look, what in His *Birth*, now, in the new *birth* of every one, that ſhall be the better by it; even the ſame *meeting* of the very ſame vertues, all.

1 Ioh. 1, 8. *Mercy* and *Truth* (firſt) *to meet*. *Truth* of *confeſſion*; *confeſſion* of our *ſins*; which if with *fig leaves* we ſeek to cover, and confeſs not, *there is no truth in us*. And, ſome *truth* there is to be (at leaſt this *truth*) or no *meeting* with *Mercy*. But, when this *truth* cometh forth, *Mercy meeteth* it ſtraight. Will ye ſee the *meeting*? *Peccavi* (ſaid *David*) there is *truth*: *tranſtulit Dominus peccatum* (ſaith *Nathan*,) there is *Mercy*: *Mercy* and *truth met* together. *Homo in terris, per veritatem ſtimulatus, peccaſſe ſe confitebatur; & Deus in cœlis, per miſericordiam flexus, confitentis miſerebatur.* *Truth pricked man to confeſs his ſinnes; and Mercy moved God to pity him confeſſing, and ſends Mercy to meet Truth.*

2 Sam. 12. 13.

VVill ye go on to the other *Verſe*? It holds there too (this.) For, where a *true confeſſion* is by man made, *Veritas de terra orta eſt*, *truth is budded out of the earth*. And ſo it muſt, yet *Righteouſneſs* will give us a *good look from Heaven*. But, will, as ſoon as it is: for when this *truth* ſprings freely from the earth to our own *condemnation*; immediately upon it, *Righteouſneſs* ſhews her ſelf *from heaven*, to *our juſtification*. VVill ye ſee this too? *Lord be merciful to me a ſinner*, (there is *truth from the earth*;) *deſcendit domum ſuam juſtificatus*, (there is *Righteouſneſs from Heaven*.)

Luke 18. 14.

But, (will ye mark:) Here are two *truths*, and in either *Verſe one*. This later, is the *truth* of *Veritas orta eſt*, of *Chriſts Religion*. And in this treaty, it was an Article of *Imprimis*, *Mercy* not to *meet* any, but them that profeſs the *truth of Chriſts birth from the earth*. Both theſe were born together: by and by, upon the *birth* of Chriſt (the *truth*,) the other *birth* alſo, of *Chriſtian truth*, *did flouriſh and ſpread it ſelf all over the earth*. The whole world (before) given over, and even grown over, with *Idolatry*, quite covered with the miſt of *errour* and *ignorance*, began then to entertain the *Chriſtian profeſſion*, (and by it to *worſhip God in ſpirit and truth*,) the *true Religion*, which is never true, if it have not this *meeting*: And this *meeting* it cannot have, if it have not the *means* of it, *ortus veritatis de terra*.

The ſame ſay we likewiſe, for the *Righteouſneſs* which *looked down*, and ſhewed her ſelf. It was not that of the Law, (which never came paſt the top of *Mount Sinai*,) but a *new righteouſneſs*, caſt in a new mould; a heavenly one, which never ſaw the earth (nor the earth it) before, before this *birth*, which is, the *righteouſneſs of Chriſt* revealed in His Goſpel, when that *truth ſprang*, *this righteouſneſs looked down upon it*.

Now, as this of *mercy* and *truth* enter us; ſo *truth* (not *truth* alone, but *truth* with *truth's* paire,) with *righteouſneſs*, carry us forward to God. *Truth* is not enough; not the *truth of Religion*, never ſo known, never ſo profeſſed; not without *Righteouſneſs*. *Truth* is but the *light* to guide us; *Righteouſneſs* is the *way*, to bring us thither. A *light* is to ſee by: A *way* is to go in: So is *Righteouſneſs*.

Verſe. 13. It follows ſtraight, *Ponet greſſus in viâ*, *Righteouſneſs ſhall ſet us in the way* of His ſteps: *Steps*, that is, the courſe of life. For, *Scienti* (by knowledge of the *truth*,) and not *Facienti*, (by the

Iam. 4. 17. practiſe of *Righteouſneſs*,) *peccatum eſt illi* (ſaith Saint *Iames*;) and *plagæ multæ*, ſaith Saint *Iames*

Luke 12. 44. his *Maſter*. Sin; in that man that ſerves theſe two, is leſs pardonable, and more puniſhable, than in any other.

And then turn *Righteouſneſs* to *Peace*, and they will not meet barely, but (more than *meet*) *Kiſs*, in ſign, there is between them more than ordinary affection. *Fac juſtitiam, & habebis pacem*, (Saint

Pſal. 34. 14. *Auguſtine* ſtands much on this.) *Eſchew evil and do good*, ſaith he, (there is *Righteouſneſs*:) and then, *ſeek peace*, and ye ſhall not be long in *ſeeking* it; She will come forth, her ſelf, to *meet Righteouſneſs* and *kiſs her*. And this he aſſures us, as a certain ſign, to know on the one ſide, *true Righteouſneſs*, (for, that tends to *peace*, not to queſtions and brabbles, whereof there never will be end:) So,

Iud. 15 14. on the other ſide, *true peace*; that *kiſſes righteouſneſs*, comes not together (like *Sampſons Foxes*) by the *tailes*, by indirect means, but clearly and fairly; Such means, as all the world will confeſs, to be right and good.

Now mark the order, how they ſtand. *Mercy* leads to *truth*, and the *knowledge* of it; and *truth*

Luke 1. 79. to *righteouſneſs*, and the *practiſe* of it; and *righteouſneſs* to *peace*, and the wayes of it, *Guides our feet* (firſt) *into the way of peace*. And, ſuch a way ſhall there alwayes be (do all the *Controverſie-Writers* what they can:) a faire way agreed upon of all ſides, queſtioned by none, in which, who ſo orders his ſteps aright, *may ſee the ſalvation of our God*, euen the way here chalked out before us; To ſhew *mercy*, and ſpeak *truth*; do *righteouſneſs*, and follow *peace*. And by this rule proceeding in the points whereto we are come already, even thoſe *truths*, wherein we are otherwiſe minded, would in due time be revealed unto us.

This

This is *Zacharies peace*; and this of his well followed, in the end will bring us *Simeons peace*, *Nunc dimittis in pace*; to be dismissed, to *depart hence in peace*: and *Pax in novissimo*, *Peace at the later end*, is worth all. *Peace* in the end, is a blessed end; and the beginning of a *Peace*, which never shall have end. *Mercy* our *beginning*, and *Peace* our *end*. This for the *meeting*; as in *Christ*, so in *Christianity*, or the course of a Christian mans life. Luke 2. 29.

Now a word, for the *continuance* of this *meeting*. For, I ask again: *Met* they to part? By no means; but, as they be together (now,) so to continue still. We had much adoe to get them together thus: Now we have them so, let us keep them so in any wise. For, as this *meeting* made Christianity first: So, there is nothing marres it, but the breaking it off again: No greater bane, to it, than the parting of these. The continuance of this meeting.

Let me tell you this: S. *Augustine* is very earnest upon the point, of the keeping of *righteousnes* and *peace*, (upon this *Psalm*, and this *Verse*;) and of *truth* and *mercy* together, (in the next,) upon *misericors* and *verax*, against them that would lay hold on *mercy*, and let go *truth*. O (saith he) that will not be: they *met* together, they will not part now; Either, without either, will not be had. And so, of the two others. There be, that would have *Peace*, and pass by *Righteousnes*. *Tu fortè unam habere vis, & alteram non vis* (saith he) you would gladly have one (*Peace*;) and for *Righteousnes*, you could be contented to spare it. Ask any, would you have *Peace*? With all my heart he will answer. There is no having one without the other, *Osculantur hæ, amant hæ*; why they *kiss*, they *love* together. *Si amicam pacis non amaveris, non amabit te pax*, if ye love not her friend (that is, *Righteousnes*) she will none of your *love*. Take that from S. *Augustine*.

Set this down then; *Christianity* is a *meeting*: One cannot *meet*: *two* there must be, and they may. But it is not a *meeting* of *two*; but, of *two*, with *two*: so no less than *four*. As CHRIST Himself was not one nature, so neither doth *Christianity* consist in any one *vertue*: Not under *four*. There is a *quaternion* in Christ. His [1] *Essence*, and His [2] *Person*, (Οὐσία, and *Hypostasis*,) *in divinis*, His [3] *Flesh*, and His [4] *Reasonable Soul*, *in humanis*. Answerable to these four, are these here: these four, to His four.

And as it is a *meeting*, so a *cross meeting*, of four Vertues, that seem to be in a kind of *opposition* (as hath been noted.) No matter for that. They will make the better refraction; the *cool* of one, allay the *heat*; the *moist* of one, temper the *drought* of the other. The *soft vertues*, need to be *quickned*: the *more forward*, to be *kept from Altum sapere*. So are the *Elements*, of which our *body*: So are the four *winds*, of which our *breath* doth consist, which gives us life. And these (in the Text) have an analogy, or correspondence, with the elements, observed by the Ancients. [1] *Truth*, as the *earth*, which is *not moved at any time*: [2] *Quasi fluvius pax* (saith *Esay*) *Peace as a water-stream, the quills* whereof *make glad the City of our God*. [3] *Mercy*, we breath and live by, no less than we do by *Air*: and [4] *Righteousnes*, she *ventura est judicare sæculum per ignem*, in that element. Psal. 93. 1. Esay 66. 12. Psal. 46. 4. Esay 66. 16.

You may happen find one of these, in Scripture, stood much upon, and of the other three nothing said there, but all left out; Conceive of it, as a figure (*Synecdoche* they call it.) As, ye have (here) *man* called *earth*; yet is he not on *earth* alone, but all the other three *elements* as well. No more is *Christianity* any one, but by *Sydecdoche*: but in very deed, a *meeting* of them all *four*.

It deceived the *Gnostick*, this place: *This is eternal life to know thee. Knowledge* (saith he) is it; As if, it were all: and so, he bade care for nothing else, but to *know*, and *knowing live as they list*. The *Encratite*, he was as far gone the other way; He lived straightly, and his Tenet was, *non est curandum quid quisque credat, Id curandum modo quod quisque faciat*: So that ye hold a straight course of life, it skils not what ye hold in point of *Faith*. No *meeting*, with these: Single vertues all. Ioh. 17. 3.

Yes, it skills. For both these were wrong; both go for *Heretick*. *Christianity* is a *meeting*; and to this *meeting*, there go *Pia dogmata*, as well as, *Bona opera*; *Righteousnes*, as well as *Truth*. Erre not in error (how) to single any out, (as it were) in disgrace of the rest; Say not, one will serve the turn, what should we do with the rest of the four; Take not a figure, and make of it a plain speech: Seek not to be saved by *Synecdoche*. Each of these is a *quarter* of *Christianity*, you shall never while you live make it serve for the whole.

The truth is, sever them, and farewel all; take any one from the rest, and it is as much as the whole is worth. For (as *Bernard* well observed) *non sunt virtutes si separentur*, upon their separation they cease to be vertues. For, how loose a thing is *Mercy*, if it be quite devoid of *Justice*? With it *foolish pity*. And how harsh a thing *Justice*, if it be utterly without all temper of *Mercy*? *Summa injuria* then (that is) *Injustice at the highest*. *Mercy*, take *truth* away, what hold is there of it, who will trust it? *Truth*, take *Mercy* from it, it is *Severity*, rather than *Verity*: Then *Righteousnes*, without *Peace*, certainly wrong is much better; better than perpetual *brabling*: And *Peace* without *Righteousnes*; better a sword far. This, if you sunder them. But, temper these together, and how blessed a mixture! Set a song of all *four*, and how heavenly a melody!

Entertain them then all four; [1] *Hope* in *mercy*: [2] *Faith* in *truth*: [3] *Fear* of *Righteousnes*: [4] *Love* of *peace*: *O quàm præclara concordia*! O how loving a knot! how by all means to be maintained! how great pity to part it!

A little of the *time* (now,) when this *meeting* would be. No time amiss: no day in the year, but upon intreaty, they will be got to *meet*. Yet if any one day have a prerogative more than another, of all the dayes in the year, on this *day* most kindly; the *day* we hold *holy* to the memory of this *meeting*; the day of *Oriæ est*, the *occasion* of it. The time of his meeting.

his

In remembrance of the first *meeting*, then they are apt and willing to *meet* upon it again; forward (ever) to *meet*, this day, they first *met* of themselves. But, Christ this *day* being *born*, this *day*, to *meet* of course. One special end, that He was *born*, was that, at His *birth*, this *meeting* might be. If to *day* then they should not *meet*, that were in a sort to evacuate Christs *birth*: if there should be a *Veritas orta*, without an *obviaverunt sibi*; So that if we procure it not, we had as good keep no *Feast* at all.

VVhat is then the proper work of this day, but still to renew this *meeting* on it? For, Christs *birth* we cannot entertain, but all these we must too; Necessary attendants upon it, every one. They be the *vertues* of his *Nativity*, these. At His *birth*, Christ bethought himself of all the vertues, which He would have to attend on Him, then; and these He made choice of, then, and for ever, to be the vertues of this *Feast*.

The sooner and the better to procure this *meeting*, the Church *meets* us (as *Melchisedeck* did *Abraham*) with *bread* and *wine*; but, of a higher nature than his, far: prepares (ever) this day a love-feast, whereat they may the rather meet. Where, *truth* from the *earth*, may look up to *heaven* and confess; and *Righteousness from heaven*, may *look down* to earth and pardon: where we may shew *mercy*, in *giving* where need is; and offer *Peace*, in *forgiving* where cause is; that so, there may be an *obviaverunt*, a *meeting*, of all hands.

And even so then let there be. So, may our end be as the end of the *First* verse in *peace*; and as the end of the *Second*, in *Heaven*. So, may all the *blessings* that came to mankind by this *meeting*, as by the *birth* of CHRIST (the cause of it) *meet* in us and remain upon us: till, as we now *meet* together, at the *Birth*; So we may then *meet* in a perfect man, in the *measure of the fullness of the age of* CHRIST: As *meet* (now) at the LAMBS *yeaning*;
Eph. 4. 13. so *meet* then, at the LAMBS *marriage*: be *caught up in the clouds*
1 Thes. 4. 17. (then) to *meet Him* and there to *raign* for ever with Him, in His *Kingdom of Glory*.

A SER-

A SERMON

Preached before the

Kings Maiesty,

At *White-Hall*, on Friday, the XXV. of *Decemb. An. Dom.* MDCXVIII. being *Christmas* Day.

LUKE Chap. II. Vers. XII, XIII.

Et hoc *erit* vobis signum, &c.

And this shall be *a sign unto you: ye shall find the Child swadled, and layed in a Cratch.*

And straight way there was, with the Angel, a multitude of heavenly souldiers, praising God, and saying,

Glory be to God on high, &c.

OF these *three verses*, the points be two: [1] The *Shepherds Sign*: and [2] the *Angels Song*. The *Sign* is a remain of *Angelus ad Pastores*, the *Angels* speech to the *Shepherds*: VVe called it, as the *Angel* himself called it, a *Sermon*: *Evangelizo* (the word, he useth) is, to *preach*.

Of which Sermon there are two parts: His [1] *Birth* (the *verse* before,) [2] His *Finding* (in this.) For, this is a double *Feast*: not only, the *Feast* of his *Nativity*; but the Feast of his *Invention* also. Therefore the *Angel* makes not an end with [*unto you is born:*] but tells them further; it is not enough, *Christ is born*; but to take benefit by his *Birth*, we are to *find* him. *Natus est*, his part; *Invenietis*, *ours*.

Of *Natus est* somewhat hath formerly been said: *Invenietis* (now) follows: and follows well. For, what is *Natus est*, without *Invenietis*? Such a one there is *born*; what shall we be the better, if we *find* him not. As good not *born*, as, not *known*: To us, all one. *Nobis nascitur, cum à nobis noscitur. Born He* may be, before; but, *nobis, natus, to us He is born*, when to us *He is known*, when we *find Him*; and not before. *Christus inventus*, is more than *Christus natus*. Set down *invenietis* then first.

Invenietis leads us to *Hoc erit signum*. For, how shall they *find Him* without a *sign*? So come we from *Christus natus*, to *Christus signatus*. *Natus*, *born* to be found; *Signatus*, signed or marked, that He may be found. *Born* he is, that they know: And, *when*, they know; (*hodie.*) And, *where*, they know; in *Bethlehem*. To *Bethlehem* they will: but when they come there, how then? In such resort, the Town so full of strangers, as no *room in the Innes*, whither should they turn them? What could they wish, but *O quod erit signum! Natus est*, O that he were *Signatus!* O that we had a *sign* to find him by.

Their wish is honest and good: And pity, any that seeks *Christ* should want a *sign*, to find him by: the *Angel* will not suffer that; But, before he end his speech, he takes order for their *Sign*: and this it is. When ye come to *Bethlehem*, never search in any house, or chamber; in a *stable*, there, shall you find a *Babe* *The Division.*

a *Babe ſwadled* and *laid in a manger*; You would little think it, but that is He: and ſo *Signo dato*, this *ſign given*, the Sermon ends. For, to find *Chriſt* is all: All, in all.

A *Sermon* would have an *Antheme* of courſe; It hath ſo. And one ſuitable, if it might be: an *Angel* preached it, and no man: It would be a *Quire of Angels*, and not of men, to ſing it. So it is *Gloria in excelſis*, all the *Fathers* call it *Hymnum Angelicum*, the *Angels Hymn*, or *Antheme*.

II. This is ſet down in the two later verſes; the [1] *Quire* that ſing it, in the former: the [2] *Song* it ſelf (the *ditty* of it ſo) in the later. 1, The *Quire*: in it five. 1. Who? That there were certain *heavenly Perſonages* firſt. 2. In what habit? that in the *habit of ſouldiers* to ſee to. 3. What number? that a great *multitude of them*. 4. What they did: that they took up this *Hymn* and fell on praiſing *God*. 5. And fifthly, VVhen? That they did it inſtantly, upon the ſpeech ended.

1

2 The *Song*: That conſiſts of three ſtraines. There are in it [1] *God*, [2] *Earth*, and [3] *Men*, theſe three firſt. And then, three to theſe three: [1] *Glory*, [2] *Peace*, [3] *Good-will*: Each ſorted to other: [1] *Glory*, to *God*; [2] *Peace*, to the *Earth*; [3] To *Men*, a *Good-will*.

So have you the *ſign* and the *ſong*: the one to ballance or counterpoiſe the other; the *ſong to ſing* away the *ſign*; to make amends, for the *manger*. The *ſign*, very poor and mean; the *Song*, exceeding high and heavenly. *Paupertas in imis*, the Sign; poverty at the *loweſt*: *Gloria in excelſis*, the *ſong*, *Glory at the higheſt*. That well might *Leo* ask, *Quis eſt iſte puer, tam parvus, tam magnus?* VVhat *Child* is this ſo *little* and ſo *great* withal? *Tam parvus, ut in præſepi jaceat: Tam magnus, ut Eſ concinant Angeli*: *ſo little, as He lies in a Crateh: ſo great though, as He hath Angels to ſing to Him*; the whole *Quire* of Heaven, to make Him melody. It is a courſe (this) the *Holy Ghoſt* began it (here,) at His *Birth*, and after obſerved it all along, *ſociare inter ſummis, & inſolita ſolitis temperare*; to couple *low* and *high* together, and to temper things *mean* and *uſual*, with others as *ſtrange* every way.

3 Out of theſe we ſhall learn, Firſt, what our duty is, *to find Chriſt*. The *Angel* preſuppoſes this; that being *born* we will not leave, till we have found him: till we can ſay, (it was the firſt word of the firſt Apoſtle) [1] εὑρήκαμεν, *We have found, found the Meſſias. Invenietis*: by all means to *find Chriſt*. [2] Then how to find him, at what *ſign*. [3] And laſt, when we have *found* him, how to *ſalute* him, with what words to praiſe God, *for him*. For *him*: both for *his birth*, and for *his invention*. All conſidered, his *Invention*, to us, no leſs behoveful, than his *Nativity*. And this day to be no leſs ſolemnized, for *invenietis*, his *finding*, then for *natus eſt*, his very *birth* it ſelf. It is more often found in the firſt *Fathers*, by the name of *Theophania*, his *appearance* or being *found*; than by the name *Genethlia*, of being born into the world. The *Angels Evangelizo* reacheth to both: their *Gloria in excelſis* is ſung for both.

Ioh. 1. 42.

I. THe work of the day, is *invenietis*, to *find Chriſt*. VVe ſhall not be the better for *natus eſt*, if we *find* him not. *Find* him we cannot, if (firſt) we find not a *ſign* to find him by. *Erit vobis ſignum*, and *Hoc erit* (ſaith the *Angel*) a *ſign* ye ſhall have; and *this ſhall be it*: *Ye ſhall find him ſwadled and laid in a Manger*.

I *The Sign.* *Signs* never come amiſs; but, are (then) ſo neceſſary, as we cannot miſs them, when we ſhould miſs without them: when, no *ſign*, no *invenietis*: As, here. For, if a *ſign*; if this *ſign* had not been given, no *invenietis*: *Chriſt* had not been *found*. Not been *found*: for, never had been ſought in ſuch a place. Had not the *Angel* thither directed the *ſhepherds*: had not the *ſtar* thither pointed the *Magi*, neither tone, nor tother would ever, there have *ſought him*. A *Non eſt inventus* had been returned by both.

And reaſon: For ſome kind of proportion there would be between the *ſignum*, and *ſignatum*: And, if the *ſign* be a *place* (as here) between *Locus*, and *Locatus*. A *chief Perſon*, in a *chief Place*: a *Lord* and *Saviour*, ſomething *Lord* and *Saviour*-like. To *Bethlehem* they will. Set the *ſign* by, let them alone, ſay nothing to them: VVhen they come thither, they would never go to an *Inne*, or *Oſtry*, but to the very beſt houſe in the Town. Or, if to an *Inne*, to the *faireſt Chamber* in it: Or, to a Chamber at the leaſt: Never, to the *ſtable*: there to look in the *manger*, for *Chriſtus Dominus*. To the *ſtable* we go to look for an *Horſe*: To the *Crib*, for *bos cognovit & aſinus*, for one of them: Never, thither, to ſeek for the Saviour of the world.

Eſay. 1. 3.

Nay, if in their ſearch, paſſing by, by hap, they had lighted upon ſuch a *Birth*, a *Child* ſo lying, it may be they would have pitied the poor *Babe* and the *Mother*: but have gone on their way, and ſought farther: Never (I dare ſay) taken him, for *Chriſt* the *Lord*. And if one ſhould have bid them, Stay, for this is the *Child*, the *Angel* ſpake of; they would have ſhaken him off, and ſaid, with as great ſkorn as they, 1 Sam. 16. *Nunquid poterit iſte ſalvere nos*, what ſhall this be our Saviour trow? For, *invenietis* is not all, to *find* him: but *finding* him, to apply the *Angels* words unto him; to believe, of this *Child* thus, there lying, that he ſhould be *Chriſt* the *Saviour*, *Gaudium omni populo*, the joy of the whole earth. It goes hard, this.

1 Sam. 16. 27.

VVe ſaid (when time was) this meſſage was ſo high, as no man meet to bring it, but an *Angel* of heaven. We ſay now, *ex alio capite*, this ſign was ſo unlikely, no man was meet to give it but an *Angel* only. And it was well, it was an *Angel*: if it had been any elſe, His *Birth* would have ſeemed (as His *Reſurrection* did) λῆρος, a fained tale: No mans *affidavit* would have been taken for it.

VVhat were the *Shepherds* like to think of this? Sure, thank him for *Natus eſt*, the news of His *Birth*; but, not for His *ſign*, *Erit ſignum*, they like well: but not, *hoc erit*. If he had given them

them no *Sign*, it would not have troubled them: Now, the *Sign* given troubles them worſe. For, this *Sign* they know not what to make of it; It is ſo poor a one, it is enough to make them half in the mind to give over their journey, as not caring for *invenietis*, whether they *find* him or no: If his *Sign* be no better, as good loſt, as *found*. Alwayes, this is out of the *Evangelizo vobis*; no part of it; for, no good news, thus to *find* him.

And we, if we admit a conference with *fleſh* and *bloud*, when we lay together the *Sign*, and of whom it is the *Sign*; we find, to our thinking, a great diſparagement, and (I know not how) thoughts ariſe in our hearts, as if ſome better *Sign* would have done better. The meaning is, we would find *Chriſt* (fain:) but we would find him, in ſome better place. Half *Jews* we are all in this point; we would have a *Meſſias* in *ſtate*. *Hoc erit*, this it ſhall be (ſaith the Angel.) *Shall be*: but ſhould it be this? No: how ſhould it be, let us ſee; VVhy, this ſhall be the *Sign*; Ye ſhall find the *Child*, not in theſe *clouts or cratch*, but in a *crimſon mantle*, in a *cradle* of *Ivory*: That (lo) were ſomewhat *Saviour*-like: *Hoc erit ſignum*.

But, in vain take we upon us, to teach the *Angel*: VVe would have we know not what. VVe forget S. *Auguſtines diſtingue tempora*: as the time is, the *Angel is right*: and a fitter *Sign* could not be aſſigned. VVould we have had him come in power, and great glory? and ſo he will come, but not now. He, that cometh here in *clouts*, he will come in the *clouds* one day: But (now) his coming was for another end; and ſo to be in another manner. His coming now was, (as we ſay in the *Collect*) *to viſit us in great humility*: and ſo, his *Sign* to be according.

Nay then, I ſay: Firſt go to the nature of a *Sign*, if *Chriſt* had come in his excellency, that had been 1
no *Sign*, no more than the Sun in the firmament ſhining in his full ſtrength: *Hoc non erit ſignum*. Contrary to the courſe of Nature it would be, elſe it is no *ſign*. The Sun eclipſed; the Sun in ſackcloth: that is, *ſignum in ſole*, the *ſign* indeed: And that is the *ſign* here, the *Sun of righteouſneſs* entring in- Luke 21.25.
to his *eclipſe*, begins to be darkned, in his *firſt point*, the point of his *Nativity*. This is the *ſign* (ſay I:) and, that had been none.

I ſay again: It is not only *ſignum*, that is not all, it is *ſignum vobis*: VVe ſhall do well to look to 2.
vobis. There is a matter, in that: For whom, this *ſign* was given? (Not the perſons ſo much, as the condition.) For, if he had been ſo gloriouſly born, ſuch as theſe ſhould never have been ſuffered to come near him. But, this is a *ſign*, *for you*: You that keep ſheep and ſuch other poor people: you have a *Saviour* too. He is not the *Saviour* of *Great States* only, but even of poor *Shepherds*. The pooreſt of the earth may repair to him, being no other place but this, and by this *ſign* to find him: And ſo, *hoc erit ſignum vobis*.

I ſay thirdly, *Vobis*, and take in our ſelves too. So, *Hoc erit ſignum*. For, what praiſe or thanks had 3
it been for us, to have believed in him, born in all glorious manner? But, being thus born, with this
ſign, if now we do it τῆτο χάρις ἔχει (to ſpeak in S. *Peters* phraſe) *this hath thanks and praiſe with* 1 Pet. 2. 19. 20.
God: And ſo, *Hoc erit ſignum*.

Fourthly, without regard of them, or of us, I ſay, that even in regard of *Himſelf*, *Hoc erit ſignum*. 4
VVould there be a proportion between the *Sign* and the *Signatum*? There is ſo. This holds good proportion with the enſuing courſe of his life, and death. And, (all conſidered,) it is even *ſignum adæquatum*. VVe may well begin with *Chriſt* in the *Cratch*: VVe muſt end with *Chriſt* on the *Croſs*. The *Cratch* is a *ſign* of the *Croſs*. They that write, *de re ruſticâ*, deſcribe the form of making a *Cratch* *Croſs-wiſe*. The *ſcandal* of the *Cratch* is a good preparative to the *ſcandal* of the *Croſs*. To be *ſwadled* thus, as a *Child*, doth that offend? What then, when ye ſhall ſee him *pinioned* and *bound* as a *malefactor*? To lie in a *manger*, is that ſo much? how then, when ye ſhall ſee him *hang* on the *Croſs*? But ſo, ——*primo ne diſcrepet imum*; that his beginning, and his end may ſuit well and not diſagree, *ſic oportuit Chriſtum naſci*. Thus ought *Chriſt* to be *born*, and this behoved to be his *ſign*.

But then to remove this *ſcandal*, I ſay fifthly: that the leſs *glorious*, the more *glorious*; the leſs *glo-* 5
rious his *ſign*, the more *glorious* He. And even in this reſpect of his glory, he was to be born under this *Sign*. Had he come in the power and great glory, we ſpake of, what great matter had it been for him (then) to have done things powerful, and glorious? But coming in this ſort, theſe ſame *panni* and *præſepe* were an evident *ſign*, of the power of his might, in nothing ſo manifeſt, as in this, that, from ſo poor a beginning, he was able to advance ſo glorious a work. It was much, from the *Babe* floating in the flags of *Nilus*, in a *baſket of bulruſhes* (*Moſes*) to gather himſelf a people, even the Nation and King- Exod. 2. 3.
dom of the *Jews*, and to deliver his *Law*. It was infinitly much more, from this *Babe* (here) lying in the *Cratch*, to work the bringing in of the *Gentiles*, and the turning about of the whole world, and to publiſh his *Goſpel*, the *power of God to ſalvation*. Herein, is power: from his *Cratch*, to do this. There to lay him; and, there lying, to make ſo many Nations come, and adore him as ſince he hath. That if ever *in his Humility*, *His judgement were exalted*; if his *power* were ever made *perfect in* Act. 8. 33.
weakneſs; if ever he ſhewed, that *infirmum Dei fortius eſt hominibus*, *God* at the weakeſt, is ſtronger 2 Cor. 12. 9.
then men in all their ſtrength; *Hoc erit ſignum*, in this *ſign* it was. 1 Cor. 1. 25.

A ſign, *cum externa ejicit quod ſibi ſufficit*; in that, He caſts from Him all outward ſignes and means, that He is, of himſelf, *all-ſufficient*; *& nulla indiget niſi ſe*, and needs no power but his own. His *Cratch* and He will bring this work to paſs. His *gloria in excelſis* will be *hoc ipſo excelſior*; *His glory on high*, ſo much the *higher*, for this, Ever; But now, more than ever: And, in all His *ſignes*; but, in this, more glorious, than in any, nay, then in all of them. And ſo *Hoc erit ſignum*, *this ſhall be the ſign*: ſhall be, and ſhould be, both.

But, I wave all theſe, and ſay ſixthly: Make of the *ſign*, what ye will; It ſkils not what it be; ne- 6

ver ſo mean: In the nature of a *ſign*, there is nothing, but it may be ſuch; All is in the thing *ſignified*. So it carry us to a rich *ſignatum*, and worth the finding, what makes it a matter, how mean the *ſign* be? VVe are ſent to a *Crib*; Not, to an empty *Crib*; *Chriſt* is in it: Be the ſign never ſo ſimple, the *ſignatum* it carries us to, makes *amends*. Any *ſign* with ſuch a *Signatum*.

And I know not the man ſo ſqueamiſh, but if, in his *ſtable*, and under his *manger*, there were a treaſure hid, and he were ſure of it; but thither he would, and pluck up the planks, and dig and rake for it, and be never a whit offended with the homelineſs of the place. If then *Chriſt* be a treaſure (as in Him Coloſ. 2. 3. are *all the treaſures of the wiſedom and bounty of God*) what skills it, what be His *ſign*. VVith this, with any other, *Chriſt* is worth the *finding*. Though the *Cratch* be not worth the going to, *Chriſt* is worth the going for. He is not worthy of *Chriſt*, that will not go any whither, to find *Chriſt*.

7 Laſtly, I would fain know, why ſhould the *Shepherds*, why ſhould any be aſhamed, of this *Sign*? the *Angels* are not: *Non erubeſcit quis quod prædicat*, No man proclaims or *preaches* of that; makes a *Hymn* of that, he is *aſhamed* of. And (indeed) why ſhould the *Angels* be aſhamed to report it, ſeeing *Chriſtus non eſt confuſus*, *Chriſt* is not aſhamed to wear it. And if He be not, ſo to be *found*, never let us be, ſo to *find* Him.

I conclude then: they that will have a *Saviour* without ſuch a *ſign*, beſt ſtay for the Jews *Meſſias*, or get them, for their *ſign*, to ſome body elſe. The *Angel* hath none; the *Goſpel* knows none, but this: VVe muſt take *Chriſt* as we *find* Him; *Cratch* and all. The invention of the *Cratch*, and the invention of *Chriſt* fall both upon one *Feaſt*; this day, both: No ſevering of them. All which (I truſt) by this, ſhew plainly, the *ſign* was well aſſigned, by the *Angel*: and ſo (I hope) we will not ſet the *Shepherds* go alone, but go along with them too, for company, to find *Chriſt*, *in hoc ſigno*, *by this Sign*.

But the *Cratch* is gone, many years ago: VVhat is our *ſign* now? VVhy, what was the *Sign* a *ſign* of? There needs no ſtraigning at all; of *humility* (clear:) *Signum humile*, *ſignum humilis*. Not alwayes. Not alwayes ſo; not with us; where, the *higheſt minds* will uſe the *loweſt ſigns*: but, with *Chriſt*, with ſuch in whom is the mind of *Chriſt*, there is no odds at all. Ye may ſtrike a tally between the *ſign* and the *Signatum*. *Humility*, then: VVe ſhall find Him, by that *ſign*, where we find *Humility*, and not fail: and where that is not, be ſure we ſhall never find Him. This *day*, it is not poſſible to keep off this Theme: we cannot but we muſt fall upon it; it is ſo woven into every *Text*, there is no avoiding it: But, of all, into the *Sign*, moſt of all. Such a *Sign*, of ſuch *Humility*, as never was.

Mat. 12. 38. *Signs* are taken for wonders: (*Maſter we would fain ſee a ſign*, that is, a *Miracle*.) And in this ſenſe, it is a *ſign*, to wonder at. Indeed, every word (here) is a wonder. Τὸ βρέφος, *an Infant*, *Verbum Infans*, the *Word*, without a *word*: the *Eternal Word* not able to ſpeak a *Word*: [1] A wonder ſure. Iob. 38. 9. [2] And the σπαργανισὶς, *Swadled*; and that a *wonder* too, *He*, that (as in the 38. of *Iob* he ſaith) *taketh the vaſt body of the main ſea, turns it too and fro, as a little child, and rolls it about with the ſwadling bands of darkneſs*; He, to come thus into *clouts*, Himſelf! [3] But yet all is well; All children are ſo: But, *in præſepi*, that is it, there is the wonder. *Children* lie not there; He doth: There lieth He; the *Lord of Glory*, without all *glory*. Inſtead of a *Palace*, a *poor ſtable*; of a *Cradle* of ſtate, a beaſts *Cratch*; No pillow, but a lock of Hay; No hangings, but duſt and cobwebs; No attendants, but *in* Habak. 3. 2. *medio animalium* (as the Fathers read the third of *Abakkuk*:) For, if the *Inne* were full, the *ſtable* was not empty, we may be ſure. A *Sign* this, (nay three, in one,) able to amaze any.

And *it is true* (ſaith *Solomon*, and makes a wonder of it) *will God accept a place in earth to receive* 1 Reg. 6. 27. *Him*? VVhen He had built Him a ſtately ſumptuous *Temple*, and meant it by that. And is that a wonder, if *in ſuch a Temple*? What is it then, if in a corner of a *ſtable*, in a *Cratch* there? Will he accept of that trow? If He will, *Hoc erit ſignum*, indeed. *O Lord, O Lord* (ſaith King *David* (his Father) rapt with admiration) *how wonderful!* What? why, *minoraſti Eum ab Angelis*, *Thou* Pſal. 8. 4. *madeſt Him lower than the Angels*, (for, to CHRIST, doth the Apoſtle apply that verſe Heb. 2. 6. *Hebr.* 2.) *Lower than the Angels*? Nay lower yet (ſaith *Eſay* in his 53.) *Noviſſimus virorum*, the Eſay 53. 3. *loweſt of men*: Nay, lower yet (ſaith the *Angel* here,) lower than the *loweſt of men*. For a *ſtable*, a *Cratch*, is a place for beaſts, not for men. So low. VVell may this be ſaid a *Sign*, in this ſenſe, *to wonder at*: If it be well looked into, it is able to ſtrike a man into an extaſie.

But if we ſtand but gazing and wondring at this ſign, the *Angel* will blame us at the *Nativity*, As, Acts 11. 1. they did the *Apoſtles*, for the like, at His *Aſcention*. VVhat learn we by it?

2 *Vobis*, to you. For, *loquitur ſignis*; *ſigns* have their ſpeech: and this is no dumb *ſign*. VVhat ſaith it then to us? *Chriſt* (though as yet He cannot ſpeak, as a new born *Babe*, yet) by it He *ſpeaks*, and out of His *Crib* Mat. 11. 29. (as a *Pulpit*) this day, preaches to us; and his Theme is, *Diſcite à me*; *learn of me, for I am humble*: *Humble*, in my *birth*, ye all ſee. This is the *Præcipe* of the *Præſepe* (as I may call it;) the leſſon of *Chriſts Cratch*.

A *ſign* it is; but not a *ſign* at large, indefinitely: Nothing, but *hoc erit ſignum*. But, *ſignum*, *vobis* (for you:) limited, to ſome, not, to all. For not to ſome others; But, *to you*, and ſuch as you are, a *ſign* it is: a *ſign* it is, how to find *Him*. A *ſign* for whom He was *born*, that thus was *born*: To whom He, to whom His *birth* belongs. Sure, *humilis naſcitur*, *humilibus*. So He was born; and, for them that are ſo, He was born. Such He was *found*; and, of ſuch He will be found, and of none but ſuch.

But then (as S. *Auguſtine* ſaith well) *ſignum Vobis*, *ſi ſignum in Vobis*: *A ſign for you, if a ſign in you*. For in this ſenſe alſo, it is a *ſign* to *ſign* us with: a *ſignature*, to make a mark on us. Theirs, (in the Ezek. 9. 4. *IX.* of *Ezekiel*) that were *ſaved*, they were *marked with the ſign of a Tau in their foreheads*: That, is this very *ſign*, the mark of *Humility*, as being the laſt and loweſt letter of the whole *Alphabet*.

And,

And, *this ſign ſhall follow them that believe*; and by this mark will He know them: by the *ſign*, we *find* Him; by the ſame will He *find* us: *Invenietis*, and *invenieminí*, by one and the ſame ſign both. Mark 16.17. For, *nunquam erit aliud Servatoris ſignum, aliud ſervati*; *Never, He that ſaves, one Sign; they, that ſaved, another.* At leaſt, not a quite contrary, but the ſame ſign, both. By the ſame, that CHRIST found, by the ſame a *Chriſtian*: Or, to ſpeak more nearly to the Day, by the ſame that CHRISTS *birth*, by the ſame, the *Chriſtians new birth*. For, as *faith* is the virtue appropriate to His *Conception* (by *faith* He was conceived, *Beata quæ credidit*:) So is *Humility*, as proper to His *Nativity*: in great *Humilitie*, this Day, was He born, and brought into the world. Then, if the *ſign* of CHRISTS *Birth*, be the proper *ſign* of a Chriſtians new *birth*, *wherein CHRIST is faſhioned in us anew*; *Hoc erit ſignum*, that they, who to *faith* have not joyned *Humility*, are not yet come ſo far, as to be *babes in CHRIST*; not yet (as Saint *Baſil* ſpeaks) come to their σπαργανα και σπαργανα, their *ſwadling clouts*, *in the ſtate of ſalvation.* And what time (trow ye) will theſe be come to *the meaſure of the full age in Chriſt*, that yet are no further forward? Many a μηγαριον are there among us, if this *Sign* hold. Luke 1.45,48. Gal. 4.19. 2 Pet. 1.5,6. Matth. 18.3. Epheſ. 4.13.

But then, if it be *Signum vobis*, to ſome; It is for ſome others, *ſignum contra vos*: and that is the *proud*. For, the Word of *God* hath two edges: and, if it go one way thus for *Humilitie*; it cuts as deep the contrary, againſt *Pride*. And withall, under one leads us to the cauſe ſtraight, and ſhews us the malignity of the diſeaſe of *pride*. For the cure whereof, this ſo profund *humility* was requiſite in CHRIST. There was one, when time was, took the diſeaſe of *Ero ſimilis Altiſſimo*: And He breathed upon our firſt parents, with this *Eritis ſicut Dii*, and infected them with it. *To make themſelves equal with God*, is plain *robbery* (ſaith the *Apoſtle*, *Phil.* 2.) For that robbery of theirs, was the *Son* of God robbed (as I may ſay) and quite *ſpoiled* of His *glory*. For their puffing up, ἐκένωσεν, He was made empty: For their lifting up, ἐταπείνωσεν, was He brought thus low: for their *comparing with* GOD, came He to be *compared to the beaſts that periſh*: lay in their *manger*, we ſee. Eſay 71.14. Gen. 3.5. Phil. 2.6. Phil. 2.7,8. Pſa. 49.12.

Never blame the *Angel*, for giving this *ſign*; he had no other to give. As *Chriſt* was born, ſo was he to tender Him. Ask CHRIST, why He would be ſo born. Of any other *child*, this could not be asked: They are born, they neither know where nor how. Of *Chriſt* it may: He knew both. For, as *oblatus eſt, quia voluit*: So, *natus eſt*. He was ſo *born*, becauſe he would ſo be. And why would He ſo be? His *Ecce venio*, His *coming* was to recover man. Man was to be recovered by the contrary of that, by which he periſhed. By *pride* he periſhed, that is confeſſed. Then, by *Humility*, to be recovered, according to the rule, *Contraria curantur contrariis*. So, He to come, in *Humility*. The *pride* was high; *Eritis ſicut Dii*: the contrary, as low, *factus eſt ſicut jumenta*, as low as they; ly in their *cratch*. Eſay 53.7. Zach. 2.10. Gen. 3.5. Pſal. 49.12.

It is ſtrange, this point of *Chriſt* in the *cratch*, how tedious, how harſh it is to be ſtood on. Harſh, but to none more, nay none ſo much, as to the proud: And they, of all other, have leaſt cauſe to be offended with it: It is they, that were the cauſe of it. They ſhould not (one would think) be offended with their own doing: It is long of them, all this. If there they find Him, It is they, and none but they, that there laid Him, If He be otherwiſe than He ſhould, their pride is too blame for it. But for it, we had found him in a better place. And fie upon *pride* (ſay I,) if it were but for this onely: Enough to make us loath this vice, that laid this ſo great a diſgrace (as we count it) upon the *Son of GOD*.

But marvel not, if this be *ſignum contra*, to them a *ſign againſt them*; they are *againſt* it. Well ſaid *Bernard*: *In ſignum poſitum eſt præſepe tuum Domine, ſed in ſignum cui à multis contradicitur*; *Thy cratch O Lord is ſet for a ſign; but for a ſign, which of many is ſpoken againſt* (done againſt I am ſure:) alluding to that of *Simeon* (at the 34. *Ver.* after.) that *Chriſt ſhould be a ſign* (and, if *Chriſt*, His *cratch* ſure) *to be ſpoken againſt*. By many, *Whoſe pride* (ſaith the Prophet) *teſtifies to their faces*; you may take up the *edges* of their garments, and ſhew it them; yea, that, even this day, come hither, to make a ſhew of it, as it were to affront this *ſign*, and the *Angel* that gave it: come to celebrate the *Feaſt* of *Humility*, in exceſs of *pride*. Should the *Angel* ever have perſwaded one of theſe, to have gone into the *ſtable*, and have ſought his *Saviour* there? Never: Do but look upon them; you would think they had ſome other *Saviour* by themſelves, that lay in an *ivory Cradle*; and never looked to be *ſaved* by Him that this day lay in a *manger*. Cap 2.34. Oſe. 5.5.

Sure, it is no good *ſign*, to be *ad oppoſitum* to this *Sign*. If *ſignum vobis*, to the one; *ſignum contra vos* to the other. For, if *humility* be a *ſign* of *finding Chriſt*, *pride* muſt needs be the ſign of loſing Him; and who ſo loſeth Him, is (himſelf) even the *child of perdition*: and therefore look to this *ſign*, well.

But, *humility* is not all, we find in this *ſign*. The Philoſopher ſaith, Signs are either *indicant*, or *co-indicant*. *Indicant* it is, of *humility*: *Co-indicant* of that which, in Him, and on His part, (as *pride*, on ours) was the cauſe that made Him ſtoop to this *humility*, and that was His *Love*. He left *gloriam in excelſis*, for δόξαν ἐν ὑψίστοις; His *glory on high*, for His *good-will towards men*. It was a *ſign* of Love too (this.) A *ſign*, nay an *enſign*, His very colours (as in the 2 of *Cant.*) He terms it, *love His banner*, or *enſign* over us. *Signal love* indeed; that for our ſakes, refuſed not, firſt our nature, our mortality, (that alone had been love enough:) But, not the baſeſt eſtate of our nature, not *poverty*: Povertie, and ſuch povertie, as the like was never heard of; *uſque ad ſqualorem & ſatorem ſtabuli*, to be *found*, where He was found; there to lie. Cant. 2.4.

Thou didſt not abhor the Virgins womb (ſo we ſing:) Thou didſt not abhor the *beaſts manger*, (ſo we may ſing too:) And is not this *Hoc erit ſignum*, a very *Enſign* of love? Hymn *Ambroſ.*

Two ways take we meaſure of *Love*. [1] Of *quanti fecit nos* (firſt) *quanta fecit pro nobis*; how much He made of us, by how much He did for us, (the ordinary way of the worlds meaſuring.)

[2] But there is another, and that is, *quanti fecit nos*, by *quantillus factus eſt pro nobis*, how much he made of us, by how little He was made for us. This later we hold to be the more, by how much it is eaſier for Him many times, to make *great*, then once to be made *little*.

[3] But

[1] But then, will ye take in (this in the Text) *nobis* (to make up a third) *For us*. *Us* that, even at that time, when He ſhewed ſo great love to us, ſhewed ſo little to Him; that, if the *beaſts* had not been better to Him, than we, He had found no place to be born in. *For us* He came, and we thruſt Him out from us, and from all place with us, into the place of *beaſts*. And if He had not borrowed their *ſtable*, *caruiſſet tecto*. He had had no roof to cover him: if He had not borrowed their crib, *caruiſſet lecto*, He had lyen on the cold ground, at this time of the year. *Nobis* (ſure) is ſomewhat.

And now, to *quanta fecit pro nobis*. For, all this was not ſo much, to ſhew the love in Himſelf, as to work in God δόξα ἐν ὑψίστοις, *Good-will towards men*, (the foot of the *Angels Song*;) to regain His *Fathers love*: to make Him well pleaſed toward men, by his *Humility*, with whom, for their *pride*, He was juſtly diſpleaſed. Thus unlovely He became, to make us beloved; thus poor, to make us rich: rich in the grace and favour of God, more worth (when the time comes) than all the riches of the world.

This (lo) is the *co-indicant ſign* of *love*, theſe the colours of it. The *cratch* is the *cradle* of His *love*, no leſs than of His *humility*, and able to provoke our *love* again, The leſs He made for us, the more we to make of *Him*: and that, not ſo much, for that He was made; as for the love, by which He was made it. And, theſe two *Signatures* made in us, This ſign *erit ſignum nobis*, and *nobis ſignum in bonum*: A *ſign* it ſhall be, *to us*, and *to us for our good*. And this for the *Sign*.

II. The Song.

Will ye now, to this inglorious *Sign*, hear a glorious *Song*; to this *cratch* of *humility*, a *hymn* of celeſtial harmony? If the *ſign* miſlike you, ye cannot but like the *ſong* and the *Quier* that ſing it. The *ſong* I ſhall not be able to reach to, will ye but ſee the *Quier*? and that ſhall ſerve for this time: For, by all means, before I end, I would deal with ſome-what, that might ballance this *ſign* of His low eſtate.

This, the *Evangeliſts* never fail to do; Ever they look to this point carefully: if they mention ought, that may offend, to wipe it away ſtraight, and the Scandal of it, by ſome other high regard. See you a ſort of poor *Shepheards*? Stay, and ye ſhall ſee a troop of *Gods Angels*. Hear ye one ſay, *laid in the cratch below*? abide, and ye ſhall hear many ſing, *Glory on high*, in honour of Him that lieth in it.

Vidiſti vilia (ſaith S. *Ambroſe*) *audi mirifica*: Were the things mean, you have ſeen? Wonderfull ſhall they be, ye now ſhall hear, and ſee both. *Vileſcit præſepe, & ecce Angelicis cantibus honoratur*: is the *cratch* mean? Mean as it is, it is honoured with the muſick of *Angels*; it hath the whole *Quier* of *Heaven* to ſing about it. This alſo will prove a *ſign*, if it be well looked into; a *counter-ſign* to the other: That, of His *humility*; this, of His *glory*.

Surely, ſeeing the other three *Evangeliſts* omitted this ſign, one would wonder, why S. *Luke* did not ſo too. In diſcretion, ſmall credit there was in it; better have concealed it, (one would think:) a great deal better. But, Saint *Luke* knew what he did; He would never have mentioned the *ſign*, but that ſure he was, when he had laid Him ſo low, he was able to up with Him again, and ſing away all the diſgrace of the *Sign* with a ſtrange *Carrol*, and as ſtrange a *Quier* ſent from heaven to ſing it.

1 The *Quier*. 1 *who?*

To the *Quier* then, Who were they? Where, the firſt I pitch on, is the word *Heavenly*. For, thence they came, and thither they went again, (15. *Ver:*) *Quid præſepi & cœlo?* What hath Heaven or heavenly Perſonages to do here; with the *Cratch*? It ſhould ſeem, ſome *cœleſtial* thing there is in it: as low as it ſeems, it reacheth high, as high as Heaven; heavenly things, and heavenly Perſonages both. About it here comes divers from Heaven: For it, there goes *Glory* up to heaven. So that the *ſign is* alſo, *ſignum de cœlo ſurſum*, from on high, by reaſon of the *Quier*: as well as a *ſign from the earth beneath* in reſpect of the *Cratch* here.

Eſay 7. 11.

2 In *what habit*.

How appear they, Theſe Perſonages were *Angels*. It is ſaid expreſly, (*v.* 15.) Yet are they here, ſaid to be *Souldiers*. What ſhall we have war then? (for they are in the habit of the war:) True, of war; but, it is war (not, that now is, or hereafter ſhould be, but of war) that had been before even to the day of this *birth*; but now, to ceaſe (witneſs *Pax in terris*.) There had been no peace with heaven, but plain hoſtility, between earth and it; No *good will toward men*, but *filii iræ*, *children of wrath all*. Ever ſince the *Cherubin* firſt drew upon *Adam*, and with a *ſhaken ſword* kept the entrance of *Paradiſe*; Ever ſince, in arms, till this very day. Their *habit* ſhews, what was before: their *ſong*, what now ſhould be. By virtue of *Chriſts Nativity*, *Peace to earth*, from *Heaven*; *Good-will*, *to men*, from *God*. So now, upon His *Birth*, they were to diſarm: but, before they put their armour off, yet being in it, they would have a *Pæan*, and ſing of the new world, that was now to enſue. A ſign this, and a ſtrange one, (this conjunction,) *ſpecies præliantium*, and *voces cantantium*, the *habit of war*, and the *ſong* of *peace*. *Souldiers* make a *camp*, come to fight: Theſe make a *Quier* come to ſing. They are not in the *habit* of *Quier-men*, yet they ſing: They are in the habit of men of *war*, yet ſing of *peace*.

Eph. 2. 3. Gen. 3. 24.

3 What *number?*

VVhat number? *A multitude* there was of them. Firſt, for the more authority: that, in the mouths of many, this might be eſtabliſhed: many, to witneſs it. [2] Then, for the better muſick; if, a full *Quier*, many to ſound it out. It was a matter of great weight; ſo, divers to teſtifie it: It was a matter of high praiſe; divers therefore to celebrate and ſet it forth.

VVhen we hear of a *multitude*, we fear a confuſion. But (you will obſerve,) this multitude was *multitudo militiæ*; No confuſed rout: No; but *acies ordinata*, a well ordered army. There is order, in an *army*: there is order, in a *Quier*: there is order among *Angels*: *coördinate* among themſelves, *ſubordinate* to their *head* and *leader*. So, a *multitude without confuſion*.

And yet: there is a further matter in this ſame *multitude*. For, that there were not ſome few of them,

but

but a great *many*; that was a ſign, it was no petty *Saviour*, that was born. To have *Angels* com^e, by one, and by *two*, as at the birth of *Sampſon*, or *Iſaac*, and others; But the grand *Saviour*, of all, by his troops of them; the *Lord of Hoſts Himſelf*, as attended by the whole *Army*. Judg. 13. 15. Gen. 18. 2.

For, at His birth was fulfilled that, the *Apoſtle* ſpeaks of (*Heb.* 1. 6.) *When he brings His only begotten Son into the world, He ſaith, Let all the Angels of* GOD *worſhip Him*, Let the whole *Hoſt* of *Heaven* do him honour: As, honour Him (here) they do. For, they that *offer up praiſe, honour Him*; and praiſe they offer Him, the (next word is *laudantium.*) And even now they do it: even, here, is this honour done; Even to Him, in his *cratch*, is it done. And Heaven it ſelf, for a while, left empty, that it may be done. All which is but a ſign, to ſhew, what a ſhew He could have made, if He had liſted: that he might have had the *Legions*, he ſpeaks of at his Death, that had them in ſuch a multitude, to day, at his *Birth*. A ſign he was not weak (what ever he ſeemed) that had theſe military forces, if he would, to take arms for him. That he was not to be deſpiſed how ever he appeared, that had theſe conſorts of *Angels*, to *ſing* about his *cratch*, and to praiſe God for him. Heb. 1. 6. Pſalm 50. 23. Mat. 26. 53.

4 What they did:

What did they? *Praiſed* GOD. For *Angels* to *praiſe* GOD is no new thing. From the beginning, it was their occupation, ſo to do (*Job* 38. 7.) But, to praiſe him for a *Child* in a *Cratch*, that (lo) is new; A new thing; A new ſong, and (if you will) a new *ſign*, too. For, never the like ſeen before. Before (in *Job*,) their praiſe was for the *creating*; they had that onely, then, to praiſe him for: now, for the *reſtoring* of all things. For the *birth* of the world then; for the new *birth* of it now, by the *birth* of *Him*, by whom the world at firſt was made, and now (*ne perderet quod condidit*), made again, created anew, and many a *new Creature* in it. To him, ſitting in the throne, ſing they their *Sanctus*, *Eſay* 6. (For, to *Chriſt* was the *ſanctus* ſung, ſaith S. *John* directly in his 12. 41.) Now, to him, here lying in the *manger*; which is great odds: But indeed, to both; *in imis, puero*; *in excelſis, Deo*: For, he was both. And his being both was an *Ecce ſignum*, if ever there were any upon earth. Job 38. 7. Eſay 6. 3. John 12. 41.

5 When?

And laſtly, all the *Quiers*, that *inſtantly*: No pauſe between; between *Amen*, and *Hallelujah*. No ſooner the ſpeech ended, but ſtreight, as if the word *cratch* had bin their *reſt*, immediately took they up the *Hymn*, and begun it. A plain *ſign*, that one of theſe did depend on the other. This the *Anthem*, that properly belongs to that *Sermon*: And back again, this the *Sermon*, that requireth this *Anthem*: and both to the *Child* in the *manger*. The *ditty* meant by him, and none but him. *For Him, this glory: By Him, this Peace: Through Him, this good-will: Glory, Peace*, and *Good-will*, from him all three. And mark, that the word *Cratch* is the laſt word, in the *Sermon*; and the word *glory* the firſt, in the *ſong*; and nothing comes between to part theſe two. Nothing, to part *Humility below*; from *Glory on high*. Even as he drew *light out of darkneſs*, ſo doth he *Glory on high*, from *Humility below*, by a ſequence. VVhich when we hear, and hear it from the mouths of *Angels*, ſure we are, all that before ſeemed to tend to his diſgrace, were but the *Auſpicia* of his *Glory*: All that beneath appear *in ignominia in imis*, is pronounced *gloria in excelſis*, and for ſuch celebrated by the whole *Quier* of *Heaven*. And this for the *Quier*, and for this time. 2 Cor. 4. 6.

But I ask; do the *Angels* praiſe God for this *Birth*? *Ut quid illis concio, vel cantio*, VVhat do they *preaching* of him, or *praiſing God for Him*? For them, all this is not; they put it not in the firſt, but in the ſecond *perſon*, *Vobis*. Here is now *Vobis*, the third time. [1] *Evangelizo Vobis* (ſaith the *Angel* firſt:) [2] *Natus eſt Vobis* (ſaith the ſecond:) And now *Erit vobis ſignum*, third. [1] *Vobis*, the news: [2] *Vobis*, the *Birth*; [3] and *Vobis*, the *ſign*; all three. And who are theſe *Vobis*? In the ſong it is expreſly ſet down, *In hominibus*, for *men*. VVhat mean the *Angels* then, to make this adoe, with *laudantium*, and *dicentium*, and it concerns not them at all? VVhat then; The bleſſed *Angels*, they rejoyce and ſing at the good of others, at the *converſion* but of *one* poor *ſinner*: *Hoc Angelicum eſt*. As, on the other ſide, the *Devils* manner is, to howl, and to grieve at others good; if CHRIST come to *ſave* men, to cry, He is come to *torment* them: *Hoc eſt diabolicum*. Verſe 10, 11. Luke 16. 7. Mark 1. 24.

But well: from this yet, that the *Angels* thus ſing (whom in their own particular it concerns not,) I riſe to make this inference; that they, whom it concerns, are to do it with far greater reaſon: And that is, our ſelves, to whom ſolely and wholly this *Birth*, and the benefit of this *Birth* redounds. Shall they, for us, and not we for us, for our ſelves? Shall we be in at the other three, [1] at the *News*, [2] at the *Birth*, and [3] at the *Sign*; and be out at this of of *laudantium Deum*? No, I truſt. The *Quier* of *heaven* did it but to ſet us in; VVe, to bear a part: and it ſhould be a chief part, ſince the beſt part of it is ours. They but took it up; we to keep it up; and never to let it go down, or die on our hands, but from year to year, as we have occaſion, ſtill to renew it. The *Angels* began here; the *Shepheards* they follow, and *praiſe God for that they had heard and ſeen*; the *Sermon* they had heard, the *Sign* they had ſeen. VVe, to come in at our turn, and to do the like. Verſe 20.

You ſay well, for that we have *heard*, we may; but, not for any *Sign*, (we.) Yes: For that too. The *Sacrament* we ſhall have beſides, and of the *Sacrament* we may well ſay, *Hoc erit ſignum*. For a *ſign* it is; and by it, *invenietis puerum*, ye ſhall find this *Child*. For *finding* his *fleſh* and *blood*, ye cannot miſs, but find him too. And, a *ſign* not much from this here. For, *Chriſt* in the *Sacrament*, is not altogether unlike *Chriſt* in the *cratch*. To the *cratch* we may well liken the *huſk* or outward *ſymbols* of it. Outwardly, it ſeems little worth; but is rich of contents; as was he *crib*, this day, with *Chriſt* in it. For, what are they, but *infirma & egena elementa*, weak and poor *elements* of themſelves: yet, in them find we CHRIST. Even as they did, this day, *in præſepi jumentorum, panem Angelorum*, in the

the *beasts crib*, *the food of Angels*: Which very food our ſigns both *repreſent*, and *preſent unto us*.

Let me ſay this further; It is the laſt word in the *Sacrament*, *This is a ſacrifice of praiſe and Thanksgiving*: and the whole Text reſolves into *laudantium Deum*, to *praiſe* God: And not to praiſe Him alone, but to praiſe Him with this *Hymn* of the *Angels*. Now being to praiſe Him with the Angels *Hymn*, it behoves, to be in or as near the State of Angels as we can; of very congruity to be in our beſt ſtate, when they and we to make but one *Quier*. And when are we ſo? if at any time, at that time when we have newly taken the holy *Sacrament* of His *bleſſed body* and moſt *precious blood*; when we come freſh from it. And, as if there were ſome near alliance between this *ſong* of the *Angels*, and theſe *ſigns*; to ſhew that the *ſigns* or *Sacrament* have a ſpecial intereſt in this *Hymn*; therefore it is, that even then, upon the adminiſtration of it, hath the Church ordered this very *Hymn* ever to be ſung or ſaid, what ever day it fall in the whole year. For then (ſure) of all other times, are we on earth moſt near to *Angelique* perfection; then, meeteſt to give *glory unto God*; then, at *peace with the whole earth*; then, a *good-will* and purpoſe in us, if ever.

But, as the time falleth out, we have more inducements than one. The day it ſelf is one moſt proper: For, it is the very day, this *Hymn* was firſt ſung on. And, the celebration of the *Sacrament*, that is another. But the *Sacrament* now falling on the day, a double. Either of theſe, of it ſelf apart; but together much more. For, the *Sacrament*, that comes at other times; the *day*, but once a year, On this *Day*, they both meet; and never but on this: Not to ſlip it then; but then, when it is moſt proper, moſt kindly, then to do it. I would to God, we were as meet to do it, as the *Sacrament* is to do it at, and as the time is to do it on. But as we may; let us endeavor to do it. So enuring our ſelves to record it, as oft as we may (eſpecially when moſt meetly we may) here on *Earth* among men; that in His good time we may be counted worthy to do it *on high*, with the *Angels* in the *bliſs* of *heaven*.

A SER-

A SERMON

Preached before the

Kings Maiesty,

At *White-Hall*, on Saturday, the XXV. of *Decemb. An. Dom.* MDCXIX. being *Christmas* Day.

LUKE Chap. II. Vers. XIIII.

Gloria in altissimis DEO, & in terra pax, hominibus bonæ voluntatis (vel, *in homines bona voluntas.)

*Glory be to God in the high Heavens, and peace upon earth, and *towards men good will.*

* Vel in hominibus.

*Or, in men.

THE *Anthem* of the *Quier* of *Heaven* for this day. For, having heard the *Angels Sermon* at twise: 1 Of the *Nativity*, 2 Of the *Invention* of CHRIST: and seen the *Quier* of *Angels* set, with their nature and condition: there remains nothing but the *Anthem*, to make up a full service for the *Day*.

This is it S. *Luke*, besides that he is an *Evangelist*, hath the honour further, that he is the *Psalmist of the New Testament*: four *Hymns* more hath he added to those of the *Old*. Of which four, this is so much the more excellent than the rest, in that it is not of any mans setting, though never so skilfull: the Ditty and it are both *Angelical*; from the *Angels* both. That, we praise God with the *tongue* of *Angels*, whensoever we praise Him with this, with *Gloria in excelsis*.

The Sum of it is: that though, all *days* of the year, and for all benefits; yet, this *day*, and for this (now) above all, GOD is highly to be glorified: More highly than in others: Nay most highly then; for, it is *in altissimis*, the *highest of all*. *The Summe.*

That *Heaven* and *Earth*, and *men* are to joyn in one consort: *Heaven* and *Earth* first; *Heaven* on high, *Earth* beneath to take up one *Hymn*: both in honour of his *birth*, both are better by it: *Heaven* hath *glory*, *Earth peace*, by means of it. *Heaven* hath glory; *lætentur cœli*: *Earth*, *peace*; *exultet terra*, at thy *Nativity*, *O Lord*. Warranted by this Song; at thy *Nativity*, *O Lord*, let the *heavens* rejoyce for the *glory*: let the *Earth be glad* for the *peace*, that come to them by it. Psal. 96. 11.

And men, *hominibus*, though they rest, and come in last after both, yet they to do it as much; Nay much more than both, for *Gods good-will* toward them, which brought all this to pass in *Heaven* and *Earth* both: restoring men to *Gods* favour and grace, and all by means of this *Child*, their *Reconciler* to God that hath been; their *Pacifier* on earth, that is; their *Glorifier* in heaven that shall be. They therefore, if any: nay more than any: and now, if ever; nay more than ever, to bear their part in this glorious *hymn* at the *crach* side.

Ita, canunt in Nativitate, quæ per Nativitatem: Thus ſing they at His *Nativity*, of thoſe things that came by His *Nativity*. Came to *Heaven*, to *Earth*, to *Men*: *Glory* to *Heaven*, *Peace* to *Earth*, *Grace* and favour to *Men*.

The Diviſion. To take a Song right, it behoveth to know the parts of it. And they are eaſily known: They divide themſelves into the number bleſſed above all numbers, becauſe it is the number of the *Bleſſed Trinity*; and the *myſterie* of the *Trinity* do the *Fathers* find in the parts of it: [1] In God *on high*, the *Father*: [2] In *peace*, *Ipſa eſt pax noſtra*, the *Son*: [3] And in *Good-will*, the *Holy Ghoſt*, the Eſſential *Love* and *Love-knot* of the *God-head*; and this day, of the *Man-hood* and it.

Eph. 2. 14.

Being *Ode natalitia*, if we conſider it as a *Nativity*, they that calculate or caſt *Nativities*, in their calculations ſtand much upon *Triplicities*, and *Trigons*, and *Trine aſpects*. And here they be all: A *triplicity of things*: [1] *Glory*, [2] *Peace*, [3] and *Goodwill*. A *Trigon* of *Parties*: [1] *God*, [2] *Earth*, and [3] *Men*. And a *Trine aſpect*, *referendo ſingula ſingulis*: [1] To God, *glory*; [2] to *Earth*, *peace*; [3] to *Men*, *favor*, grace, or *good-will*.

I. II. III. But if (as it is moſt proper) we conſider the parts, as in a Song the three will well agree with the *Scale* in *Muſick*: [2] *In excelſis*, on *high*, *Hypate*: [1] *On earth*, *Nete*: [3] And *men*, howſoever they come in laſt, they make *Meſe*, the *Mean*: Moſt fitly; for they (as in the midſt of both the other) partake of both: [1] Their *ſoul* from *on high*; [2] Their *body* from the *earth*. Not the heathen, but did confeſs, the ſoul *divinæ particulam auræ*. And, for the body, there needs no proof, that *earth* it is: *Earth to earth*, we hear, we ſee before our eyes every day.

Of theſe three parts then aſunder. And after, (as the nature of a Song requireth) of their [1] *Conjunction*, [2] *Order*, and [3] *Diviſion*. [1] *Conjunction*, *Glory on high*, *and on earth peace*. Then, the *order*, or 1 2 *Sequence*: But, firſt *glory*, then *Peace*. [3] And laſt, the *diviſion*, ſorting them *ſuum cuique*, each to 3 his own: [1] To *God*, *glory*; [2] *Peace* to the *earth*; [3] εὐδοκία to men. [4] Laſt, of the ſinging of the *hymn*, 4 [1] *When*, the time: [2] and by *Whom*.

I. *The ſeveral acceptions of the Text.* *By the Greeks.* THere are in this *Hymn* (as the *Greeks* read, and we with them) three *Reſts*. The ground of which three, are three *Parties*. [1] *In excelſis Deo*, God *on high*, [2] *In terra*, earth; [3] and *hominibus*, men. To theſe three, other three: [1] *Glory*, [2] *Peace*, [3] *Good-will*, as it were three ſtreams having their head or ſpring in *Chriſts cratch*, and ſpreading themſelves thence, three ſundry ways, having their influence into the three former; One of theſe into ſome of them. *Glory*, *upward*, *in excelſis*: *Peace*, *downward*, to the *earth*: *good-will*, *to men*, in the midſt between both, compound of both.

You will mark: The *Child* (here) is GOD and *Man*. GOD, from *on high*; *Man*, from the *earth*. To *heaven*, whence He is GOD, thither goeth *glory*: To *earth*, whence *man*, thither *peace*. Then, as God and Man is one *Chriſt*: and as the reaſonable *ſoul* and *fleſh* is one man: So, *Chriſt* conſiſting of theſe two brings εὐδοκία the fulneſs of Gods favour, the true and real cauſe of both; yielding them *peace*, while here on *earth*, and aſſuring them of *glory*, when there *on high*: as thither *on high*, we truſt to be delivered, after our time here ſpent in procuring *heaven glory*, and *earth peace*. Thus, *three Reſts*.

2 *By the Latines* But, let me not keep from you, that the *Latine* hath but two *Reſts*, and of the *Greek* ſome likewiſe: To two they reduce all, and well. The *Places* are but *two*: [1] *On high*, [2] and *in earth*: The *Perſons* but *two*, [1] God, [2] and *Men*: So, the *Parts* to be but *two*, [1] *Glory on high*, *to God*: [2] *Peace on earth*, *to Men*. But then what ſhall become of *goodwill*? *Good-will* is a good word; would not be loſt or left out.

No more it ſhall. And indeed the diverſe reading of that one word makes the parts to be either two, or three. The *Greeks* read it in the *Nominative caſe*, εὐδοκία, which refers to men: then there muſt needs be *three*; there are *two* beſides. The *Latines* ſeem to have read it in the *Genitive*, εὐδοκίας, (but a Σ, but one letter more:) And ſo they make it of the nature of a limitation. *Peace on earth to men*: What, to *men promiſcuè*, good and bad, elect and reprobate? No: but to ſuch as pertain to his εὐδοκία, *Gods Beneplacitum*, his *good-will and purpoſe*: to the children of it.

[1] Εὐδοκία or εὐδοκίας, *Nominative* or *Genitive*, let it not trouble you: *To men*, *a good-will*, or *To men of good-will*, no great matter whether, ſo long as εὐδοκία refers to GOD, and to His *good pleaſure*: Not, to *Men*, or any will of theirs. And that ſo it is to be referred, I will uſe no other witneſs but *Cardinal Tolet* himſelf; who, in his *Readings* at *Rome*, and in the *Popes* own Chappel, and upon this very place confeſſeth as much, that ſo is the native ſignification of the word; and ſo, and no otherwiſe to be taken here, but in that ſenſe.

And in that ſenſe being taken, it goes well. *Glory* from *us*, to *Him*: *Peace*, from *Him*, to *us*: From *men on earth*, to *God on high*, *glory*; From *God on high*, to *men on earth*, *Peace*. Men, I ſay, toward whom He is now appeaſed, and with whom (now) he is well pleaſed; and both, for this *Childs* ſake here in the *cratch*, ἐν ᾧ εὐδόκησα, in whom He is abſolutely well pleaſed, as, *of the fulneſs of his* Matth. 3. 17. *favour we all receive*. GOD ſpake it once, and twiſe: [1] Once at His *Baptiſm*, [2] and again in the 17. 5. *Holy Mount*.

And *Hoc erit ſignum*. This may be a ſure *ſign*, that he is well pleaſed with our Nature, that he hath in this *Child* taken it, and united it to His own; which, if He had not been highly well pleaſed, He would never have done. What greater *goodwill* can there be than this? It paſſeth the greateſt, (even that of *Marriage*) *union of nature*, *unity of perſon*.

Then riſeth there another doubt, what *Verb* to put here? For, never a *Verb* there is at all. Whether ſome *Indicative*, *Glory is*, or *ſhall be*: and then it is an *Hymn* of *Gratulation*, and agreeth well with *laudantium*, a praiſe to God, that theſe (now) are. Now, hath *God glory*: Now, *earth*

peace:

peace": *Men* are now received to *favour* and *grace*. Thus: Or whether *ſit* or *eſt*, in the *Optative*: and then, it is *Votum bene ominatum*, a *Vow* or *wiſh*, that *Glory may be to God*; and ſo to the reſt.

I ſay again here (as before I ſaid: it skil'd not then, whether *Nominative* or *Genitive*;) it skills not now whether *Indicative* or *Optative*. *Tehilla* (a *Praiſe, it is*) and *Tephilla* (a *Wiſh* it *may be*)) do commence. Either is well; But, both are beſt; for, both are moſt true.

I
By way of *Gratulation*. *Glory it to God*

By way of *Gratulation*: *Glory* now is, or ſhall be to *God*, for this *Birth*. Before it was not: at leaſt, not ſo, as after. Before it was *Gloria in excelſis*, but *Deo* was left out. All Nations (in a manner) *worſhipping the hoſt of Heaven*, the ſuperior bodies; *deifying* the *creature*, paſſing by the *Creator* quite: *Excelſa*, they did; but *Deum in excelſis* they did not. But, by this *Birth* now, down ſhould all Idolatry go; as, down it went, whereſoever *Chriſtian Religion* took place. From the *Creature* there, all to the *Creator*. To none *on high*, but *God on high*. The point of *Glory* much mended; *God* more *glory*, than before.

2
Peace is in earth. John 14. 6.

And the *Earth* more at peace, if you take *peace* in things ſpiritual, matters concerning the ſoul. One onely I will mention. There was (as out of *Varro*, S. *Auguſtine* reckons them) no leſs than two hundred ſixty and odd ſeveral Opinions, and that of the wiſeſt then on the earth, touching *Mans Soveraign good*, or *chief end*. The very higheſt point, and that did moſt concern them; and leaſt *peace*, moſt variance in it. This miſt alſo was ſcattered, and that point well cleared by Him that was the *Way and the Truth*: That this εὐδοκία here is it; the favour of *God* it is, and the aſſurance of it, and nothing but it makes a man truly happy, when all is done.

3
And *Good will toward men.*

As for the point of *Gods good-will*, and favour, that was never in kind, till this Day. Many favours, much *good-will*, before; Never ſo, as when *God* and *Man*, the *God-head* and *Man-hood* meet both in one. *God* never ſo pleaſed, as when he was pleaſed to aſſume it, into one *Perſon* with Himſelf, uniting both with the ſtreighteſt union that can be. Never that, till this day, when, for δόξα ἐν ὑψίστοις, *good-will toward men*, He forſook *gloriam in excelſis*, to come into the *cratch* for them. So that, for *Gods* favour, the *gratulation* is moſt juſt; more than both the reſt.

Biſhop *Bradwardine* did joyn a good iſſue: Let that be the Religion, let that prevail, as beſt, and moſt true of all other, that is *Deo honorabilior*, brings more honour to *God*; *Paci amicabilior*, beſt friend to the earths peace; and *Homini favorabilior*, moſt favourable to man: as, ſhewing *God* better affected to him, and making men better affected to God, better one to another. That Religion is *Chriſtian Religion*: None ſings this *Hymn* in time, in true *note*, but it; all other are out. So that, we have a *compendium* of true *Religion*, and three notes of it, out of the three *notes* of the *Song* in this *Anthem*. And this, if it be the Indicative, or by way of *Gratulation*.

II.
By way of *wiſh*.

But I confeſs, it is more uſual, *per modum voti*, by way of *wiſh*, by *ſit*, than by *eſt*. (*Sit* doth better become the *Church Militant*: *Eſt* is more fit for the *Church triumphant*.) *Glory be to God*, *Peace be to the earth*, &c. *Exoptando* that theſe may be ſo, and, ſo being, continue ſtill, and be daily more and more: And ſo taking it, to the *triplicity* again.

Glory be to God on high.

[Firſt, *glory* we wiſh to *God*. *On high* ſtands in the midſt, you may either caſt it to the firſt word *Glory*, *Glory on high*, and then the point, (that is, *high glory*:) Or, (with the point, after *glory*,) and caſt [*on high*] to God. A third variety (but eaſily reconciled) if we take in both: *Glory on high*, to *God on high*. One [*on high*] may ſerve for the reaſon, why we wiſh *glory to God*: for God being *Altiſſimus*, *the moſt High*, (as *Melchiſedek* firſt ſtiled Him,) and *glory* being the altitude, or higheſt pitch, we can fly or perform; by good reaſon, we *wiſh* Him that is *Higheſt*, the higheſt thing we have.

Gen. 14. 18.

But, not every *glory* do we *wiſh*, but wiſh it him at the *higheſt*. All *glory* is *high*: yet is there one *glory higher* than another. If any be ſo, that they wiſh to God, the very *height* of it, even glory *in altiſſimis*, as *high* as it can go.

1 Cor. 15. 41.

Now, the more He is glorified, the higher his *glory*: *Higher*, if, by *Heaven* and *Earth*, on high and below, by *Men* and *Angels*; than by either alone.

Pſalm 148.

This then they wiſh, when they ſay, *glory be in the higheſt*: that *high* and *low*, *Heaven* and *Earth*, *Men* and *Angels* would do their parts, to make His praiſe *glorious*, *glorious at the higheſt*. On earth, ſound it out far and wide, all the world over, to *the ends of the earth*; and lift up our *voices*, and help them with inſtruments of all kinds, and make them to be heard up to the very *Heavens*, that ſo it may be *in altiſſimis*, indeed. Yea, that all creatures, in both, raviſhed with the conſideration of the great favour and *good-will* of God, in this days *birth* teſtified, would take occaſion to fill their mouths with the praiſe of His *goodneſs*, in *reſolving*; His *wiſdom*, in *contriving*; His *mercy* in promiſing; His *truth* in performing the work of this *day*, the *bleſſed birth* of his *Son*.

Pſal. 150. 4, 5.

For the work of the *Day*, to make the day of the *work a glorious day*: cauſing it to be attended with a number of *days* according to the number of the *months* of the year; as no Feaſt elſe. *Glorious* in all places, as well at home with *Carols*, as in the Church with *Anthems*. *Glorious* in all *Ages*, even this *day*, this *year*, as on the very day on which he was born. *Glorious* in habit, in fare: But ſpecially, (as we ſee the Angels here do) with the ſervice of God, the moſt ſolemn *ſervice*, the *higheſt*, the moſt melodious *Hymns*, we have: and namely, with this here of the *Quier* of *Heaven*. In a word, all the ways we can: all the ways, God can have any glory from us, to let Him have it; and have it even at the height, *in altiſſimis*.

And good reaſon, we ſhould ſo wiſh: CHRIST loſt His *glory*, by being thus in the *cratch*. We took ſome from *Him*: to wiſh Him ſome for it again. That was *ignominia in infimis*: to wiſh Him *gloria in altiſſimis*, in lieu of it.

Again, we get *glory* by It; our Nature, ſo. For the *glory* we get by God here below; to return ſome *glory* to GOD *there on high*. This is *votum gloriæ*; This wiſh we, when we wiſh *gloria in altiſſimis*.

2. *Peace in earth.*

The next is *votum pacis*; they wiſh, *Peace* may be upon *earth*. [1] Even *Auguſtus* his *peace*, firſt, (that is the firſt, cometh to our minds when we hear that word;) the ſhutting of *Janus*: for, that alſo was a bleſſed fruit of this *Birth*. *Eſay* foretold it; There ſhould then be a *bridg* from *Aſhur* to *Egypt*, and from *Canaan* to them both, that is, from every nation to other, to traffique, and to trade together.

Eſay 19. 23.

Eph. 2. 14.

That: but not onely that, but the taking down alſo of the *partition wall*, which formerly *Moſes* had ſet up, between the *Jew* and the *Gentile*; the making of them both one in the body of His *fleſh*: S. *Pauls peace*.

And yet further. For both theſe are *Peace upon earth*, of *earth* with *earth*. *Auguſtus* can, the *World* can give that peace, though many times they will not. But he ſpeaks in a Place of the *peace* which the *world cannot give*, that is peace with *heaven*. That there ſhould not be *Eſay*'s bridg onely,

Gen. 28. 20.

but *Jacob*'s *ladder* ſet up from *Bethel* to *Heaven*; a peaceable entercourſe with that place, by the *Angels deſcending and aſcending* between us and them.

Pſal. 116. 7.

And further yet, *peace* at home with our ſelv s, and with our own *conſciences*. *Turn again to thy reſt O my ſoul*; for, *in finding him we ſhall find reſt to our ſouls*.

And laſt, (to anſwer *Gloria in altiſſimis*) *Pax in noviſſimis*, peace at the parting, which is worth all; *Simeon*'s peace, a good *Nunc dimittis in pace*, a departing hence in peace. And all, by means of

Verſe 29.

viderunt oculi, the ſight of the ſalvation of this day. All theſe are *in voto pacis*.

3 *Good-will toward men.*

The third is, there may be, in GOD, *a good-will toward men*. And, *good-will* is a kind of *peace*, but, ſomewhat more, with an extent or prorogation; a kind of peace *peculiar to men*, which the other parts of the earth are not capable of. So, a further matter to men, than bare *peace*: Even εὐδοκία, to *think well*, to *bear Good-will*, to be *well pleaſed* with men, And, what greater wiſh can there be than *In quo*

Matth. 3. 17.

complacitum eſt? CHRIST hath no more, than ἐν ᾧ εὐδόκησα. It is His high glory, that for His (and this *His Births* ſake, which we now celebrate) that which is verified of His *Perſon*, is verified of both His *Natures*: of Him, not onely as *Son of* GOD, but even as *Son of Man* too. And, what is verified of Him, as *Son of Man*, may be verified alſo of the *Sons of men*, of all *Mankind*. This *wiſh* is at the *higheſt*, and more cannot be wiſhed, than that this favour to day begun, may ſtill and ever continue to us all. So have you now the three parts of the *Angels* wiſh, *Summa votorum*, *Glory be to God*. &c.

1 *The connexion copulative, glory & peace.*

What is now to be done? Three things more: To ſee the [1] *Connexion copulative*, [2] the *Sequence*, [3] and the *Diviſion*. [1] The *Connexion copulative*, (a bleſſed couple) *Glory and Peace*. [2] The *Sequence*: but, firſt *Glory*, and then *Peace*. [3] The *Diviſion*, which to which: [1] One, to *God*; [2] The other, to *earth*: [3] The third, to *man*.

Glory and *Peace* are coupled together with an [*and*:] *And* in earth peace: That, *Glory* would not be ſung alone, but *Peace* together with it. We will not, we may not skip the *Copulative*: that couples together *high* and *low*, *heaven* and *earth*, and in them *God* and *Man*: But, (that which I reſpect ſpecially,) *Glory* and *Peace* muſt be ſung together. If we ſing *Glory* without *Peace*, we ſing but to *halves*. No *Glory on high* will be admitted, without *Peace upon earth*. No *gift* on his *altar* (which is a ſpe-

Matth. 5. 24.

cial part of his *glory*,) but *lay down your gift*, and there leave it, and firſt *go your way and make peace on earth*, and that done come again, and you ſhall then be accepted, to give *glory* to *Heaven*; and not before. And O that we would go and do the like, have like regard of His *glory*, that He hath of our *peace*. But, this knot of *Gloria & Pax*, is againſt thoſe, that are ſtill ever wrangling with one thing or other; and all for the *Glory of God* (forſooth,) as if theſe two could not joyn; *God* could not have his *glory*, if the *Church* were at *peace*: as if (no remedy) the *Angels Et* muſt out.

2 *The ſequence, glory before Peace.*

Glory, and *Peace*: but, *Glory* firſt, and then *Peace*; There is much in the order. *Glory* to be firſt, elſe you change the *Cleff*; the cleff is in *Glory*; that, the *key* of the *Song*. That is to be the firſt, and before all: *Peace* to give place to *her*; *Glory* is the *elder Siſter*: And, no *Pax in terris*, unleſs it be firſt conſidered, how it will ſtand with *gloria in excelſis*. To ſet *Peace* before *Glory*, is to ſet *earth* above *heaven*. Keep the order then; each in her place. So goeth the Song: The *Child* born is *God* and *Man*; *God*, from *on high*; *Man*, from the earth; *Cœleſtem primo*, *dein & terreſtrem celebrant*: They keep the right order in ſinging of Him; we to do the like: *Heavens* part ever to be firſt.

Pſal. 34. 15.

But then, next after His *glory*, nothing more dear, more precious; nay nothing ſo dear, ſo precious to us then, as *peace*. Set *glory* ſafe, and then by all means *Inquire pacem* (ſaith the *Pſalmiſt*,) *Seek Peace*: (if ſhe *hide* her ſelf, *ſeek* her out:) *Et perſequere eam*; and purſue her: (if ſhe *fly* away, *follow* her hard.) *Peace* is not *ſought*: No man follows her, to make any *purſuit*; they know not the value of peace, that loſe her ſo eaſily; and follow her ſo faintly. Nay, inſtead of purſuit, perſecute her, and drive her away, and make the chaſing her away, the ſeeking of *Gods Glory*. The ſecond thing in the world is *Peace*: Onely one, One onely before it, the *glory of God*.

But, the Air of the ſong is in the *Diviſion*, wherein each is ſorted to his own: GOD, to *His*; the *Earth*, to *hers*; *Men*, to *theirs*. *Juſtices* diviſion (which makes *peace in Heaven and Earth*)

skored

skored here out so plainly, as it is easily seen, which pertains to which. And we by all means so to distribute and deal them; and by all means to preserve and hold up this division. Else we change the note, which is as much as the whole *harmony* is worth.

Now in this *partition glory* goes whither? Up *on high*. To whom there? To *God*, and to none but God. The *Place* and the *Person* are both set forth. *On high*, there is the *Place*: *To God*, there is the *Person*. *Earth* is not the place of *glory*: It is *in excelsis*, *on high*, *Earth* is not *on high*. Here below it is, as it were the celler or vault of the world. VVhere though there be *Excelsa* and *Excelsi*, *high places*, & *high persons* both, yet the word is ἐν ὑψίστοις *in altissimis*; & *altissimi* they be not; *there be higher than they*. Eccles. 5.7.

And as *Earth* is not the *place*; So *Man* is not the *person*: For, man is upon the earth, and is *earth*. No *glory* to *man* then; Especially, none this *day*, of all *dayes*. *Glory* to Him; for what? For *entertaining Christ*, and *lodging* him in a *stable*? *Confusion* rather, somewhat to be ashamed of, nothing to glory of. Had men deserved it, some to them: Now, let *God* above have the *glory* of this *day*.

Yet, conceive it aright: we wish it, as our *duty*; not as any longing of His. It were a silly conceit to imagine of *God*, as if he were *avidior gloriæ*, did hunger or thirst for our *glory*. VVhat is He the better for it? Only, nothing we have but that; and so, either that or nothing: for nothing but that can he receive from us. But we have, nothing to render him for all his *goodness*, for his εὐδοκία, but δόξα. Give it him then; but, give it entirely: give it none but him. *Soli Deo* (saith S. *Paul*:) *Soli* (saith S. *Iude*) *Soli*, let us all say. *Not unto us O Lord, not unto us*: (It is *David*, as if he were afraid to touch any part of it:) No: But, as *Paul* and *Barnabas*, rend our cloaths, if any *Divine honor* be forced upon us. 1 Tim. 1.17. Jude 25. Psal. 115.1. Act. 14.14.

Yet, *glory* we may. (I grant;) but not this, here: *gloria in altissimis*, if we sing to any but him, we sing a false note. Men do so now and then; but the *Angels* are never out: and thus sing they, and set out *Glory* for Gods part.

Let, *Earth* be content with *peace*: *Peace* is her *portion*; and a *blessed portion*, if she may well hold it; a *fair portion*; a *rich wish*. For, I would fain know, what could be said more, to the praise of this portion, than is here in this song? First, that in general it reacheth to the *whole world*: (Not, to men alone, though they have their share too, in whatsoever good cometh to the *earth*, but) it reacheth to all on *earth*: *omni animantium*, or *vegetantium generi*, to all the beasts, all the green things on the earth; All are the better for it. 1 *Glory to God.* 2 *On Earth, Peace.*

Secondly, what more for the credit of *peace*, than that it is *votum militare*, it comes from the mouths of *souldiers* that were there in their military habit. Even they sing of *peace*, and *praise* it, and *wish* it, where they wish any good; and know not what better thing to wish to the earth, than it. It is the *earths happiness*, *Peace*: it flourisheth by it. *Before, was the earth as the Garden of Paradise*, saith the *Prophet*) *behind, it was a waste and barren wilderness, all spoiled and burnt up.* 2 Joel 2.3.

Thirdly, that it is *Votum Angelicum*, *an Angels wish*, *Peace*. They being heavenly Spirits, wish not any thing at any time, but *heavenly*: So that a *heavenly thing* is *Peace*: And so it is, as *Nazianzen* here well observed, *Pugnas & dissidia nescire Deum & Angelos*; No *broiles*, no *brabbles* in heaven: nothing but, *peace* there. And a kind of *Heaven* there is upon *Earth*, when there is *peace* upon *earth*: and justly are they *blessed*, and rightly are they called the *children of God*, the most *blessed* that are, or shall be at any time, that are the procurers of it. This (lo) is the *Angels division*, they sing. 3

But here we are like to have no little ado to maintain this: As we said before, *Huic signo à multis contradicitur*; as the *sign*, so the *song is gainsaid of many*. The Devil doth all he can, to marre the *Angels musick*, to bring in his, his own *black Sanctus*; to procure contempt on *Gods glory on high*, to bring *Gods glory* as low as he can, to make *Garboiles* upon earth, to work men all *evil will*, *mischief*, and *malice* that he can. Verse 34.

And first, to make a *confusion* in this *division*, perswades earth not to stand content with the *Angels* partition, but earth (forsooth) must have *glory*, must be dealing with *heavens* part. It is well said, *to God on high*; There be certain *Gods*, here below, aspire to *glory*. And *glory* we would allow, but no *glory* will serve, unless *gloria in altissimis* be sung to it. *Sicut Dii* cannot be gotten out of us. We cannot yet get *Dominus Deus noster Papa* out of the gloss, no, not now, after it is reformed. And King *Herod* would be content to be made more than a *man*, and to hear—— *Nec vox hominem sonat*. And we beneath are too ready to sing it, otherwhile; to deifie those, that are on high, and to give that belongs to *God on high*, to *Gods* below. Now, that *earth* is thus willing to entitle her self to *Heavens* part, this brings all out of tune. Gen. 3.5. Acts 12.22.

But, in tune, or out of tune, to die for it, have it we will. What the *Apostles rent their cloaths* to put from them, we would rend our skins to pluck to us. So greedy are we, to be held for *Gods* upon earth. Nay, *earth* is content to thrust from her, her own part (that is, *peace*) to invade *Gods* part (that is, *glory*;) *Et dum gloriam usurpant, pacem turbant*, to usurp *glory*, they lose *peace*: we can dispense with that (shift *Gods glory* how it can) rather than our own should suffer the least disgrace, away with peace, *moveatur terra*, let all the world be on a weker. Acts 14.14.

VVhat comes of this? *Pacem contemnentes & gloriam appetentes*; *& gloriam perdunt & pacem*: Even this *peace* (their own part) they set light by: *glory* (*Gods* part) they gape after, and lose *glory* and *peace* (both) by the means; and when they have brought all to confusion, sit down by their losses. For first, by seeking *glory*, glory is lost. The Heathen man well observed; *Glory* is one of those things, that to seek them, is the very next way to lose; and to neglect them, the way to gain them: *Quærendo amittitur*, No readier way to miss it, than eagerly to seek it. And again, by seeking *glory*, *peace* is lost clear. Yeilding *glory* to *God*, doth bring with it *pacem in terris*; diverting it from him, doth take *pacem de terris*. In very deed, *Peace upon earth*, as it stands after it, so it hath a dependence upon *Gods glory*;

comes

comes (as it were) in exchange for it. *Da gloriam & accipe pacem* (saith *God*:) Let men on earth send *glory* up to *God on high*, and *God on high* will send down *peace* to *men on earth*, and will not faile: *Heavens peace, for earths glory.* Whereby we see, if we miss *peace on earth* at any time, what it is long of. It is that, which makes the *Angels* here keep on their armour still: upon *glory* detained from *God*, or transferred whither it should not, they are up in *arms* straight, have power to take *peace* from the earth, till the point of *glory* be set right again. The setting right of which point is the way to recover it. Let *Heaven*, let *God* be well served with their *part*, *peace* will not long be away, It is coupled to it (you see,) it followeth close, *Et pax in terris.* So much for that *Division.*

Goodwill toward men.

1 Esay 6. 3.

To men a good will, For, besides *Earths peace*, wherein they enter common, *Men* have a part by themselves, which is their *prerogative.* And first, I would have you to note; that here it is entred first into the *Musick of Heaven.* In the *Angels Hymn*, in *Esay*, in the *Old Testament. Men* are out there: No mention at all, not a word of them, in that. *Heaven* is in, and *Earth*; but, no *Men*, there. In the *Angels Hymn*, here, in the New *Testament*, here, *Men*, are in; that all may know, that for this *Childs* sake now made *man*, *Men* are now come into the *Angels song*; to be a part, and a principal part there, who before were left out.

2 A principal part (I say:) For, mark again: They have never an *Et*, they stand by themselves. For both those former resolve into this of *Men*: They, the *Epitome* of *Heaven* and *Earth*; The parties, from whom this *glory*, to whom this *peace* is principally intended to come. *Glory to God, Glory and Peace*: Why both? For *God* hath received *men* to *grace*, *Men* are now in favour again.

But *heaven*, and *earth*, and *men*, and all resolve into the free *grace and good-will* to *God.* How shall they perform either *peace* or *glory*, but if there be *toward* them first; and secondly, but if there be *in them* this third of *good-will*, Thence issues *Gods glory*; thence the *Earths peace.* The fountain of both, that: Nay, of *Christ* and all. For, Him, this glory; for *Christ*: Through Him, this peace; through *Christ*: But, *Christ* himself whence? Whence, but from the *good-will of God toward men?* From whence also, the *good-will* in men, to *God*, and one to another, if any be in them. That if we go hither yet, even of this *Birth*, *Gods good will* was the cause, and because His *will* was, men should be restored, therefore His *will* was, *Christ* should be *incarnate* and *born.* Can we go any higher? are we not *in altissimis*? Verily, as we said, the *humility* of the *Sign* was so deep, we could not sound it: so may we now, that the *sublimity* of this point is so high we cannot reach it. There is a part of *Divinity* that dazles: if we look too long on it, we may well lose our sight.

Toward men and in men.

Then to ἐν ἀνθρώποις, last. It may be turned two wayes, it will bear both: (and, for my part I wish no word ever narrowed by a translation, but as much as might be, left in the latitude of the Original tongue.) [a] ἐν ἀνθρώποις will bear εἰς ἀνθρώπους *in homines*, to, or *toward men.* So we turn it, and we turn it well. [b] But ἐν ἀνθρώποις, is also *in hominibus*, *in*, or *among men*; ἐν ἀνθρώποις, as well as ἐν ὑψίστοις and no less properly. And no hurt, if we turn it so, *in hominibus*; provided, *in*, or *erga homines* goe first, be sung before it, *In hominibus* so ever, as coming from *in homines.* For then *Donum magnum bona voluntatis Dei, bona voluntas in hominibus*, it is *Augustine*: of the *good-will* of *God towards men*, a special gift it is: this *good-will in men*, to *God* and *man* both. The best way is, where there are two, to take in both: So we shall be sure, to leave out neither.

1 But *Toward men*, first.

Yet in their sequence. *To*, or *toward men* then first: But, *to*, or *toward them* for this *Childs* sake. In whom He is *so well pleased*, as, for His sake, He is pleased, first, to receive men to pardon, though *grievous sinners*, and so utterly unworthy of it,

Secondly, He is pleased to reward their works also, otherwise (but for this *good-will* in *God*, in accepting them) that might justly be accepted too, for their many imperfections: to take them well in worth, though they want worth: and to vouchsafe them a reward, and that a high reward: for, *it is your heavenly Fathers good pleasure to give you a kingdom.*

Chap. 12. 32.

Thirdly, beyond both these, He is further pleased, in some case to accept even of this εὐδοκία at our hands; and though *skill* and *power* both fail, and be wanting; yet a *willing mind* if there be, if there be but that, a *man is accepted according to that, he hath, not according to that, he hath not. Mary Magdalens quod potuit fecit*; the poor *Widows quod habuit dedit* (and God wot, it was but two *mites*) yet well taken though: One εὐδοκίαν by another, That he placeth not acceptance, neither in σύνεσις deep capacity of *wit*; nor in εὐδυναμία, great ability of *power*; but in εὐδοκία, readiness of *good-will*, an honest true meaning, an untemed hearty desire: *Ut si sit actionis infirmitas, & si sit voluntatis integritas*, though there be *weakness* in the *act*, yet if there be *soundness* in the *will*, out of His *good-will toward men*, He will accept this *good will in men.* [a] *Nehemia's desire* to fear Him. [b] *Ezechias setting his heart to seek.* The [c] Servants but preparing to do his *Masters will.* And even in *Davids secundum cor meum*, his honest true heart was the faireſt flower in his garland.

2 Cor. 8. 12. Mark 14. 8. Mark 12. 44.

a Neh. 1. 11. b 2 Reg. 20. 3. c Luk. 11. 42, 47.

1 Sam. 13. 14.

And this, if it were well weighed and digested aright; If *Christ*, if all that comes by *Christ* (and that is *all in all*) be by his *free grace* and *favour*: If men were but rightly conceited in this point, it would soon bring them out of conceit with their own I wot not what; It would make them truly humble: And it is the humble man that gives God the true glory, that sings this song right, when all is done. The *glory* that comes to God, is δόξα ἐν ὑψίστοις, the first word for the last. With *glory* it begins, with *good-will* it ends; and with *good-will* it begins, and with *glory* it ends: As the *first shall be last, and the last first.*

Mat. 19 30.

2 Then in men.

But, when we have fixed *bona voluntas in homines*, what hurt will it do, to wish *bona voluntas in hominibus*; Sure, none. *Bona voluntas in homines* is to work *bonam voluntatem in hominibus*, and that by very course of kind. For *Suum simile*, grace to beget his own like, is most natural: *Bene placitum*

Dei

Dei, to beget *Beneplacitum Deo*; Who, out of his good pleasure *worketh in us both to will and to do*; and whose only work it is, *Ut respondeat bonæ voluntati Dei, bona voluntas hominis.* Phil. 2. 13.

What harm then, if the *Angel* should *wish* it, or commend it to men, in whom if it be, it comes from that of God meerly, and from no other. Verily, what is praise-worthy in *God*, cannot but be so in men too. *Summi Religionis est, assimiliari Ei quem colis*, To become like to Him, we worship, is the pitch of all Religion. Rom. 15. 26. 10. 1. Phil. 1. 15.

Now, an εὐδοκία at the second hand there is in men. The word it self is ascribed to them of *Acaia*, towards the poor Saints at *Jerusalem*: to S. *Paul* towards the *Jews*: to the *Philippians* towards Saint *Paul*: and in other places. 1 In men towards God.

To wish them in men this δόσιν a toward *God*; which, where it is, makes men to δοκιμᾶν, to have a good conceit or opinion of *God*; which will bring forth a good affection to *God*. It is well observed, it is not ἀγαθοέλπεις, (which is properly *Greek* for *good will*) but εὐδοκία, which is rather a *good thinking*, if we go to the very nature of the word: But, it will come all to one. Only, the *affection* that begins in the *opinion* is noted for good; and the *opinion*, that is bred in the *affection*, not so.

From that good conceit of *God*, accepting well whatsoever it pleaseth Him to send: If good, receiving it thankfully; if otherwise, taking it patiently; ever praising God for all. But, no wayes entertaining, of Him, that opinion, for which they cannot but love Him the worse, if, as of a *Tyrant* sentencing men to death, onely for his pleasure, before they have offended him at all. That would prove no εὐδοκία, as it may be handled. And the Apostle tells us, the εὐδοκία that is in God, is εὐδοκία ἀγαθωσύνη; it is not, but regulate by His *goodness* (2 *Thes.* 1.) for which ever may there be glory ascribed to Him. 2 Thes. 1. 11.

Then, to wish it in *men* towards *men*: An εὐδοκία, also, which, where it is, breeds an inclination to δοκιμᾶν, to take all in the better part; and if possibly we can, and *as much as in us lieth to have peace with all men*, which if it were on *earth*, would make *heaven* on *earth*. *Peace* is not said (as *glory*) to be ἐν, but ἐπὶ; and ἐπὶ, is *over*: For, (indeed) it doth but hover aloft over the *earth*, would *light*, but cannot otherwhile. The *Raven* can, but the *Dove* cannot, for want of this *Bona voluntas in hominibus*, or these *homines bonæ voluntatis*. It finds them not well willing to *peace*, while every one stands more for his own reputation, or other ends, than either for *Churches* or *Countries peace*. Banish the opposites of εὐδοκία, *Envy* (*Rom.* 10.) *Malice* (*Phil.* 1.) and *peace* will be no stranger upon earth. It would then be ἐν γῆ where it is ἐπὶ γῆς, the same *Proposition* in both. All depends upon the *cadence* δόξα perform that well, and it will be *Musick* for an *Angel*. 2 In men towards men. Rom. 12. 18. Rom. 10. 1. Phil. 1. 15.

And, now ye have heard all parts, what shall we do with this *Song*? Sing it. But we have no *Angels* to sing it, and it will be *musick* for an *Angel*. *Angels* it would be, as at first it was: But, when it is not, it will please them well, that *men* sing it, whom it most concerns. But, if by *men*, of very congruity, an *Angels* song would be, by men, when in some degree they drew something near to the *Angels* estate, At least, when nearer than at other times.

And when is that, that men on earth come so? at what time? Sure, if ever men do rise above themselves, and approach in any sort near to those blessed *Spirits*; if ever they be in state with *Angels* and *Arch-Angels* to *laud* and magnifie His glorious name; if in all their lives they be in *peace* and *charity*, the bond of perfection, the *bona voluntas* we speek of; if at any time it be in men, and they *homines bonæ voluntatis*; upon the taking of the *Sacrament* it is: At that time, then, or never, they lift up their hearts in true devotion. So, then in best case, that in all our lives to sing it: If *Christ dwell in our hearts* by faith, if we be *Temples of the Holy Ghost*.

And that we might be in that case, and to sing it, the Church is never unprovided, this day, of this means of elevating our minds: And it is *operæ pretium*, worth the while, if it were but for that; and there may be joy among the *Angels* in *Heaven*, to hear their *Hymn* kept still alive. Though, there is another congruity for the *Sacrament*: that the *Great Mystery of Godliness*, which is *God manifested in the flesh*, might not be celebrated without the *Mystery* of His *flesh*: that, the day, He came among us to be partaker of *flesh* and *blood*, we also might be *partakers* of the *flesh* and *blood* which he took from us, to give them us again. 1 Tim. 3. 16.

But otherwise, this *Day*, in this *Hymn*, and this *Hymn* in this *Day* continually have a special interest. *Time* in *Musick* is much. And if we will keep *time* with the *Angels*, do it when they do it, this *day* they did it: And what fitter time to sing it, than the day, it was first sung, the day of the first singing of it, *Canticum diei, in die cantici*? When should the *Hymn* of *Christs birth* be better sung, than on *Christs birth-day*?

But, because it is not *Vox*, but *Votum*; the voice is not all, but the hearts desire and wish it is that *God* chiefly respecteth; to adde that. And, what should we wish from our hearts, but that the *Angels* may have their wish; Every one may have his due, as it is here set out.

And, for that *Nihil æquius est, quam ut pro quo quis oret, pro eo laboret*, what we wish for, we should not stand *wishing* only, but endeavour withall, it may come to pass, that it be our labour too, with all our endeavours, to procure the *glory* of *heaven*, and the *peace* of the *earth*: To find *peace* in the *good will* of *God*, and to give Him all *glory* for it, who hath appointed *peace* our portion here, and *glory* our *hope* laid up there. Assuring our selves that the same εὐδοκία that was able to bring the *Son of God* from *Heaven* into *earth*, shall have the like power to lift up the *Sons* of *men* from *earth* to the *glory* of *heaven*: There with the *blessed Angels* to sing this *glorious Hymn* eternally. No more, of *wish* then, but of *fruition*, and so of *everlasting Gratulation*.

A SER-

A SERMON

Preached before the

Kings Maiesty.

At WHITE-HAL, on Monday the xxv. of *December*, *Anno Domini*, MDCXX, being *CHRISTMASSE* Day.

MATT. Chap. II. Verſ. I, II.

Cum ergo natus eſſet *Ieſus* in Bethlehem Judæ, in diebus Herodis Regis, Ecce Magi ab Oriente venerunt Jeruſolyman, dicentes.

Ubi eſt qui natus eſt Rex Iudæorum? Vidimus enim ſtellam Ejns in Oriente, & venimus adorare Eum.

When Ieſus *then was born at Bethlehem in Iudea, in the days of Herod the King, behold there came Wiſemen from the Eaſt, to Ieruſalem, ſaying.*

Where is the King of the Iews that is born? For we have ſeen His Star in the Eaſt, and are come to worſhip Him.

WE paſs now this year, from the *Shepherds*, and the *Angels*, to the *Wiſe men*, and their *Star*. This *Star*, and their coming no leſs proper to this *day*, than thoſe other were. For, though they came not to *Jeruſalem*, this *day*; yet, this *day*, *venerunt ab Oriente*, *from the Eaſt they came*: They ſet forth, this very day. For, they came when JESUS *was born*; And, this day, was He *born*. Howſoever the *Star* brought them not to their journeys end, till *twelve days* hence; yet this day it firſt ſhewed it ſelf: how ſoon *Jeſus* was *born*, *vidimus ſtellam*, it appeared ſtraight. For which very appearing you ſhall find, the *Fathers* of the *Eaſt Church* do call this *firſt day* τὰ ἐπιφάνια, as well as the laſt. This firſt, wherein *His Star* appeared, and they began their journey. That laſt, wherein He appeared Himſelf, and their journey was at an end. Firſt, and laſt, *an appearing* there was. One begins, the other ends the *Feaſt*.

VVe paſs from one of them, to the other; but, from the leſs to the greater: For, of the twain this is the *greater*. Greater in it ſelf: Greater, to us. Two ways greater, in it ſelf. Th'other (of the *Shepheards*) a *poor* one: *poor* and mean. This (of the *Wiſe men*) a *ſign* of ſome *ſtate*: high and heavenly.

God bade *Ahaz ask a ſign*; *Ask one from here below, or one from the height above*: He would ask neither, but *God* gave both. From below, *Hoc erit ſignum, you ſhall find the Babe in a manger*: Low enough: (that we have done withall.) Now, from *above*, *Ecce vidimus ſtellam* the *ſign from Heaven*: *His new ſtar*. Eſay 7. 11. Luke 2. 12.

Beſides, (to ſpeak uprightly) one might in ſome ſort complain, of the privateneſs of the *Angels* appearing: Somewhat obſcure it was; few privie to it: paſſed over in the night between the *Angels* and them. And, upon it, three or four *Shepherds* got them into the *ſtable*; and, what there they did, no man could take notice of.

More famous, and more *Manifeſtation-like* was this here. A new light kindled in heaven, A *ſtar*, never ſeen before. The world could not but look up at it, and ask what it meant. Nothing appeareth there, but, the *ſound of it goeth out into all Lands*, and the *news of it to the utmoſt parts of the earth*. Pſal. 19. 4.

This made another manner *venerunt*: upon this came there to *Hieruſalem* (not a rout of *Shepherds*, but) a troop of *Great perſons*. And not from a heath, or Sheep-common hard by; but, from afar, *from the Eaſt*, twelve days journey off. All *Hieruſalem* rang of it. The *King*, *Prieſts*, and *people* buſied with it. To this day, remembred in all ſtories. It cannot be forgotten: For *this was not done in a corner*. Acts 26. 26. This was (indeed) a *Manifeſtation*. Better, in it ſelf, thus.

And, for us, Better: For us all. For we (all) hold by this. It was a brack in the former; the *Sermon* was made, and the *Anthem* ſung, and none at it but the *Shepherds*. And what were they? *Iews*: What is that to us? *This ſcripture offereth more grace*. Theſe (here) that *come from the Eaſt*, firſt, they were *Gentiles*. *Gentiles*, that concerns us, for ſo are we. We may then look out, if we can ſee this *ſtar*. It is ours, it is the *Gentiles ſtar*. VVe may ſet our courſe by it, to *ſeek*, and *find*, and *worſhip Him*, as well as they. James 4. 6.

This is for us all. But there is yet more *grace offered* to ſome in particular: the *Shepherds* were a ſort of poor ſimple men altogether unlearned; But, here come a troop of men of *great place*, high account in their countrey: And withall, of great *learned men* (their name gives them for no leſs:) this (lo) falls ſomewhat proper to this Place and Preſence, that will be glad to hear it. It is *fauſtum & ſalutare ſydus* to ſuch; that *wealth*, *worth*, or *wiſdom* ſhall hinder none, but they may have their parts in CHRIST's *Birth*, as well as thoſe of low degree. It is not onely *Stella Gentium*, but *Stella Magorum*: the *Great mens*, the *Wiſe mens ſtar*, this.

So, *quoad nos*, for us, it fitteth well. And, *quoad ſe*, of it ſelf, it is fit every way. This *ſtar* leads us to another *ſtar*, even the *Root and Generation of David*, the *bright morning ſtar*. He of whom * *Zachary* ſaith, in the old Teſtament, *Ecce Vir, Oriens nomen ejus*: Yea, *Oriens ab alto* (ſaith * *Zachary*, in the New:) Viſits thoſe of the *Eaſt*, whence the day ſpringeth; takes them that are neareſt Him; and his riſing works upon the place firſt, that bears His name. *The wiſdom of God* the *begining of all his ways* is found by *Wiſe men*, of all other (becauſe they be *wiſe*) moſt fit to find Him. Eſay 11. 1. 2 Pet. 1. 19. Pſalm 110. 3. *Zach. 6. 12. * Luke 1. 78. Prov. 8. 22.

Two verſes I have read. In the former, after the *Matter* of the *Feaſt* firſt remembred, (*When Jeſus was born*,) accompanied with the two circumſtances of *Place* and *Time*, (the *place* where, *Bethlehem Juda*; the *time* when, the *days of Herod the King*:) there is a memorable accident (that then happened) ſet down: A *Venerunt*, a *coming* or arrival at *Hieruſalem*. And they, that ſo came, were a company of *Magi*, *from the Eaſt*. And this (lo) hath the *Ecce* on the head of it, *Ecce, venerunt Magi ab Oriente*, *Behold, there came*, &c. As the ſpecial point in the text: and ſo, we to make it. *The Diviſion.* I.

In the later, is ſet down their *Errand*. Both the [1] *Occaſion*, and the [2] *End*: beſt expreſſed by themſelves out of their own *dicentes*. 1. the *Occaſion*: *Vidimus ſtellam*, they had *ſeen his ſtar*. 2. the *End*, *Venimus adorare*; they are *come to worſhip him*. *Viderunt*, *Venerunt*, *Adoraverunt*. II.

That they may come to their *finis ultimus*, they muſt have a *medius finis*: that is, to *worſhip*, they muſt *find* him where he is.

So they ask, *Ubi eſt?* Not *whether* He be *born*; but, *where He is born*. For, *born He is*, they are ſure, by the ſame token they have ſeen *His ſtar*. *His ſtar* is up, that is *riſen*; therefore He is *riſen too*.

So the *ſtar* in Heaven kindled another *ſtar* in earth, (S. *Peter* calls it the *Day-ſtar which riſeth in the heart*, that is, *faith*) which ſhined and manifeſted it ſelf, by their labour in *coming*, diligence in *enquiring*, duty in *worſhip*. 2 Pet. 1. 19.

CHRIST's *birth* made manifeſt, to them, by the *ſtar* in Heaven: their *faith* (*the ſtar in their heart*) made manifeſt to *Chriſt*, and to all, by the travel of it, which ſhewed it manifeſtly.

That (upon the matter) there falls a threefold *Manifeſtation*, (you may call them three *ſtars*, if you pleaſe:) [1] the *ſtar* in Heaven: [2] the *day-ſtar*, *in their hearts*: [3] and, *Chriſt* himſelf, the bright *morning-ſtar*, whom both the other guide us to: the *ſtar* of this morning, which makes the *day*, the greateſt *Day* in the year.

The ſum of all riſeth to this: That GOD hath *opened the door of faith to the Gentiles*: And, among them, to *wiſe men*, and *great men*, as well as to the ſimpler ſort. But with this condition, that they ſay with them, *venite adoremus*: and ſo, *come*, and *ſeek*, and *find*, and *worſhip him*; that is, do as they did. Acts 14. 27.

The *Matter.*

VVHen JESUS *was born*: That (*when*) is now. His *Birth* is the ground of the *Feast*, and the cauſe of our *Venimus*, our coming together. Where this we note firſt; It is the very firſt time, the firſt (*was born*) in the *Bible*: was *born*, never till now. Here, the tide turns; the ſenſe changes, from *ſhall be*, to *was*. A bleſſed change; and, the day is bleſſed, on which it happened.

Eſay 9. 6. Before He was *born*, it was ſo ſure He ſhould be *born*, as *Eſay* ſaid, *Puer natus eſt nobis*. But for all that there is ſome odds between *Eſays natus eſt*, and S. *Matthews*. That was but *virtually*; as good as born: This, *actually born* indeed.

Heb. 13. 8. Jeſus Chriſt, *yeſterday, & to day, and the ſame for ever*. The *ſame*, yet not altogether after the *ſame manner*. There is as much between *Jeſus Chriſt, yeſterday*, not come; and *Jeſus Chriſt, to day, cùm natus eſſet*; as is between a ſtate in reverſion, and one in being.

Num. 13. 2. The Fathers aptly reſemble their caſe, that were the *ante-nati* before *Chriſt*, and ours that came after, to the *two men* (Numb. 13.) *that carried the great cluſter of grapes, upon a ſtaff between them*. Both carried; but, he that came behind ſaw that he carried: ſo did not he that went before. The *poſt-nati* (ſure) are of the ſurer hand: And ſo, for *cùm natus eſſet* (the day and time) to hold a Feaſt: for *When* Jeſus *was born*.

The *Circumſtances.* VVeighty circumſtances are ever matter of moment; in a *ſtory* ſpecially. Three there are in the firſt *Verſe*: [1] The *Place*: [2] The *Time*: [3] The *Perſons*. [4] I add a fourth (out of the *ſecond Verſe*) the *Occaſion*. The place (*Ubi*,) *Bethlehem Juda*. The *time* (*Quando*,) *the days of Herod the King*. The *Perſons* (*Quibus*,) *Wiſe men from the Eaſt*. The *Occaſion*, (*whereupon*) *A new ſtar appearing*; every one of the four having a ſeveral *Propheſie* running of it: and every *Propheſy* a filling of it, in theſe words.

Mica 5. 2. The *Place*: He was born, in *Bethlehem Juda*: *And thou Bethlehem Juda* (ſaith the *Prophet Mica*,) *out of thee ſhall He come*. And now, *come* He is.

Gen. 49. 10. The *time*: the *days of Herod the King*. *The ſcepter ſhall not quite depart from Juda, till* Shilo *come* (ſaid old Father *Jacob* in his *Propheſie*:) *Shilo* then is (now) come. For, the *ſcepter* is in *Herods* hand: His father, an *Edomite*, his mother, an *Iſmaelite*: *Juda* clean gone.

Pſalm 72. 10. Eſay 60. 6. The *Perſons*: *Magi ab Oriente, Kings from the Eaſt*. The *Kings of Arabia and Saba, ſhall come and bring gifts* (ſaith *David*:) And *Eſay* ſpecifies them, *Gold, Myrrh, Incenſe*. Theſe *Kings* are come: Here they are, they, and their *gifts*, both.

Num. 24. 17. The *Occaſion*, whereupon: *A ſtar riſen*: *A ſtar ſhall riſe of Jacob* (ſaith *Balaam*, no very good man, yet a true *Prophet* in this; and his propheſie true, and for ſuch recorded in the *Book* of *Moſes*.) This *ſtar* is, this morning, up to be ſeen. *Propheſies of all* four: and, all four accompliſhed.

1 Chriſts *ubi*.

Of the *Place* of *Bethlehem* (*out of Mica*) it hath formerly been treated: I but touch it and paſs it now. It was the place, where *David* himſelf was *born*. And what place more meet for the *Son of David*, to be born in? It was the place, where was heard the firſt news of the *Temple*: And, where could the *Lord of the Temple*, more fitly be heard of? It is interpreted *Domus panis*, the *Houſe of Bread*: what place more proper for him, who is *the living bread, that came down from heaven*, to give life to the world? It was the *leaſt*, and the loweſt, of all the *thouſands* of *Juda*: What *little* and *low* is, in things natural; that *lowlineſs* and *humility* is in ſpiritual. This natural *birth-place*, of his, ſheweth his *ſpiritual*. *Humility* is his *place*: *Humility* (as I may call it) the *Bethlehem* of *virtues*: where you find it, *Lo, there is he born*. So *born in us*, as *born for us*. Paſs we *Chriſts Ubi*, and now, to His *Quando*.

John 6. 53. Mica 5. 2.

2 Chriſts *Quando*. Pſalm 137. 7. Jer. 31. 15.

Of the time: the *Days of Herod the King*. And thoſe were evil days; Days of great affliction, to that land. *Juda's ſcepter* clean broken: not a *Law-giver left between his feet*. *Edom* (that is, *Herod* the *Edomite*) *cried, down with them, down to the ground*. Not ſo much as a ſort of ſilly *babes*, but barbarouſly ſlain in their mothers arms: enough, to make *Rachel mourn, as ſhe lay in her grave*. Diſmal days, certainly: why, then comes *Shilo*: *When mans help furtheſt off, then Gods neareſt*: When it is *dark*, then riſes the *ſtar*.

Gen. 49. 10. Num. 24. 17. Dan. 9. 25. Agg. 2. 9, 10. 2 Pet. 1. 19.

What one propheſie of Him, but came even ſo; even, at ſuch a time, when they were moſt out of heart, and needed comfort moſt? *Iacobs*, when they were in *Egypt, the houſe of bondage*. *Balaam's*, when in the waſts and barren wilderneſs, *among fiery ſerpents*. *Eſay's*, when they were ready *to be over run with the two Kings of Syria and Iſrael*. *Daniel's*, when in *Babylon, the land of their captivity*. *Agge's* when *they built the wall with the trowel in one hand, and the ſword in the other*. As his *Propheſies* came (ſtill:) ſo came he: His *Propheſies* (ſaith *Peter*) as a *candle*: *Himſelf*, as a *ſtar*: *in the dark*, both. For all the world, like the time of the year his *birth* fell in; in the ſharpeſt ſeaſon, in the deep of *Winter*. As *Humility*, His *place*, ſo *affliction*, His *time*. The *time* and *place* fit well. For, the time of *affliction*, makes the place; makes *humility*: VVhich place *Chriſt* is born in. I paſs this alſo, and come to the third; of the *Perſons*.

3 Chriſts *Qui bus*.

For, there ſtands the *Ecce*; upon it. VVhich *Ecce* points us to it, as to the chief point of all; As (indeed) it is. And our chief endeavour, to include our ſelves, to have our parts in this *Venerunt*, *in coming to Chriſt*.

Here is a *Coming*, *Venerunt*: And they that come, *Magi*. In which *Comers* we conſider four points: they ſuſtain four perſons: [1] Of *Gentiles*; [2] *Gentiles, from the Eaſt*; [3] *Great Perſons*, Great *Princes*, (for, ſo we may be bold to call them, as the *Propheſie* calls them, *Kings*:) [4] Of great *Learning and wiſdom*: ſo [*Magi*] their name gives them.

To

To *Bethlehem came the ſhepherds.* Nothing to us, they were *Jews.* But, thither came theſe too and they were *Gentiles*: and, in this *Gentiles*, we; So come we in. Then *hath God alſo, to the Gentiles ſet open a dore of faith.* At which door we enter; We with them, and they with us: For, they and we *Gentiles* both. The *ſtar* is *ſtella Gentium*, the *Gentiles ſtar*: And ſo ours; and we to direct our courſe by it. All, that ever write, call them *Primitias Gentium*, the *firſt fruits*; *Anteſignanes*, the *ſtandard-bearers*, to all the *Gentiles*, that came in after. Upon this, I beg leave to ſtand a little, becauſe it is our tenure, we hold by. 3 Gentiles. Acts 14. 27.

And, that GOD would thus do, call the *Gentiles in*, there was ſome little *Ecce* (ſtill) ſome ſmall *ſtar-light* from the beginning.

By way of *Promiſe.* So much promiſed, by the *Patriarchs*. *Noe*; that *Japhet ſhould at the laſt dwell in the tents of Sem.* *Abraham*; that *in his ſeed* (not any one Nation, but) *all the nations of the earth be bleſſed.* *Jacob*; that *Shilo's coming ſhould be expectatio* (ſay, ſome, and ſome *aggregatio*) *Gentium*: *All nations look for him, all be gathered to him.* 1 Gen. 9. 27, 28. 18. 49. 10.

By way of *Figure.* As much was ſhadowed in the *Law*, the *Tabernacle*, and the *Temple*; all, *figures of things to come.* The *Law*; Where was it given? Was it not in *Sinai, a mountain in Arabia* (ſaith the *Apoſtle*) and ſo upon *heathen ground?* I truſt, we may have leave to come upon our own ground. And by whom? Was it not by *Moſes?* And we claim to him by alliance: His wife was the daughter of the *Prieſt* of *Madian*: So, of a heathen woman: and his children, *heathen of half-blood.* 2 Heb. 12. 1. Gal. 4. 25. Exod. 2. 18.

The *Tabernacle*: was not the *ſilk*, and *gold*, and *riches* it was made of, the *ſpoils* of *Egypt*, and ſo heathen ſtuff? Exod. 12. 36. 25. 2, &c.

The *Temple*: was it not founded upon the *threſhing floor of Ornan the Jebuſite*, a heathen man? So, on heathen ſoil; and, *adificium cedis ſolo.* The Timber and materials of it, came they not from *Hirams* countrey, A heathen King? And, the chief workman, in it (*the ſon of a man of* Tyre) heathen alſo. So, the heathen were never wholly out. *Venerunt*, they came, they made their proffers. Some *Ecce*, ſome little *ſtar* ſtill. 1 Chr. 21. 18. 1 Reg. 5. 10. 7. 13, &c.

Now the *Prophets*, when they came, had we not hold there, too? At the ſame time, that God gave *Moſes* to the *Jews*, who wrote of CHRIST, did he not likewiſe give *Balaam* to the *Gentiles*, who, *in the mountains of the Eaſt propheſied of Chriſts ſtar*, here? Great odds (I know) between the men; None between their *Propheſies*: Both, alike true: both their places alike, in the *Library* of the *holy Ghoſt.* After that, *Jonas*: howſoever his book ſtand in the volumn of the *Prophets*, yet, (when time was) it was ſhewed, that in time, he was the firſt of the ſixteen *Prophets*: before and ancient to them all. And this was a fair *ſtar*, that his firſt *Prophet* of all GOD ſent to *Ninive*, the great Citie of the *Gentiles*, then: And ſent him, before he ſent any of the other fifteen to his own people (then) in ſhew, the *People of the Jews.* 3 Num. 24. 17. John 1. 21.

But, even of them he ſent to the Jews, ſaith not *Eſay* directly, the *Root of Jeſſe ſhould be as a ſtandard, all the Nations gather unto him?* Saith not GOD there, *It was too poor a ſervice for* CHRIST *to do to him, to draw to him a ſort of ſilly Shepheards*; *He would give him as a light to lighten the Gentiles, to bring them*, even the very beſt of them, *from the ends of the earth.* That *light to lighten the Gentiles* was this *ſtar* (here;) *Simeon* had it revealed to him, whereto this *ſtar* referred, and what it meant; For, it *lightned* them indeed. And this, ſtanding the *firſt Temple.* And ſaith not *Aggee*, (ſtanding the ſecond Temple) *The deſire of all Nations ſhall come*, (meaning *Chriſt*;) the deſire, not of one Nation alone, but even of all. So, the *Prophets* will not be againſt this *venerunt*: they are (all) for it. Eſay 11. 10. Eſay 42. 6. 49. 5. Luke 2. 32. Agg. 2. 8.

And was not alſo this *Venerunt* daily ſung in their *Quier?* The *Pſalm of the Nativity*: *I will think upon Rahab* (that is, *Egypt*) *and Babylon, among ſuch as ſhall know me. Behold ye the Philiſtims alſo, and them of Tyre, with the Morians, Lo, there was He born.* *Born*, in all thoſe places; that is, His *birth* concerns them all: all, their intereſt in it. In the Pſalm of His *Paſſion*: *All the ends of the earth ſhall remember themſelves, and ſhall turn unto the* LORD, *And all the kindreds of Nations ſhall worſhip before Him.* In the Pſalm of the *Reſurrection*: That, He ſhould then become the *Head ſtone of the corner, and joyn both Jews and Gentiles in one coin, or angle.* And in the Pſalm of His *Aſcenſion*: That the *Princes of the Nations ſhould be joyned to the People of the* GOD *of Abraham.* And in the Pſalm of His *Exaltation*: That *all Kings ſhould kneel before Him, all Nations do him ſervice.* 4 Pſal. 47. 4, 5. Pſalm 22. 27. Pſalm 118. 22. Pſalm 41. 10. Pſalm 72. 11.

That which (then) was thus promiſed, to and by the *Patriarchs*; ſhadowed forth, in the *figures* of the *Law*, the *Temple* and the *Tabernacle*; That which was foreſaid by the *Prophets*, and foreſuing of in the *Pſalms*; that, was this day fulfilled: *Venerunt*, here they are come: And *Venimus*, *We*, in them, and with them. Who, not onely in their own names, but in ours, make here their entry; *came*, and *ſought after* and *found and worſhipped their* Saviour, *and ours*, the Saviour *of the whole world.*

A little wicket there was left open before, whereat divers *Gentiles* did come in. Many, a *Venit* there was: *Venit* [a] *Job*, in the *Patriarchs* dayes: *Venit* [b] *Jethro*, in *Moſes*: [c] *Rahab*, in *Joſua's*: [d] *Ruth*, in the *Judges* time: [e] *Ittai* (the King of *Gaths* ſon) in *Davids*: [f] The *Queen of* Saba, in *Solomons*: The [g] *Widow of Sarepta*, in *Elias*: [h] *Naaman* (the Syrian) in *Eliſa's time.* Each of theſe, in their times, had the favour to be let in. This was but a *Venit*, a little *wicket*, for one or two. Now, a *venerunt*, the great *Gate* ſet wide open, this day, for all: For theſe here, with their Camels and Dromedaries, to enter, and all their carriage.

a Job 1. 1.
b Exod. 18. 5
c Joſ. 2.
d Ruth 1. 4.
e 2 Sam. 18. 2.
f 1 Kings 10. 1.
g 1 Kings 17. 9.
h 2 Kings 5. 1.

Matth. 1. 5. In the ſetting down his *Genealogie*, (the *Chapter* before) That *Salmon eſpouſed Rahab* the *Canaanite*; that *Booz* likewiſe, *Ruth* the *Moabite*; it is plain, that CHRIST deſcended (according to the fleſh) of *Heathen*. Deſcending of *Heathen*, He will never *diſdain* them, of whom He is deſcended; never ſhut them out, but invite them to his *Child-houſe*: As we ſee this day by His *ſtar*, he did.

Luke 24. 25, 27 Mat. 12. 41, 42. And (if you mark it) of his firſt *Sermon* the *Widow of Serapta*, and *Naaman* the *Syrian* were the Theme: which made his Sermon was not liked. Yet, that Theme he choſe purpoſely. And the *Queen of the South*, and *the men of Ninive* much in his mouth: He mentioned them willingly. And

Job 12. 20. (to end this point) He that, at his *birth* (now) received theſe of the *Eaſt*; a little before his *death*, in like ſort, *received Græcians* from the *Weſt*, to *ſee and to ſalute him*: And ſtraight upon it (upon the receiving them) brake out and ſaid, *The hour is come now, that the Son of man is glorified*, when *Eaſt*

23. and *Weſt* are come in, both.

I have a little ſtood on this, becauſe it is the *Ecce* point. I conclude, The *Place*, he was born in, (*an Inn*, which is for all paſſengers of what country ſoever,) the time, he was born in, (of the *tax*, when

Luke 27. 2. Luke 2. 1. *all the world came up to be taxed*,) the very *ſtar*, which (as the nature of *ſtars* is) is common to all Coaſts and Climats, peculiar to none: All ſhew, that all coaſts they may now come; that, the *Gen-*

Epheſ. 3. 6. *tiles* are now to be (as the *Apoſtle* in three pregnant terms delivers it) *σύσσωμα, συμμέτοχα, συγκληρονόμα*, *fellow-members*, *fellow-partners*, and *fellow-heirs* of one body; *Co-partners*, and *Co-heirs* of *Chriſt*, and his *birth*. This for *Stella Gentium*, the *Gentiles Star*; So both theirs and ours.

2 *Gentiles* from the *Eaſt*. Gal. 2. 15. There came *Gentiles*: And they came from the *Eaſt*. This may ſeem to ſet us back again; for, we are of the *Weſt*, the contrary Climate. That is no matter. For, in that they came from the *Eaſt*, there lieth yet further hope for us; even from that point of the compaſs. For, that is not onely *Gentiles*, but *ſinners of the Gentiles*: Sinners, and that *chief ſinners*. For, ſo were they of the *Eaſt*; greater, far greater ſinners than the reſt. For tell me, what

Gen. 11. 2. ſin was there that came not from thence? There was the *Tower ſet in hand*, *that ſhould have confronted* GOD: and of it came *Babel*, and from it *confuſion*. [a] Thence came all Tyranny

Gen. 10. 9. and oppreſſion among men, from *Nimrod*, that *hunted and ranged over men, as over beaſts in a forreſt*. [b] Thence, all Idolatrie, and worſhip of falſe Gods; both in earth, from *Belus* tomb, firſt: And in heaven, from the *Star of their God Remphan* (which S. *Stephen* ſpeaks

Acts 7. 33. Num. 23. 7. of.) [c] Thence (*from the Mountains of the Eaſt*) the poſterity of *Balaam*, *falſe Prophets*,

2 Pet. 2. 15. *that loves the wages of unrighteouſneſs*; and, from them, all that naught is. And, if in all theſe it did, It cannot be denied, but that the whole World received their infection that way, *from the Eaſt*.

Tit. 2. 11. And herein *appeared the grace of God*, *which bringeth Salvation to all men*, *and to all ſinners*, as fair and clear, as the *Star* it ſelf; that, thence (*out of the mountains of the Eaſt*) GOD calleth theſe to ſeek, and guided them to find *Chriſt*: that, whence the poyſon firſt came, thence might come the *Triacle*: and that as they were the firſt that went out, ſo they ſhould be the firſt that came in.

So the *Eaſt* ſets us no further back, but brings us nearer. For if the *Eaſt* may come, which are the greater; much more may the *Weſt*, which are the leſs: if the *Seducers*, the *Seduced*. From

Mat. 8. 11. the *Eaſt* to the *Weſt*, is *à majore ad minus*. That, if *venerunt ab Oriente*, *venient ab Occidente*: if the greater, much rather the leſſer. This, for the *Star* of the *Gentiles*, firſt: And now, the *Star* of *Sinners*, and chief ſinners of the *Gentiles*, even *Oriental ſinners*.

3 *Great Perſons*. Pſal. 72. 10. Verſe 3, 4, 11. But, they ſuſtain yet a third perſon, theſe: (to come near, and to make it come nearer us, even to this place.) For *Great men* they were in their Countreys, of the higheſt place and account there, as all Stories teſtifie. The *Pſalm* calls them *Kings of Sheba and Seba*: and, ſo may we. It may appear by *Herods* reſpect to them: His *calling a Synod to reſolve them*: *his privie conference with them*. So may it by their *treaſures they opened*, and by their *preſents* they offered (preſents, for a *King*,) which give them for no leſs. So, this is (now) thirdly, *Stella Magnatum*, the *Star* of *Princes* and *Nobles* alſo. Yea, *Stella Regia*, the *Star Royal*, *Kings* themſelves have their hold and claim by it.

CHRIST is not onely for ruſſet cloaks, Shepherds and ſuch; ſhews himſelf to none but ſuch: But even the *Grandez*, Great States, ſuch as theſe; *venerant*, they *came* too: and when they came, were welcom to Him. For they were ſent for, and invited by this *Star* (their *ſtar* properly.)

Theſe, at *His Birth*, at his welcom into the world; and others ſuch as theſe, at his *death*, at his

Matt. 27. 60. John 19. 30. going out of it. Then *Joſeph of Arimathea*, *an honourable Counſellor*, *beſtowed on him a fair new Tomb*: and others came, with their *hundred pound of ſweet odors*. So that coming and going, He was beholden to ſuch. The Tribe, *Chriſt* came of, was the *Royal* Tribe, to whom the Sceptre belonged;

Num. 24. 17. And in the *Propheſie* it follows, *A ſtar ſhall riſe out of Jacob*, *and a Scepter out of Iſrael*. To *Kings*, to Sceptres *Chriſt* cannot but be well inclined.

Amos 1. 1. Dan. 1. 6. Among his *Prophets*, I find *Amos*, an *heardman*: True: but, I find *Eſay* and *Daniel*, (both) *nobly deſcended*, and of the *blood Royal*.

Mat. 2. 6. In His deſcent, there are *Booz*, and *Jeſſe*, plain country men; But there are *David*, and *Salomon* too, and a *liſt of Kings* withall: that ſo, there may be a mixture of both. It is true, S. *Paul* ſaith: *You*

2 Cor. 1. 26. *ſee your calling*; *not many mighty*, *not many noble after the fleſh*: *Not many*, he ſaith: *Not any*, he ſaith not: he ſhould (then) have ſpoken contrary to his own knowledg. Some pertained to this *ſtar*,

a Acts 13. 7. *b* Acts 17. 34. *c* 11. *d* Phil. 4. 22. went by it. The [a] *Lord Deputy* of *Cyprus*; the great [b] *Judg* in *Areopage*, divers of the [c] *nobler ſort at Berea*; And divers of [d] *Cæſars houſhold* came in, and had all their calling, by and from Him.

As

As likewiſe the great [e] *Lord Treaſurer*, by St. *Philip*; and the [f] *Eleſt Lady*, by St. *John*. Thoſe (all) were of this Troop here: Under this *Star*, all of them, *ſtella Magnatum*. To conclude, from our Saviour *Chriſt's* own mouth: As there is in *Heaven room* for poor *Lazarus*; So, that room was in the *boſome* of one that was *rich* (that is) of *Abraham*; a *great Man*, yea: a great *Prince* in his time.

e Acts. 8.27.
f 2 Iohn 1.

[1] *Stella gentium*; [2] *Stella peccatorum de gentibus*; [3] *Stella Magnatum*. But yet all this while, we have not touched *Stella Magorum*: Not yet deal with *Magi*, the very word of the Text, and the chiefe perſon they repreſent. For, beſide that they were great *States*, they were alſo great *learned Men*; And (being both) they are ſtiled rather by the name of their skill and learning, than by that of their *greatneſs*; to point us, to the quality in them, we are principally to regard.

4. Wiſe men.

You ſhall not need ſtartle, when you hear the word *Magi*, as if they were ſuch as *Simon Magus* was. Of later times it ſounds not well (this name) of old, it was a name of great honour, as was the name of *Tyrannus*, and *Sophiſtes*; all, in the like caſe. Evil and unworthy men took them up after, and ſo, they loſt their firſt reputation. But, originally, *Magus* was a title of *high knowledge*.

I adde, of Heathen knowledge, and comprehend in it this very knowledge, that they were well ſeen in the courſe of *heaven*, in the *ſtars* and bodies celeſtial. Their *Vidimus ſtellam* ſhews as much. *The ſtars God hath given, for ſigns* (ſaith the Book of *Geneſis*:) Even the ordinary. And, if them, the extraordinary (ſuch as this) much more. For, *Signs* they are, open the *Signature* who can.

Gen. 1.14.

This learning of theirs made them never the further from *Chriſt* (we ſee;) It did them no hurt, in their coming to *Chriſt*: No more than it did *Moſes*, that *he was well learned in all the wiſdom of the Egyptians* (ſaith S. *Stephen*, *Act.* 7.22.) Nor no more than it did *Solomon*, that *he paſſed all the children of the Eaſt, in their own learning*, (1 *Reg.* 4.30.) No more than it did *Daniel*, that *he was brought up, and well ſeen, in the cunning of the Chaldeans* (*Dan.* 1.4.) No more theſe; than the *gold* and *ſpoils* of *Egypt*, did the *Tabernacle* hurt, that was hung all over with them.

They, that are ſeen in this learning of *Egypt*, of *Chaldea*, of the *Eaſt*, are not thereby barred at all. This is their *ſtar*, their guide; a guide apt and proper for them that knew the *ſtars*; for them that were learned. *Chriſt* applyeth himſelf to all; diſpoſes all things: what every one is given to, even by that, *Chriſt* calleth them. Saint *Peter*, *Andrew*, *James*, and *John*, *Fiſhermen*, by a *draught of Fiſh*. Theſe, Theſe that were ſtudious in the *Starr*, by a *ſtar* for the purpoſe.

And note that the apparition to the Shepherds was no ſooner over, but this *ſtar* appeared preſently, if not the very ſame hour: (that is) both at once. In like manner, Chriſt, at firſt (to ſhew the glory of his greatneſs) took and employed *Fiſhermen*, ſuch as had no bringing up in Schooles. But it was not long after, but *Learned Men* came in apace: *Learned men* of all ſorts; [a] *Zenas*, in *Law*; [b] *Luke*, in *Phyſick*; [c] *Apollo*, with his *Eloquence*; [d] *Dionyſe*, with his *Philoſophy*; [e] S. *Paul*, with his πολλὰ γράμματα *much learning*, (which he had at *Tharſus*, as famous an Univerſity for *Aſia*, as *Athens* was for *Greece*.) Which *Learning* (for all *Feſtus* phanſie) *turned not his braines*, nor did them any hurt at all.

a Tit. 3.13.
b 1 Tim. 4.11.
c Acts 18. 24.
d Acts 17. 34.
e Acts. 26. 24.

There is no *ſtar* or beam of it; There is no truth at all, in humane learning, or *Philoſophy*, that thwarteth any truth in *Divinity*; but forteth well with it, and ſerveth it, and all to honour Him, who ſaith of Himſelf, *Ego ſum veritas*, *I am the truth*. None that will hinder this *Venerunt*, keep back any wiſe man, or make him leſs fit for coming to Chriſt.

Ioh. 14.6.

So, you ſee your calling; all four. [1] *Gentiles* may come, [2] *Sinners* of the *Gentiles* may come, (yea, though they be *peccatorum primi*, of the primer ſort:) [3] Men of Place; [4] Men of Gifts, Learned and *Wiſe* may come. *In Magis inſunt omnes hi*, all are in *Venerunt Magi*: The *ſtar* goes before them, guides them (all) to *Chriſt*.

It remaineth, that, what we may doe, we will do; that is, *come*. (For, further than *Venerunt*, we are not like to come, at this time.) And though we go no further, it skils not, ſo we do but that; *come*: Even that will ſerve. For, it is all in all. We ſhall go in the company of *Wiſe men*, that is once. And if the *Shepherds* were too homely to ſort with, theſe are company for the beſt; they were company for *Cyrus*, and *Darius*, and all the great *Monarchs* of *Perſia*.

The *Application*.

Ecce Venerunt it is, in the Text: And (indeed) not only the *Perſons*, (*Ecce Magi*,) but their very *coming* deſerved an *Ecce*. It is an *Ecce venerunt*, theirs (indeed) if we weigh it well, *whence* they came, and whither. *Whence*; *from the Eaſt*, their own countrey: *Whither*, *to Hieruſalem*, that was to them a ſtrange Land: That was ſomewhat. [1] They came a long journey, no leſs than *twelve dayes together*. [2] They came an uneaſie journey, for their way lay through *Arabia Petræa*, and the craggy rocks of it. [4] And they came a dangerous journey, through *Arabia Deſerta* (too,) and the *black tents of Kedar* there then famous for their robberies, and even to this day. [5] And they came, now, at the worſt ſeaſon of the year. And all, but to *do worſhip at Chriſts birth*. So great account they made; So highly did they eſteem their being at it, as they took all this great travel, and came all this long journey, and came it, at this time. Stayed not their coming, till the opening of the year, till they might have better weather and way, and have longer dayes, and ſo more ſeaſonable and fit to travel in. So deſirous were they to come with the firſt, and to be there, as ſoon as poſſibly they might: broke through all theſe difficulties. *Et ecce venerunt*, *And, behold, come they did*.

Pſal. 120.5.

And we, what excuſe ſhall we have, if we come not? If ſo ſhort and ſo eaſie a way we come not, as from our *Chambers* hither, not to be called a *way* indeed? Shall not our own *venerunt* have an *ecce*, Behold, it was but ſtepping over the threſhold, and yet they come not?

And theſe were *Wiſe men*; and never a whit the leſs *Wiſe*, for ſo *coming*: Nay, never ſo truly *wiſe*, as

in any thing they did, as in ſo *coming*. The *Holy Ghoſt* recordeth them for *wiſe*, *in capite libri*, even in the beginning of the New Teſtament. Of *Chriſt*, when He came into the world (that is, when He was born) the *Pſalm* ſaith, *In the beginning of the Book it was written of Him, He ſaid, Ecce venio, Lo, I come*: Of theſe, in the ſame words, when they came to meet Him (ſo born) it is ſaid here, in the beginning of the *Goſpel*, *Ecce venerunt, Behold they come.*

Pſal.40.7.

And we, if we believe this, that this was their *wiſedom*; if they and we be *wiſe* by one Spirit, by the ſame principles; we will follow the ſame *Starre*, tread the ſame way, and ſo come (at laſt) whither they are happily gone before us.

Nay, not onely that [*come*;] but this withall; to think and ſet down with our ſelves, that, to *come to Chriſt*, is one of the wiſeſt parts, that ever theſe *Wiſe men* did; or we, (or any elſe) can do in all our lives.

And how ſhall we that do? I know not any more proper way left us, than to come to that, which himſelf by expreſs order hath left us, as the moſt ſpecial *Remembrance* of Himſelf, to be come to. When He came into the world (ſaith the *Pſalm*) that is, at His *Birth* (now) He ſaid, *Ecce venio, Lo, I come*: When then? *Sacrifice and burnt offerings thou wouldſt not have; but a body haſt thou ordained me*: Mark (ſaith the Apoſtle) *He takes away the firſt, to eſtabliſh the ſecond*, (that is) to eſtabliſh His *body*, and the *coming* to it. By the *offering*, *breaking*, and *partaking*, of which *body*; *we are all ſanctified*, ſo many as ſhall come to it. *For given it is for the taking away of our ſins.* Nothing more fit, than at the time, His *body* was ordained Him (and that is to day,) to come to the *body* ſo ordained.

Ibid. verſe 6. Heb.10.9. Heb.10.10. Mat.26.28.

And in the *Old Ritual* of the Church we find, that the cover of the *Caniſter* (wherein was the *Sacrament* of His *body*,) there was a *ſtar* ingraven; to ſhew us that (now) the *ſtar* leads us thither; or His *body*, there.

Apoc.22.15.

And what ſhall I ſay now, but (according as Saint *John* ſaith) and the *ſtar*, and the *Wiſe men* ſay *Come*. And He, whoſe *ſtar* is, and to whom the *Wiſe men came*, ſaith, *Come*. And let them that are diſpoſed, *Come*. And let, whoſoever will take of the *Bread of Life*, which *came down from Heaven, this day, into Bethlehem the houſe of Bread*. Of which *Bread*, the Church is this (day) the *Houſe*; and the true *Bethlehem*, and all the *Bethlehem* we have now left to come to, for the *Bread of Life*; of that *life*, which we hope for in heaven. And this, our neareſt *coming* that (here) we can come, till we ſhall (by another *Venite*) come unto *Him* in *His heavenly Kingdom*. To which, He grant we may *come*, that (this day) *came* to us in *earth*, that we thereby might come to Him, and remain with Him, *Jeſus Chriſt the Righteous.*

Iohn 6.35.

A SER-

A SERMON PREACHED Before the Kings Maiesty.

At WHITE-HAL. on Wedneſday the xxv. of *Decembe.* *Anno Domini*, MDCXXII. Being *CHRIST MASSE* Day.

MATT. Chap. II. Verſ. I, II.

Behold there came Wiſe Men, from the Eaſt to Hieruſalem;

Saying, Where is the King of the Iewes that is born? For we have ſeen His Star in the Eaſt, and are come to worſhip Him.

THere be, in theſe two *Verſes*, two principal points, (as was obſerved, when time was,) [1] The *Perſons* that arrived at *Hieruſalem*: [2] And their *Errand*. The *Perſons* in the former *Verſe*: whereof have been treated heretofore. Their *Errand* in the later: wherewith we are now to deal.

Their *Errand* we may beſt learn from themſelves, out of their *Dicentes*, *&c.* Which (in a word is, *To worſhip Him.*) Their *Errand*, our *Errand*, and the *Errand* of this *Day*.

This *Text* may ſeem to come a little too ſoon, before the time; and ſhould have ſtayed till the day, it was ſpoken on, rather than on this day. But, if you mark them well, there are (in the *Verſe*) four *Words*, that be *Verba Dieĭ hujus*, proper and peculiar to this very day. [1] For firſt, *Natus eſt* is moſt proper to this day of all days, the day of His *Navity*. [2] Secondly, *Vidimus ſtellam*: For, this day, it was firſt ſeen; appeared firſt. [3] Thirdly, *Venimus*: For, this day, they ſet forth, began their jouiney. [4] And laſt, *Adorare Eum*: For when *He brought His only begotten Son into the World*,

World, He gave in charge, Let all the Angels of God worſhip Him. And when the *Angels* to do it, no time more proper for us to do it, as then. So theſe four appropriate it to this day, and none but this.

The Diviſion. The main heads of their *Errand* are, [1] *Vidimus ſtellam*, the *Occaſion*: [2] And *Venimus adorare*, the *end* of their *comming*. But for the better conceiving it, I will take another courſe, to ſet forth theſe points to be handled.

I. Their *Faith* firſt: *Faith* in that they never ask, *Whether* He be; but, *Where* He is born: For, that *born He is*, that they ſtedfaſtly believe.

II. Then the *work*, or *ſervice* of this Faith, (as S. *Paul* calleth it;) the *touch*, or *trial* βασανος (as Saint *Peter*;) the *Oſtende mihi*, as (S. *Iames*) of this their faith in theſe five: [1] Their *confeſſing* of it, in *venerunt dicentes*. *Venerunt*, they were no ſooner come, but *dicentes*, they tell it out: Confeſs Him, and His *birth* to be the cauſe of their coming. [2] Secondly, as confeſs their *Faith*, So, the *Ground* of their *Faith*; *Vidimus enim*, *For*, they had *ſeen his ſtar*: And, His *ſtar* being *riſen*, by it they knew, He muſt be *riſen* too. [3] Thirdly, (as S, *Paul* calls them, in *Abrahams Veſtigia fidei*, the *ſteps* of their *Faith*, in *venimus*, their *coming*; *coming*, *ſuch a journey*, at ſuch a *time*, with ſuch *ſpeed*. [4] Fourthly, When they were come, their *Diligent enquiring him out* by *Ubi eſt*? (For, here is the place of it:) asking after Him, to find where He was. [5] And laſtly, when they had found Him, the *end* of their *ſeeing*, *coming*, *ſeeking*; and all for no other end, but to *worſhip Him*. Here they ſay it: at the 11. *Verſe* they do it, in theſe two acts, [1] *Procidentes*, their *falling down*: [2] And, *Obtulerunt*, their *offering* to Him. *Worſhip* Him with their *bodies*; *Worſhip* Him with their *goods*: Their *worſhip*, and ours; the true *worſhip* of *Chriſt*.

Phil. 2. 17. 2 Pet. 1. 7. Iam. 2. 18. 1 2 3 Rom. 4. 12. 4. 5

The Text is of a *ſtar*: And we may make all run on a *ſtar*: that ſo, the *Text* and *Day* may be ſuitable, and heaven and earth hold a correſpondence. S. *Peter* calls faith, the *Day ſtar riſing in our hearts*; Which ſorts well with the *ſtar* in the Text, riſing in the *skie*. That, in the skie manifeſting it ſelf from above, to them: This, in their hearts, manifeſting it ſelf from below, to Him, to *Chriſt*. Manifeſting it ſelf, by theſe five: [1] By [a] *Ore ſit confeſſio*, the confeſſing it: [2] By [b] *Fides eſt ſubſtantia*, the ground of it: [3] By [c] *Veſtigia fidei*, the ſteps of it, in their painful coming: [4] By their *Ubi eſt*? Careful enquiring: [5] And laſt, by *Adorare Eum*, their devout Worſhiping. Theſe five, as ſo many *beams* of *faith*, the *day-ſtar* riſen in their hearts. To take notice of them. For, every one of them is of the nature of a *Condition*: ſo, as if we fail in them, *non lucet nobis ſtella hæc*, we have no part in the light, or conduct of this *ſtar*: Neither, in *ſtellam*, this *ſtar* it ſelf: Nor, in *Ejus*, in *Him*, whoſe the *ſtar* is; that is not in *Chriſt* neither.

2 Pet. 1. 9.

a Rom 10. 10. b Heb. 11. 1. c Rom. 4. 12.

We have now got us a *ſtar* on *earth*, for that in *heaven*: And theſe (both) lead us to a third. So as, upon the matter, three *ſtars* we have; and each his proper manifeſtation. 1. The firſt, in the *firmament*: That appeared unto them, and in them, to us: (A figure of S. *Pauls* Ἐπεφανη χαρις, *the Grace of God appearing, and bringing ſalvation to all men*; *Iews*, and *Gentiles* and all. 2. The ſecond, here on *earth*, is S. *Peters Lucifer in cordibus*: And this appeared in them, and ſo muſt, in us. Appeared, [1] In their Eyes, *Vidimus*: [2] In their Feet, *Venimus*: [3] In their Lips, *Dicentes*: *ubi eſt*: [4] In their Knees, *Procidentes*, falling down: [5] In their Hands, *Obtulerunt*, by offering. Theſe five, every one a *beam* of this *ſtar*. 3. The third in *Chriſt* Himſelf (S. *Iohns ſtar*) *The generation and root of David, the bright morning ſtar Chriſt*. And He, His double appearing. [1] One, at this time, now, when He appeared in great *humility*; and we ſee, and come to Him by *faith*. [2] The other which we wait for; even, *the bleſſed hope, and appearing of the great God, and our Saviour, in the Majeſty of His Glory*.

1 Tit. 2. 11. 2 2 Pet. 1. 9. 3 Tit. 2. 13.

Theſe three: [1] The firſt, that manifeſted *Chriſt* to them; [2] The ſecond, that manifeſted them to *Chriſt*: [3] The third, *Chriſt* Himſelf, in whom, both theſe were (as it were) in *conjunction*. *Chriſt* the bright *Morning ſtar* of that *Day*, which ſhall have no night; the *Beatifica viſio*, the bleſſed ſight of which *Day*, is the *conſummatum eſt* of our Hope, and Happineſs for ever.

Of theſe three *ſtars*, the firſt is *gone*; the third *yet to come*; the ſecond only is *preſent*. We to look to that; and to the five beams of it. That is it, muſt do us all the good, and bring us to the third.

I Their Faith. Acts 14. 27.

SAint *Luke* calleth *Faith*, the [*] *Door of faith*: At this door let us enter. Here is a *coming*: And, *He that cometh to God* (and ſo, he that, to Chriſt) *muſt believe that Chriſt is*: ſo do theſe. They never ask, *An ſit*, but *ubi ſit*? Not, *Whether*, but, *Where He is born*. They that ask *Ubi, qui natus*? take *natus* for granted: preſuppoſe, that *born* He is. Herein is faith: Faith of *Chriſts* being *born*, the third *Article* of the *Chriſtian Creed*.

And what believe they of Him? Out of their own words here: [1] Firſt, that *Natus*, that *born* He is; and ſo *Man* He is: His *Humane Nature*. [2] And as His *Nature*, ſo His *Office*, in *Natus eſt Rex*, born a *King*: they believe that too. [3] But, *Iudæorum* may ſeem to be a bar: For then what have they to doe with the *King of the Iews*? they be *Gentiles*, none of his *Lieges*; No relation to Him, at all; What do they *ſeeking*, or *worſhiping* Him? But, weigh, it well, and it is no *bar*. For, this they ſeem to believe: He is ſo *Rex Iudæorum*, *King* of the *Iews*, as he is *adorandus à Gentibus*, the *Gentiles* to *adore* Him. And though born in *Iewry*, yet, whoſe *birth* concerned them, though *Gentiles*, though born far off in the *mountains of the Eaſt*: they, to have ſome benefit by Him and His *birth*; and for that to do Him *worſhip*, ſeeing *Officium fundatur in beneficio*, [4] As thus born in earth, ſo a *ſtar* He hath in Heaven of His own:

ſtellam

ſtellam Ejus, *His ſtar*; He the owner of it. Now we know the *ſtars* are the *ſtars* of *Heaven*; and He, that *Lord* of *them*, *Lord* of *Heaven* too; and ſo, to be adored of them, of us, and of all. St. *John* puts them together: *The Root and Generation of David*, His *Earthly*; and, *The bright Morning ſtar*, His *Heavenly* or *Divine Generation*. *Hac eſt fides Magorum*, this is the Myſtery of their *faith*. In *Natus eſt*, Man; In *ſtellam Ejus*, GOD: In *Rex*, a *King*, (though of the *Jews*, yet) the good of whoſe Kingdom ſhould extend and ſtretch it ſelf far and wide, to *Gentiles* and all; and He of all to be *adored*. This, for *corde creditur*, the *day-ſtar* it ſelf in their *hearts*. Now, to the *Beames* of this *ſtar*. Rev. 22. 16.

II. Next to *Corde creditur* is *Ore fit confeſſio*, the *Confeſſion* of this *Faith*. It is in *venerunt dicentes*, they came with it in their mouths. *Venerunt*, they vvere no ſooner come, but they ſpake of it ſo freely, to ſo many, as it came to *Herod's* ear, and troubled him not a little, that any *King of the Jews* ſhould be *worſhiped*, beſide himſelf. So then, their faith is no *boſom-faith*, kept to themſelves, vvithout ever a *dicentes*, without ſaying any thing of it to any body. No, *Credidi, propter quod locutus ſum*; They *believe*, and *therefore they ſpake*. The *ſtar* in their *hearts* caſt one beam out at their *mouths*. And though *Herod*, who vvas but *Rex factus*, could evil brook to hear of *Rex natus*, muſt needs be offended at it; yet they vvere not affraid to ſay it. And, though they came from the *Eaſt* (thoſe parts, to vvhom and their *King* the *Jews* had long time been captives and underlings,) they vvere not aſhamed neither to tell, that, One of the *Jews* Race they came to ſeek, and to ſeek Him to the end to *worſhip Him*. So, neither affraid of *Herod*, nor aſhamed of CHIST: but profeſſed their *Errand*, and cared not vvho knevv it. This for their *confeſſing* Him boldly.

II. The *work* of their *Faith*.
1 Their *Confeſſion*, *dicentes* Pſal. 116. 10.

2 But, Faith is ſaid (by the * *Apoſtle*) to be ὑπόστασις, and ſo there is a good *Ground*, and ἔλεγχος, and ſo, hath a good *Reaſon* for it. This, puts the difference between *Fidelis* and *Credulus*, or, (as *Salomon* terms him) *faſtus, qui credit omni verbo*: between *Faith* and *lightneſſe of belief*: *Faith* hath (ever) a *Ground*: *Vidimus enim*, an *Enim* a *Reaſon* for it; and is ready to render it. How came you to believe? *Audivimus enim*; For, we have *heard* an *Angel* (ſay the Shepherds) *Vidimus enim*, for we have *ſeen* a *ſtar*, (ſay the *Magi*:) And this is a *well-grounded faith*. We came not of our own heads; We came not before we *ſaw* ſome reaſon for it; *ſaw* that which ſet us on comming; *Vidimus ſtellam Ejus*.

2 Their *Ground*. *Vidimus enim*: * Heb. 11. 2. Prov. 14. 15. Luke 2. 20.

Vidimus ſtellam: We can well conceive that: Any, that will but look up, may ſee a *ſtar*, But, how could they ſee the [*Ejus*] of it, that it was His? Either, that it belonged to any; Or that, He it was, it belonged to. This paſſeth all *Perſpective*: No *Aſtronomy* could ſhew them this. What by courſe of Nature the ſtars can produce, that they, by courſe of *Art* or *Obſervation*, may diſcover. But, this *Birth* was above *Nature*. No *Trigon*, *Triplicity*, *Exaltation* could bring it forth. They are but idle, that ſet figures for it. The *ſtar* ſhould not have been His, but He, the *ſtars*, if it had gone that way. Some other light then, they ſaw this [*Ejus*] by. *Stellam Ejus*.

Now (with us in Divinity) there be but two in all: *Veſpertina*, and *Matutina lux*. *Veſpertina*, the *Owle-light* of our *Reaſon* or *skill*, is too dimme to ſee it by. No remedy then, but it muſt be (as *Eſay* cals it) *Matutina lux*: The *Morning light*, the Light of *Gods Law* muſt certifie them of the *Ejus* of it. There, or not at all, to be had, whom this *ſtar* did portend.

And in the *Law*, there we find it (in the XXIV. of *Numbers*.) One of their own Prophets, that came (from whence they came) *from the Mountains of the Eaſt*) was raviſhed in ſpirit, fell into a trance; had *his eyes opened*, and ſaw the *Ejus* of it many an hundred yeares, before it roſe. Saw *Orietur in Jacob*, that there it ſhould *riſe*; VVhich is as much as *Natus eſt*, here. Saw *ſtella* that there ſhould be the *bright Morning-ſtarre*; and ſo might well have a *ſtar* to repreſent Him. Saw *Sceptrum in Iſrael* (which is juſt as much as *Rex Judæorum*,) that it ſhould portend a *King* there: Such a *King*, as ſhould not onely *ſmite the corners of Moab* (that is) *Balac* their enemy, for the preſent; but ſhould reduce and bring *under Him all the ſons of Seth* (that is) all the VVorld: For, all are now *Seth's ſons*, *Cain's* were all drowned in the *Flood*. Here now is the *Ejus* of it clear. A *Prophets* eye might diſcern this: Never a *Chaldean* of them all could take it with his *Aſtrolabe*. *Balaams* eyes were opened to ſee it; and he helped to open their eyes, by leaving behind him this *Prophecy*, to direct them how to apply it (when it ſhould ariſe) to the right *Ejus* of it. Num. 24. 17. *Ibid.* *Ibid.*

But theſe had not the *Law*: It is hard to ſay that the *Chaldee Paraphraſe* was extant long before this. They might have had it. Say, they had it not: If *Moſes* were ſo careful to record this *Prophecy* in his Book, it may well be thought, that ſome memory of this ſo memorable a *Prediction* was left remaining among them of the *Eaſt*, his own Countrey where he was born and brought up. And ſome helpthey might have from *Daniel* too, who lived all his time in *Chaldea* and *Perſia*, and propheſied among them of ſuch a King, and ſet a juſt time of it.

And this, (as it is conceived) put the difference between the *Eaſt* and *VVeſt*. For I ask, VVhat is *Vidimus in oriente* with them; Was it not *vidimus in occidente*? In the *Weſt*, ſuch a *ſtar*, it or the fellow of it was ſeen, nigh about that time, or the *Roman Stories deceive* us. Toward the end of *Auguſtus* Reign, ſuch a *ſtar* was ſeen, and much ſcanning there was about it. *Pliny* ſaith, it was generally holden, that *ſtar* to be a *Fauſtum ſydus*, a Lucky Comet; and portended good to the World, which few or no Comets do. And *Virgil* (who lived then) would needs take upon him to ſet down the *Ejus* of it, ----- *Ecce Dionæi, &c.* Entituled *Cæſar* to it. And verily, there is no man, that can (without admiration) read his *ſixth Eclogue*, of a *Birth*, that time expected, that ſhould be the *Off-ſpring of the Gods*, and that ſhould *take away their ſinnes*. Where-upon it hath gone for current, the *Eaſt* and *Weſt*, *Vidimus*, both.

But, by the light of their *Prophecy*, the *East*, they went ſtraight to the right *Ejus*. And, for want of this *Light*, the *Weſt* wandred and gave it a wrong *Ejus*: As *Virgil*, applying it to little *Salonine*; and (as evil hap was) while he was making his Verſes, the poor Child died; and ſo, his *ſtar* ſhot, vaniſhed, and came to nothing. Their *vidimus* never came to a *venimus*: they neither went, nor *worſhiped* him, as theſe (here) did.

But, by this we ſee, when all is done, hither we muſt come, for our *Morning-light*; to this *book*, to the *Word* of *Prophecy*. All our *vidimus ſtellam* is as good as nothing without it. That *Star* is paſt and gone, long ſince: *Heaven and earth ſhall paſſe, but this word* ſhall not paſſe. Here, on this, we to fix our eye, and to ground our faith. Having this, though we never hear *Angel*, nor ſee *ſtar*, we may (by the Grace of GOD) do full well. For, even they, that have had both thoſe,
2 Pet. 1. 17. have been fain to reſolve into this, as their laſt, beſt, and chiefeſt point of all. Witneſſe St. *Peter*: He, ſaith he, (and they with him) *ſaw Chriſts Glory, and heard the voice from Heaven, in the holy Mount*: What then? After both theſe, *Audivimus* and *vidimus* (both ſenſes) he comes to this, *Habemus autem firmiorem, &c. We have a more ſure word of Prophecy* than both theſe. *Firmi-*
Verſe 19. *orem, a more ſure, a more clear*, than them both. And *Si hîc legimus* (for, *legimus* is *vidimus*,) If here we read it written, it is enough to ground our faith, and let the *ſtar* go.

And yet (to end this point;) Both theſe, the *ſtar*, and the *Prophecy*, they are but *circumfuſa Lux*: Without, both. Beſides theſe, there muſt be a *light within*, in the eye: Elſe (we know) for all them, nothing will be ſeen. And, that muſt come from Him, and the enlightening of His *Spirit*. Take this for a *Rule*: No knowing of *Ejus*, *abſque Eo*; of His, without Him, whoſe it is. Neither, of the *Prophecy*, without Him, that *inſpired* it. But, this third comming too; He ſending the light of His *Spirit*, within, into their minds; they then ſaw cleerly, This, the *ſtar*; now the Time; He the Child, that this day was *born*.

He, that ſent theſe two *without*, ſent alſo this third *within*: and then, it was *Vidimus* indeed. The *light* of the *ſtar*, in their *eyes*, the *word of prophecy* in their *eares*, the *Beam* of His *Spirit* in their hearts; theſe three made up a full *vidimus*. And, ſo much for *vidimus ſtellam Ejus*, the Occaſion of their *comming*.

3 Their *comming*. *Venimus.*

Now, for *venimus*, their *comming* it ſelf. And it follows well. For, it is not a *ſtar* only, but a *Load-ſtar*: And whither ſhould *ſtella Ejus ducere*, but *ad Eum*? whither lead us, but to *Him*, whoſe the *ſtar* is? to the *Stars Maſter*.

All this while we have been at *dicentes*, ſaying and ſeeing: Now we ſhall come to *Faciemes*, ſee them do ſomewhat upon it. It is not *ſaying* nor *ſeeing* will ſerve St. *James*: He will call, and be ſtill
Jam. 2. 18. calling for *Oſtende mihi*, *ſhew me* thy Faith by ſome VVork. And, well may he be allowed to call for it, this *Day*: It is the day of *Vidimus*, Appearing, Being ſeen. You have ſeen His ſtar: Let Him now ſee your ſtar, another while. And, ſo they do. Make your faith to be ſeen: So it is: Their
Rom. 4. 12. *Faith*, in the *ſteps* of their *Faith*. And, ſo was *Abraham's*, firſt, by *comming* forth of his countrey; As, theſe here do, and ſo *walk in the ſteps of the faith of Abraham*; do his firſt work.

Acts 1. 11. It is not commanded, to ſtand *gazing into heaven* too long, Not *on* CHRIST *Himſelf aſcending*: much leſſe on His *ſtar*. For, they ſate not ſtill gazing on the *ſtar*. Their *Vidimus* begat *Venimus*; their *ſeeing* made them *come*; come a great journey. *Venimus* is ſoon ſaid; but a *ſhort word*: But, many a wide and weary ſtep they made before they could come to ſay *Venimus*, Lo, here *we are come*; *Come*, and at our journeyes end. To look a little on it. In this their *Comming*, we conſider, 1. Firſt, the *diſtance* of the Place they came from. It was not hard by, as the *ſhepherds* (but a ſtep to *Bethlehem* over the fields:) This was riding many hundred miles, and coſt them many a dayes journey. 2. Secondly, we conſider the *way*, that they came: if it be *pleaſant*, or plain and *eaſie*: For, if it be, it is ſo much the better. [1] This was nothing *pleaſant*; for, through *deſarts*; all the way waſte and deſolate. [2] Nor (ſecondly) *eaſie* neither, For, over the rocks and crags of both *Arabies* (ſpecially *Petraa*) their journey lay. 3. Yet if *ſafe*: But it was not; but exceeding dange-
Cant. 1. 4. rous, as lying through the middeſt of the *Black Tents of Kedar*, a Nation of *Thieves* and cut-throats; to paſſe over the *hils* of *Robbers*; Infamous then, and infamous to this day. No paſſing without great troops or convoy. 4. Laſt we conſider the *time* of their *comming*, the ſeaſon of the year. It was no *ſummer progreſſe*. A cold *comming* they had of it, at this time of the year; juſt the worſt time of the year, to take a journey, and ſpecially a long journey, in. The wayes deep, the weather ſharp, the dayes ſhort, the ſun fartheſt off *in ſolſtitio brumali*, the very dead of *Winter*, *Venimus*, VVe are come, if that be one; *Venimus*, VVe are (now) come, come at this time, that (ſure) is another.

And theſe difficulties they overcame, of a *weary-ſome, irk-ſome, trouble-ſome, dangerous, unſeaſonable* journey: And for all this, they came. And, came it cheerfully, and quickly; As appeareth by the ſpeed they made. It was but *vidimus, venimus* with them; They *ſaw*, and they *came*: No ſooner *ſaw*, but they ſet out preſently. So, as upon the firſt appearing of the *ſtar* (as it might be, laſt night) they knew it was *Balaam's ſtar*; it called them away, they made ready ſtraight to begin their journey this morning. A ſure ſigne they were highly conceited of His believed ſome great matter of it, that they took all theſe paines, made all this haſte, that they might be there to *worſhip Him*, with all the poſſible ſpeed they could. Sory for nothing ſo much, but that they could not be there ſoon enough, with the very firſt to do it even this *day*, the *day* of His *birth*. All conſidered, there is more in *venimus* than ſhews at the firſt ſight. It was not for nothing, it was ſaid (in the firſt verſe) *Ecce venerunt*; their *comming* hath an *Ecce* on it: it vvell deſerves it.

And

And we, what ſhould we have done? Sure, theſe men of the *Eaſt*, ſhall *riſe in judgement againſt the men of the Weſt*, that is, us: and their *faith*, againſt ours, in this point. With them it was but *vidimus, venimus*: With us, it would have been but *venienus* at moſt. Our faſhion is, to ſee and ſee again, before we ſtirre a foot: Specially, if it be to the worſhip of CHRIST. Come ſuch a Journey, at ſuch a time? No: but fairly have put it off till the ſpring of the year, till the dayes longer, and the wayes fairer, and the weather warmer: till better travelling to CHRIST. Our *Epiphany* would ſure have fallen in *Eaſter-week* at the ſooneſt. Mat. 8. 11.

But then, for the *diſtance*, *deſolateneſſe*, *tedioufneſſe*, and the reſt, any of them were enough to mar our *venimus* quite. It muſt be no great way (firſt) we muſt come: we love not that. VVell fare the *Shepherds* yet, they came but hard by: Rather like them than the *Magi*. Nay, nor like them neither. For, with us, the *neaver* (lightly) the *furtheſt off*: Our Proverb is (you know) *The neaver the Church the farther from God.*

Nor, it muſt not be through a *Deſart*, over no *Petraa*. If rugged or uneven the way; if the weather ill diſpoſed; if any never ſo little danger, it is enough to ſtay us. To *Chriſt* we cannot travel, but weather and way and all muſt be fair. If not, no journey but ſit ſtill and ſee further. As indeed, all our Religion is rather *vidimus*, a *Contemplation*, than *Venimus*, a *Motion*, or ſtirring to be ought.

But when we do it, we muſt be allowed leaſure. Ever, *veniemus*; never *venimus*: Ever *comming*; never come. VVe love to make no very great haſte. To other things perhaps: Not to *Adorare*, the Place of the worſhip of GOD. VVhy ſhould we, *Chriſt*, is no VVild-Cat. VVhat talk your of *twelve* dayes? And if it be *forty dayes* hence, ye ſhall be ſure to find His mother and Him; She cannot be Churched till then: VVhat needs ſuch haſte? The truth is, we conceit Him and His *Birth* but ſlenderly, and our haſte is even thereafter. But, if we be at that point, we muſt be out of this *Venimus*: they like enough to leave us behind. Beſt, get us a new *Chriſt-maſſe* in *September*: we are not like to come to *Chriſt* at this *Feaſt*. Enough, for *venimus*.

But, what is *Venimus* without *Invenimus*? and when they come, they hit not on Him, at firſt: No more muſt we think, as ſoon as ever we be come, to find Him ſtraight. They are fain to come to their *Ubi eſt?* VVe muſt now look back to that. For, though it ſtand before in the *Verſe*, here is the right place of it. They *ſaw* before they *came*; and *came*, before they *asked*: Asked, before they *found*; and *found*, before they *worſhiped*. Between *venimus* (their *comming*) and *Adorare* (their *worſhiping*) there, is the true place of [*Dicentes, ubi eſt?*] 4 Their *Enquiry*. *Ubi eſt?*

VVhere (firſt) we note a double uſe of their *Dicentes*, theſe *Wiſe men* had: *As to manifeſt what they knew, *Natus eſt*, that He is born; ſo, to confeſſe and aske what they knew not; the Place, *Where*. VVe, to have the like.

*Secondly, ſet down this: That, to find where He is, we muſt learn of theſe, to aske *Where* He is: VVhich we full little fet our ſelves to do. If we ſtumble on Him, ſo it is, But for any asking we trouble not our ſelves: but ſit ſtill (as we ſay) and let *Nature work*; And ſo let *Grace* too; and ſo, for us, it ſhall. I wot well, it is ſaid (in a place of *Eſay*) He was found *à non quærentibus*, of ſome that *ſought Him not*, never asked *Ubi eſt?* But it is no good holding by that place. It was their good hap that ſo did. But, truſt not to it: it is not every bodies caſe, that. It is better advice, you ſhall read in the *Pſalm*, *Hæc eſt generatio quærentium*: There is a *Generation* of them that *ſeek Him*. Of vvhich, theſe vvere: And, of that *Generation* let us be. Regularly, there is no promiſe of *Invenietis*, but to *quærite*; of *Finding*, but to ſuch as *ſeek*. It is not ſafe, to preſume, to find Him othervviſe. Eſay 65. 1. Pſal. 20. 6.

I thought there had been ſmall uſe (novv) of [*Ubi eſt?*] Yet there is: Except we hold the *ubiquity*, That CHRIST is *ubi non?* any vvhere. But, He is not ſo. CHRIST hath His *ubi*, His proper *Place*, vvhere He is to be found: And if you miſſe of that, you miſſe of Him. And vvell may vve miſſe (ſaith CHRST Himſelf) there are ſo *many* vvill take upon them, to tell us *Where*: and tell us of ſo many *ubi's*: *Ecce hîc*, Look you *here He is*, *Ecce illîc*, Nay then, *there*. *In deſerto*, in the *deſart*: Nay, *In penetralibus*, in ſuch a *privy Conventicle*, you ſhall be ſure of Him. And yet, He (ſaith He Himſelf) in none of them all. There is then (yet) place for [*Ubi eſt?*] I ſpeak not of His *Natural* body, but of His *Myſtical*: That, is CHIST too. Mat. 24. 23.

How ſhall we then do? VVhere ſhall we get this [*Where*] reſolved? VVhere theſe did, They ſaid it to many and oft, but gat no anſwer, till they had got together a *Convocation* of *Scribes*; and they reſolved them of CHRIST'S *ubi*. For, they (in the *Eaſt*) were nothing ſo wiſe or well ſeen, as we (in the *Weſt*) are now grown. VVe need call no *Scribes* together, and get them tell us, *where*: Every *Artiſan* hath a whole *Synod* of *Scribes* in his brain, and can tell where CHRIST is, better than any learned man of them all. Yet, theſe were *Wiſe men*: Beſt, learn, where they did.

And how did the *Scribes* reſolve it them? Out of *Mica*. As before, to the *ſtar* they joyn *Balaam's Prophecy*: So now again, to His *Orietur* (that ſuch an one ſhould be born) they had put *Mica's* [*& tu Bethlehem*] the *Place* of His Birth. Still helping, and giving *light* (as it were) to the *light* of Heaven, by a more cleer *light*, the *light* of the *Sanctuary*.

Thus then, to do. And, to do it our ſelves: and not ſeek CHRIST, *per alium*; Set others about it (as *Herod* did theſe) and ſit ſtill our ſelves. For ſo, we may hap never find Him, no more than He did.

And now we have found *where*, what then? It is neither in ſeeking or finding, *Venimus* nor *Invenimus*:

5 Their *End*, *Adorare Eum.*

nimus, the *End* of all, the *Cauſe* of all is, in the laſt vvords *Adorare Eum*, to *Worſhip Him*. That, is all in all: And vvithout it, all our *ſeeing*, *comming*, *ſeeking*, and *finding* is to no purpoſe. The *Scribes* they could tell, and did tell, *where* He vvas; but, vvere never the nearer for it: For, they *worſhiped* Him not. For this *End* to ſeek Him.

Ver. 16.

This is acknovvledged: *Herod* (in effect) ſaid as much. He vvould knovv, vvhere He vvere (ſain) and, if they vvill bring him vvord *where*, he vvill come too and vvorſhip Him, that he vvill. None of that *worſhip*. If vve find Him, his *Worſhiping* vvill prove *Worrying*, as did appear by a ſort of ſilly poor Lambs, that he vvorried vvhen he could not have his vvill on CHRIST. Thus he, at his *Birth*.

And at His *death*, the other *Herod* he ſought him too: but it vvas, that he and his Souldiers might *make themſelves ſport* vvith *Him*. Such *ſeeking* there is other vvhile. And ſuch *worſhiping* as they, in the *Judgment Hall*, vvorſhiped Him vvith *Ave Rex*, and then gave Him a *bob blind-fold*. The VVorlds *worſhip* of Him, for the moſt part.

Luke 23. 11. Joh. 19. 3.

Luke 13. 32.

But we may be bold to ſay, *Herod* was a *fox*. Theſe mean as they ſay: to *worſhip Him* they come, and vvorſhip Him they will. Will they ſo? be they vvell adviſed, what they promiſe, before they know, whether they ſhall find Him in a *worſhipful* taking, or no? For, full little know they, Where, and in what caſe, they ſhall find Him. What if in a *ſtable*, laid there in a *manger*, and the reſt ſuitable to it; in as poor and pitiful a plight as ever was any: More like to be *abhorred* than *adored* of ſuch Perſons? Will they be as good as their word (trow?) VVill they not ſtep back at the ſight, repent themſelves of their journey, and wiſh themſelves at home again? But, ſo find Him, and ſo finding Him, *worſhip* Him for all that? If they will, verily then, *great is their faith*. This, is the cleareſt *beam* of all.

Mat. 12. 42.

The *Queen of the South*, (who was a figure of theſe *Kings of the Eaſt*) ſhe came as great a journey, as theſe. But when ſhe came, ſhe found a *King* indeed, *King Salomon* in all his Royalty. *Saw* a *glorious King*, and a *glorious Court* about him. *Saw* him, and *heard* him: Tryed him, with many hard queſtions, received ſatisfaction of them all. This, was worth her comming. VVeigh, what ſhe found, and what theſe here: As poor and unlikely a *birth*, as could be, ever to prove a *King*, or any great matter. No *ſight*, to comfort them; Nor a *word*, for which they any whit the wiſer: Nothing worth their travel. VVeigh theſe together, and great ods will be found between her *faith*, and theirs. Theirs, the greater far.

VVell, they will take Him, as they find Him: And, all this notwithſtanding, *worſhip Him* for all that. The *ſtar* will make amends for the *Manger*: And, for *ſtella Ejus*, they will diſpenſe with *Eum*.

And, what is it to *worſhip*? Some greater matter (ſure,) it is, that *heaven* and *earth*, the *ſtars* and the *Prophets* (thus) do but ſerve to lead them, and conduct us to. For, all we (ſee) ends in *Adorare: Scriptura & Mundus ad hoc ſunt, ut colatur qui creavit & adoretur qui inſpiravit*; The *Scripture* and *World* are but *to this end*, that He, that *created* the one, and *inſpired* the other, might be but *worſhiped*. Such reckoning did theſe ſeem to make of it, here. And ſuch, the Great *Treaſurer* of the *Queen Candace*. Theſe came from the *Mountains of the Eaſt*; He, from the uttermoſt part of *Æthiopia* came, and came for no other but only this, *To worſhip*: and, when they had done, then home again. *Tanti eſt adorare*. VVorth the while, worth our comming, if (comming) we do but that; but *worſhip*, and nothing elſe. And ſo I would have men accompt of it.

Acts 8. 27.

To tell you what it is in particular. I muſt put you over to the 11. *Verſe*, where it is ſet down, what they did, when they *worſhiped*. It is ſet down in two acts Προσκυνῆσαι, and Προσφέρειν; *Falling down* and *Offering*. Thus did they; thus we to do: We to do the like, when we will *worſhip*. Theſe two are all: and more than theſe, we find not.

We can worſhip GOD but three wayes: we have but three *things*, to *worſhip him* withal: ' The *Soul* He hath inſpired; ' The *Body*, He hath ordained us; ' And, the *Worldly goods*, He hath vouchſafed to bleſſe us withal. VVe, to worſhip Him, with all, ſeeing there is but one reaſon for all.

If He breathed into us our *Soul*, but framed not our *body* (but ſome other did that) Neither *bow* your *knee*, nor *uncover* your *head*, but keep on your hats, and ſit even as you do hardly. But, if he have framed that *body* of yours, and every member of it, let him have the honour both of *head*, and *knee*, and every *member* elſe.

Again, if it be not He, that gave us our *worldly goods*, but ſome body elſe; what He gave not, that with-hold from Him, and ſpare not. But, if all came from Him, all to return to Him: If He ſend all, to be worſhiped with all. And this (in good ſooth) is but *Rationabile obſequium* (as the Apoſtle cals it.) No more, than Reaſon would, we ſhould worſhip Him withal.

Rom. 12. 1.

Elſe, if all our *worſhip* be *inward* onely; with our *hearts*, and not our *hatts*, (as ſome fondly imagine) we give Him but *one* of *three*. VVe put Him to His *Thirds*; Bid Him, be content with that, He gets no more but *inward worſhip*. That is out of the *Text*, quite. For, though (I doubt not, but) theſe here performed that alſo; yet, here it is not: St. *Matthew* mentions it not: It is not to be ſeen: No *Vidimus* on it. And the Text is a *Vidimus*; and, of a *Starre*; that is, of an Outward *viſible worſhip*, to be ſeen of all. There is a *Vidimus* upon the *worſhip* of the *Body*, it may be ſeen: *Procidentes*. Let us ſee you *fall down*. So is there, upon the *worſhip* with our *worldly goods*, that may be ſeen and felt: *Offerentes*. Let us ſee, whether, and what you *offer*, with both which (no leſſe, than with the ſoul) GOD is to be *worſhiped*. *Glorifie* GOD *with your bodies*, for *they are* GODS (ſaith *the Apoſtle*.)

Ho-

Honour GOD *with your ſubſtance; for he hath bleſſed your ſtore* (ſaith SOLOMON) It is the *precept* of a *wiſe King*; of one, there: It is the *practiſe* of more than one, of theſe *three*, here. Specially, now: For, CHRIST hath now a body; for which, to do Him *worſhip* with our *bodies*. And, now, He was made *poor*, to make us *rich*: and ſo, *offerdutes* will do well, comes very fit. 1 Cor. 6. 20. Prov. 3. 9.

To enter further into theſe two, would be too long; (and indeed, they be not in our *Verſe* here:) And ſo, for ſome other treatiſe, at ſome other time.

There now remaines nothing, but to include our ſelves, and bear our part with them, and with the *Angels*, and all who this day *adored* Him.

This was the *Load-ſtar* of the *Magi*: and what were they? *Gentiles*: So are we. But, it muſt be ours, then we are to go with them: *Vade, & fac ſimiliter*, Goe, and do likewiſe. It is *Stella gentium*; but *idem agentium*: The *Gentiles ſtar*; but ſuch *Gentiles*, as overtake theſe and keep company with them. In their [*Dicentes,*] *confeſſing* their *faith freely*: In their [*Vidimus*] *Grounding it throughly*: It their [*Venimus*] *Haſting* to come to Him *ſpeedily*; In their [*Ubi eſt*] *Enquiring* Him out *diligently*: And in their [*Adorare eum*] *Worſhipping him devoutly*. *Per omnia*, doing as theſe did: *Worſhiping*, and *thus* worſhiping; *Celebrating*, and *thus* celebrating the *Feaſt* of His BIRTH. The *Application*. Luke 10. 37.

We cannot ſay, *Vidimus ſtellam*: The *ſtar* is gone long ſince; Not (now) to be ſeen. Yet (I hope for all that, that, *Venimus adorare*, we be *come* thither *to worſhip*. It will be the more acceptable, if not ſeeing it, we worſhip (though). It is enough, we read of it in the Text; we ſee it, there. And indeed (as I ſaid;) it skills not for the *ſtar* in the *firmament*, if the ſame *day-ſtar* be riſen in our *hearts*, that was in theirs; and the ſame *beams* of it to be ſeen, all five. For then, we have our part in it, no leſſe; nay, full as much as they: And, it will bring us whither it brought them, to CHRIST. Who, at His ſecond appearing in *glory*, ſhall call forth theſe *wiſe men*, and all that have enſued the ſteps of their *Faith*; and that upon the reaſon ſpecified in the *Text*: *For, I have ſeen* their *ſtar* ſhining and ſhewing forth it ſelf by the like *beames*: And as they *came* to *worſhip* me, ſo am I come to do them *worſhip*. A *Venite* then; for a *Venimus*, now. *Their ſtar I have ſeen*, and give them a place above among the *ſtars*. They *fell down*: I will *lift them up*, and exalt them. And, as they offered to me; ſo am I come to *beſtow* on them and to *reward* them, with endleſs joy, and bliſs, and of my *Heavenly Kingdom*. To which, &c.

A SER-

A SERMON PREACHED

Before the

Kings Maiesty

At WHITE-HALL, on Thursday the XXV. of *Decemb.* *Anno Domini*, MDCXXIII, being *CHRIST MASSE* Day.

EPHES. Chap. I. Verse X.

In dispensatione plenitudinis temporum, instaurare omnia, in CHRISTO, quæ in cœlis, & quæ in terra sunt, in Ipso.

That in the dispensation of the fulness of the times, He might gather together into one all things, both which are in Heaven, and which are in Earth, even in CHRIST.

SEeing the Text is of *Seasons*, it would not be out of season it self. And though it be never out of season to speak of CHRIST, yet even CHRIST hath His seasons. *Your time is alwayes* (saith He, *Iohn VII.*) So is not mine; I have my seasons. One of which seasons is this; the season of his *Birth*, whereby all were *recapitulate in Heaven and Earth*: which is the season of the Text. And so, this, a Text of the season.

Iohn 7. 6.

There is (for the most part) in each Text some one Predominant word. That word (in this) is the word ἀνακεφαλαιόσασθαι, here turned *gathering together into one again.* To know the nature and full force of it, we may consider it three wayes, [1] As it is properly taken: [2] As it is extended: [3] As it is derived.

1. As it is taken properly. So, it signifies to *make the foot of an account.* We call it *the foot*, because we write it below at the foot: They of old writ theirs above over the head, and so called it κεφάλαιον: *In Capite libri Scriptum est de me*: the summe in the top.

2. As

2. As it is extended. So, it is the ſhort *recapitulation* of a long Chapter; the *compendium* of a book, or of ſome diſcourſe. Theſe are all like the foot of an Account, and are uſually called, the *Summe* of all that hath been ſaid. Pſal. 40. 8.

3. As it is derived: So ſhall we have the native ſenſe of it. It comes of κεφαλαῖον, and that of κεφαλὴ (*Greek* for a *head*.) Beſt expreſſed in the word *recapitulate*; that is, to reduce all to a *head*. Each of theſe is *gathering together into one* (as, we read.) Which of the three, you take; nay, take them all three, you cannot do amiſs. They be all true: all tend to edifie. CHRIST is the [1] *Summe of our account*; [2] The *ſhutting up of our diſcourſe*; [3] The *Head of the body Myſtical*, whereto this *gathering* (here) is. We ſhall make no good *audit* without Him: no nor good *Apology*. VVhatſoever be the premiſſes, with CHRIST we muſt conclude; As we do the year with *Chriſt-maſs*, ſo conclude with *in CHRISTO*. Col. 1. 18. Eph. 4. 15, 16.

The old Diviſion is---*Ut res, ita tempora rerum*. Here it holds: Here it holds: Here are both *Seaſons*, and *Things* for *ſeaſons*; and *ſeaſons* for *things*. *The Diviſion.*

Two parts here be: [1] *Seaſons*, firſt; *Seaſons*, more then one. [2] Here is a *fulneſs* of them: [3] Here is a *diſpenſation* of that *fulneſs*: [4] And that by GOD, *That He* (that is, GOD) *That in the diſpenſation of the fulneſs of times, He might*. This is the firſt part. I

The *Things*. For firſt, here are *all things*: *Things in heaven, Things on earth*; *All*, in both. 2. Of theſe, a *collection* or *gathering* them all together: or rather a *Recollection* or *gathering them together again*. 3. A gathering them all *into one*: All into one κεφαλαίωσις, one *Summe*; Or all to one κεφαλὴ one *head*: and theſe two are one; and that one is CHRIST. II

You obſerve, that as the *things* anſwer the *ſeaſons*, and the *ſeaſons* them; So doth the *fulneſs* anſwer the *gathering*, and the *gathering*, it. To *fill* the *ſeaſons*, to make a *fulneſs* of them, here is a *gathering*. 2. A *gathering*, whereof? Of *all* in *heaven*, and *all* on *earth* (a great *gathering* ſure, and able to fill the *ſeaſons* up to the brim.) 3. But, this is not a *gathering* at the firſt hand, but a *gathering againe*; that is a-new, at ſecond hand. 4. A *gathering*, whereto? to *one*: One, either one *ſumme*, or one *head* (both are in the body of the word:) and theſe two are one, and that one is CHRIST. 5. A *gathering*, how? (that is in the word too:) By way of *contracting* or *recapitulation*. 6. And when? When GOD *diſpenſed* it; and that is at CHRISTS *Birth*. 7. Now laſt, what are we the better by this *gathering*, what fruit we *gather* by or from it, what our ſhare is in this *Summe*, which is *Summa dividanda*. 8. And then how we may be the better for it: if we divide, as GOD; and *when* GOD did it: 9. *As* GOD, gather things in *Heaven*, firſt: 10. *When* GOD; and that is, this ſeaſon of the year, the *gathering* time, with GOD, and with us. So ſhall we *diſpenſe* the *ſeaſon* well.

Find the *things*, they will bring you to the *ſeaſon*: find the *fulneſs of things*, you ſhall find the *fulneſs of ſeaſons*. Find the *gathering*, you ſhall find the *fulneſs*: find CHRIST, and you ſhall find the *gathering* (for the *gathering* is full and whole, in CHRIST.) So, upon the point find CHRIST, and find all. And this is the firſt *day*, we can find Him; for this day, was He *born*, and ſo firſt to be found by us.

VVE have heretofore dealt with the * *fulneſs of time*: and now are we to deal with the *fulneſs of ſeaſon*. *Time* and *Seaſon* are two, and have in all tongues two different words to ſhew they differ. In *Hebrew* זמן and עת, in *Greek*, χρόνος and καιρός; in *Latine*, *Tempus*, and *tempeſtivum*. I

1 *Tempora*, the *Seaſons*: * At Chriſtmaſs, *A. D.* 1609.

And, differ they do as much, as a *time*, and a good *time*. It is *time* alway, all the year long: So is it not *ſeaſon*, but when the *good time is*. *Time* taken at large, any time: *Seaſon*, not ſo; but is applyed to that with which it ſuits, or for which it ſerves beſt. Here, it is applied to *gathering*: the *ſeaſon* of *gathering*.

Theſe *ſeaſons* be καιρῶν in the plural: for, *Ut res, ita tempora rerum*; as the *things* to be *gathered* are many, ſo are the *Seaſons*, wherein they are to be gathered, many likewiſe. Each, his *ſeveral ſeaſon*, to be *gathered* in.

Now, as the *things* (*Res*) have their *Autumn* of *maturity*: So (*tempora*) the *Seaſons* have their *fulneſs*: And, when the *things* are *ripe*, and ready to be *gathered*, then is the *ſeaſon full*. 2 *Their fulneſs.*

Now, of theſe *ſeaſons* and their *fulneſs*, there is a *diſpenſation*, an *Oeconomia* (the word in the Text) which is a word of *Husbandry*; a great part whereof conſiſteth in the *skill of ſeaſons*; of taking them when they come, allotting the thing to the *ſeaſon*, and the *ſeaſon* to it. 3 *The diſpenſation.*

Which *diſpenſation* is here aſcribed to GOD: *That He* (that is) that GOD *in whoſe hands our times are* (ſaith the *Pſalm*) and *our ſeaſons*, both. He that can make them, full, by giving us kindly *ſeaſons*; or *empty*, by making them *unſeaſonable*: and having made them full, is to diſpoſe of them, very right. There is none of theſe but is ſenſible in the courſe of the year, in things upon earth. 4 *The Diſpenſer*, GOD. Pſ. 104. 27, 28. Pſ. 145. 15, 16.

But are there *ſeaſons* for the *things* on *earth* and their *fulneſs*, and are there not alſo *ſeaſons* for the *things* in *heaven*, and for the *filling* of them? All, for reliefe of the *bodily* wants here below; none or the ſupply of *ſpiritual* neceſſities above? All, for the *body*, and never a ſeaſon for the *ſoul*? If we allow them to the *World*, ſhall we not to the *Church*, the ἀνακεφαλαίωσις, or *abridgement* of the world? If it be ſenſible in the natural things; (though not ſo eaſily diſcerned, yet) it is as certaine

in

in the main revolution of *Annus Magnus*, the great *periodical* year of the VVorlds endurance.

It can never enter into any man, to think, that the great *Oeconomus* or *Steward* of this great houſ-
Eccleſ. 3. 1. hold (the VVorld) ſhould ſo far forget Himſelf, but if for all matters *He had appointed a ſeaſon*, then for the greateſt matter: if for every *purpoſe* under heaven; then, for the *higheſt purpoſe* of all, that (as we ſee) concerneth all the things in *heaven*, and *earth*, both. Above *Salus populi* (this) *Salus mundi*, the ſaving the whole world. Shall not theſe have their *ſeaſons*, and the *ſeaſons* their *fulneſs* there, and that *fulneſs* the due *diſpenſation* (of all other) moſt worthy of GOD, the *greateſt work*, of the *greateſt perſon*? Set this down then (to begin with:) There are *ſeaſons*; as in our common year (of twelve months:) So, in the great year, whereof, every *day* is a *year* (by *Daniels*) nay, *a*
2 Pet. 3. 8. *thouſand years*, (by St. *Peters* calculation.)

Mar. 4. 28. And which be the *ſeaſons*, and when, in the common year? Our Saviour, ſets them down (*Mar.* 4.) 1. The *ſeaſon*, when the earth bringeth forth the *blade*. 2. VVhen, the *ſtalk*. 3. VVhen, the *ear*. 4. VVhen, the *full corn* in the ear. And when the *ear* is *full*, and full *ripe*, the *ſeaſon* is full: then,
Pſal. 129. 7. is the *ſeaſon* of *fulneſs*, the *fulneſs of ſeaſon*. Then, *the reaper fills his hand, and he that bindeth up*
Prov. 3. 10. *the ſheaves, his boſome: Then, are the Barns filled with plenty; and the Preſſes run over with new wine.* And when all is full, then, to *gathering* we go.

Such like ſeaſons do we find *in Anno Magno*: [1] The time of *Nature*, all in the *blade*: [2] Of *Moſes*, in the *Stalk*: [3] of the *Prophets* in the *ear*: [4] And, when the *full corn*? VVhen, but at this great *gathering* here mentioned. VVhen *all in heaven*, and *all in earth gathered*, (I think) was the *fulneſs* of *things* (*plenitudo rerum*:) and the *fulneſs of Seaſons* (*plenitudo temporum*) may be allowed for it.

II.

1. *Res: the things.* This ſets us over to the ſecond part, from the *Seaſons* to the *things*; from the *fulneſs* of *ſeaſons*, to the *gathering* of *things*. And firſt, whereof, of what things? of τὰ πάντα, even all. *All*: And (to ſhew the extent of it) ſubdivided, into *all in heaven*, *all in earth*: and that (I trow) is *All*. It was not amiſs, he would thus ſever them, and expreſs things *in heaven* by name: Elſe, we ſhould little have thought of gathering *things* there ſo high. No farther then earth, we: There is all our *gathering*;
Coloſ. 3. 1, 2. and there onely. The Apoſtle points up to heaven (*ſurſum corda*) to *lift up our hearts*, to ſet our *affections* on things there, above; to *gather* them. There is a *gathering* of *them*, alſo.

Of which *gathering into one*, I know not what the *things in heaven* have; the things in earth (I am ſure) have good cauſe to be glad. *In heaven* is all good, and nothing but good. *In earth*, to ſay the leaſt, there is *much evil*. Yet upon the reckoning, *Heaven* is like to come by the loſs: we (on earth) are ſenſible gainers by it. It is a good hearing for us, that both theſe ſhall be thus *gathered together*. For, if *heaven* and *earth* be ſo *gathered*, it is, that *heaven* may advance *earth* higher; and no meaning, that *earth* ſhould draw it down hither. *Magis dignum ſemper ad ſe trahit minus dignum*, is the old rule.

2. *The gathering.* But well; between them both here is a great *gathering* toward; well expreſſed by the Apoſtle, in the terms of a *Summe*. For, it is *Summa ſummarum*, a ſumme indeed; *Heaven* and *earth*, and the *fulneſs* of them both.

All theſe to be *gathered*, and well. *Gathering*, GOD favours: for it ends in *Unity*, *To gather into one*: and *Unity* GOD loves, Himſelf being *principalis Unitas*. GOD favours it ſure; Himſelf is the *gatherer*, *ſcattering* GOD favours not; that tends to *diviſion*, and *diviſion* upon *diviſion*. *Gathering* it good for us: *Unity* preſerves; *diviſion* deſtroyes. *Diviſum eſt* (be it *houſe*, or be it *king-*
Mat. 12. 25. *dom*) ever ends in *deſolabitur*. GOD delights not in *deſtruction*, would have none to *periſh*. The
Ezek. 33. 12. 2 Pet. 3. 9. *kite*, he ſcatters: The *hen*, how faign would ſhe *gather*.

3. *Gathering again.* But ſtay a while, and take with us what kind of *gathering*? it is not κεφαλαίωσις, a *gathering*, but ἀνακεφαλαίωσις, a *gathering together again*: (We muſt not loſe Ἀνά, there is force in it.) It is not a *Collection*, but a *Recollection*. *Re* imports, it is a *new Collection again*; the ſecond time. You ſee it in *re-call*, *re-turn*, *re-duce*; that is, to *call*, *turn*, *bring back again*.

Now our rule is, Ἀνά, ever preſuppoſeth ἀπὸ; ἀνακεφαλαίωσις preſuppoſeth ἀποκεφαλαίωσις: that is, a *returning to*, implies a *departing from*: a *gathering together again*, a *ſcattering in ſunder* before: a *diſpenſation*, a *diſſipation*. So, a *diſſipation*, a *departure*, a *ſcattering* there had been.

Yet one degree more, ἀπὸ (that is, *from*) ever implies σὺν, that is, a former *being with*. One cannot be ſaid to be *gone from*, that was never *with*, or to fall *out*, that was never *in*: One cannot be ſaid to be ſo *again*, that was never ſo *before*. So then, *together* we were firſt, and *in ſunder* we fell after. VVhich falling *in ſunder*, required an ἀνά, to bring us *together* again; to reſtore us to that the ſe-
Acts 3. 22. cond time, that we had before loſt, to our former eſtate. It is S. *Peter's* word [*reſtoring*] the ſame with S. *Paul's* [*gathering together again*] here.

Now theſe three ſet forth unto us our threefold eſtate: [1] *Together* (σὺν) our firſt *original*, which we had in *Adam*, while he ſtood with GOD *together*. [2] *In ſunder* (ἀπὸ) there came our miſery, by *Adams* not keeping his firſt eſtate, but *ſcattering* from GOD. [3] But then comes Ἀνά about, and makes all well again, by bringing us where we were at the firſt. There was a former *Capitulation*; The Articles were *broken*: then came this *Recapitulation* (here) anew: An *account* was caſt, but it was *miſ-caſt*; and ſo it is here caſt new over again.

But when all is done, Ἀνά is it, we muſt hold by. The firſt is gone: All periſhed, by being

ſcattered

ſcattered from. All muſt be recovered, by being *gathered* to *again*: Our *ſeparation*, Our *ruine*; Our *Reparation*, our *Aye*, our *gathering again*: And not ours alone, but *Salus mundi*, of *all in heaven*, *all in earth*.

But this we may ſee (by the way,) what caſe, all *were* in: [2] what caſe, all *are* in ſtill, that lie looſe and *ungathered*, and whom *Aye* hath not *recollected again*.

VVe ſee, what and how *gathered*: Now (*quo?*) the next point is, *whereto? Into one*. Every thing, that is *gathered*, is ſo. But, there is more *ones*, than *one*, one *heap*, as of *ſtones*: One *flock*, as of *ſheep*: One *pile*, as of the *materials* of a *building*. All are good: but to take the word in the Native ſenſe, the gathering, here, is either to one κεφαλαιον, one *Summe* (as many *members*:) Or (to go neerer) to one κεφαλη, one *Head* (as many *members*;) and, that is it, the *Apoſtle* purſueth to the Chapters end. Both theſe (*Summe*, and *Head*) are in the body of the word ἀνακεφαλαιωσις; and they both ſerve, and ſuit well. The body: the *Head* is (as it were) the *Summe* of all; all [3] *ſenſe*, [2] *motion*, [3] *ſpeech*, [4] *underſtanding*, all *recapitulate* into the *Head*. This (of *Head*, or *Summe*) fitteth it beſt. For, (to ſpeak properly) many *heaps*, *flocks*, *piles*, there may be: *Head* there can be but one. *Deratione capitis eſt, unum eſſe*. And ſo, of a *ſumme*: but one *true ſumme*, were there never ſo many, ſo divers wayes caſt. 4. *Into one*.

So then, *into one*, that is not enough; it is not *co-adunation* will ſerve. It is *recapitulation*, and, in that word, there is *Caput*: it is ἀνακεφαλαιωσις, and in that word there is κεφαλη, ſuch a reducing all to one, as that one be the *Head*. A *headleſs gathering*, the Apoſtle cannot skill of. And indeed, ſay there were an entire *body*, ond every member in his right place, and all ſtrictly knit together; yet if the *head* ſhould hap to be away, as good the members all in ſunder, for all were to no purpoſe. So, a *Head* or nothing.

This *gathering* then (you ſee) is to the chief Member; to the Member, that weares the *Crown*. Thither, upward, the true gathering goes. There is an *Union* downwards; (as of *Sampſon's Foxes*, that were together by the tailes;) That, is not the right: but, by the *head*. The *Oxen* that plough, are joyned together by the *head*. The *Foxes*, that are tied by the *tailes*, they ſet *all on fire*. The Unity of the *head* GOD ſend us: That, is the true *Unity*. Eſay 7.9.

And yet are we not where we ſhould. VVe may *gather* upward too, and make a *head*, and not the right *head*. That, to a *head*, is not enough, if it fall out to be but a wrong head (ſuppoſe *Romelie's Son*) *Humano capiti, &c.* do but paint (ſaith the *Poet*) any body, with a wrong head, it will but move laughter and ſcorn. The right, the own head it would be. A ſtrange *head* will not ſuit, nor do us any ſtead. The right *head*, then.

And which is the right *head*? He addes: *Recapitulati in Chriſto*; it is Chriſt. There (lo) is the right *head*, now. To that, let all *gather*.

And now we are arrived at Chriſt, we are, where we ſhould; our *gathering* is at the beſt. *All in heaven*; All *in earth*: *gathered together*: together *again*: Again *into one*. One *Summe*, whereof Chriſt is the *Foot*: One body, whereof Chriſt is the *Head*. *Gather* then, and be *gathered to Him*: *Gather* then, and be *gathered with Him*: *He that gathereth not with Him ſcattereth*. Luke 11.23.

And ſo were all, ſcattered without Chriſt; till he came with his *Aye*, and got them again together. The *ſeaſons* were (all) empty; The *things*, all on heaps.

Things in heaven, from *things in earth*; *Angels* with *drawn ſwords at men*: *Things* on *earth*, from *things* in *heaven*; *Men*, at but the ſight of an *Angel*, ready to fall down dead. The members, from the *head*; the *head* from the *members*: The *members* one from another: Neither union with the *head*, nor among themſelves. *Peccata veſtra*, it was ſin, that divided between GOD and *them*; and, divided once and divided ever, divided *in ſemper inviſibilia*, till they were quite paſt all diviſion: No longer *divided* (now) but even *ſcattered*. The caſe of the world, then. Gen.3.24. Iud.13.22. Ier.5.25.

Scattered in point of *Religion*: *Gods* ſcattered all over; *as many gods as Cities*: *All the Hoſt of heaven*; all the *beaſts* and *creeping things* of the earth. Ier.2.28.

Scattered, in point of morality, or moral *Philoſophy*: I know not, how many ſcattered opinions *Auguſtine* reckons, *de Summo Bono*, the chief point of all.

The *Iewes* ſcattered from the *Gentiles*, and the *Gentiles* from the *Iewes*: A maine *Wall* between. Epheſ.2.14.

The *Gentiles* ſcattered from themſelves groſly; all in *fractions*, they. Nothing of a *Body*; Never a *head*: and yet many *heads*, but never a right one among them all.

No, not the *Iewes* themſelves: For, the *Tabernacle of David* was then down, and the ruines of it ſcattered into many Sects (as the Prophet *Amos* complaines. And Saint *Iames* alledgeth it out of him, (*Act.*15.) In a word: the whole world then was but a *maſs of errors*, *a Chaos of confuſion*, *Tohu* and *Bohu*: *empty* and *void* of all ſaving *grace* or *truth*. Well likened, to them that were *ſcattered* at the *tower* of *Babel*, where no *man underſtood another*: or to the people that were *ſcattered all over the land of Egypt*, to *gather ſtubble*, to pick up *ſtraws*. All (then) wandring hither and thither, and *ſeeking death*, *in the error of their life*. By all which, you ſee, what need there was of this *gathering*, this ἀνακεφαλαιωσις. Amos 9.11. Act.15.16. תוהו ובוהו Gen.2.2. Gen.11.8. Exod.5.12. Wiſdom.1.12.

Now then, if, for the *diviſions of Reuben*, *there were great thoughts of heart* (as it is in *Deboras* ſong) for but one *Tribe ſcattered* from the reſt; ſhall there be no thought or courſe taken for theſe; ſuch, ſo general, ſo many (not *diviſions*, but plaine *diſpertions*) *ſcatterings* all abroad? Iud.5.15.

Great pity, that all these should lie thus loose and *ungathered*, as if they were not worth the taking up.
Ioh. 5.12. He that (in *John* 6.) took order for the *broken meat*, for the *fragments*; willed them to be *gathered*, ἵνα μὴ τι ἀπόληται, that *nothing might be lost*, no not of them; He (certainly) were no good *Oeconomus*, if He would let all these be lost for lack of *gathering*.

But could not this *gathering* be *absque Christo*, in some other? It appears, no. *Seasons* there were more then one, but all *empty*: profers were made in them, but nothing *full*, nor any thing neer full.

A *season* of the *Law unwritten*: Then came the *Patriarchs*. But they had much adoe to keep themselves from *scattering*: they *gathered* none.

A *season* of the *Law written*: Then, the *Priests* and *Levites*; but the *gathering* little the *fuller* for them.

Then came all the *Prophets*: To no great purpose they neither: Some few *Proselytes* they made,
Luk. 10.31,32. that was all. But in the end, all these (as they in the Parable of the *wounded man*,) *passed by*, *looked on him*, but let him lie: Little was done, till the good *Samaritane* came. The *things in heaven* and *earth* (the *generality* of them, so) in not much better case for all these, could not be *recapitulate*, in the *Patriarchs*, *Moses*, the *Prophets*. So that to this plunge it was come, that the *Psalmist* even asked
Psal. 89.47. Heb. 10.37. God, *Wherefore hast thou made all men for nought*? It was time for him to come, *Qui venturus erat*.

It was time; More than time, when that which was the onely known way (when one was scattered
1 Sam. 26.19. from God; how to *gather* him to God again, which was, *Let him smell a sacrifice*;) when that grew
Psal. 40.6. out of *season*, when that failed. And that it did. *Sacrifice*; *burnt offering*; *burnt offerings for sin* (*sin*, that made all the *scattering*) *noluisti* (that is plain) *thou wouldst not*; (It is Christ now speaketh) *then said I, lo I come*. I of whom it is written, ἐν κεφαλίδι, in the *top* or *front of the book*, *that I should fulfil thy will*, and *gather* these together again. *Lo, I come to do it*.

By this *Ecce venio* of His, a way was found, those that were thus *distracted* and *scattered* before, how to bring them together *again*. What way was that? It follows in the same place, what he meant by *Ecce venio*. He goes it over again; *No sacrifice thou wouldest*; No: *Corpus autem aptasti*, *But*
Psal. 40.6. Heb. 10.20. *a body hast thou ordained me*. The *Incorporating Christ*, *the ordaining Him a Body*, that is, the *new* and *living way*, *through the vaile*, *that is his flesh*. With that He comes this *day*, and *gathers* all *again*.

5 The manner *Recapitulando*. Act. 10.12. How, or in what manner, that? The manner is set down in the Word: by way of *Recapitulation*. We are not to conceive, there was such a great *Sheet*, as S. *Peter saw let down from heaven* (*Act.* 10.) and that all these were put into it, and so *gathered*. No: it was *recapitulando*, by reducing to lesse roome (as we do many diffused matters to a few *heads*) as we contract great *Maps*, to a small *compass*; as great *plots*, to a small *module*: for, that is (properly) to *recapitulate*. There are two words in the *verse*, set it out well: [1] εἰλημάτη, and [2] κεφαλαῖον. Πλήρωμα, this *fulness* will come into a little κεφαλαῖον, as the particulars of many leaves come into a *Total* of not halfe a line.

If then we be to proceed by way of *recapitulation*, then are we to reduce all to *heads*. So let us reduce these *things* to these two heads: [1] First, *Heaven*, and *all* in it, to God; *Earth*, and *all* in it, to Man. Gather these two into one, and there is the ἀνακεφαλαίωσις in short. To conceive it the better, you shall understand, this was on a good way onward, before. You have heard *man* called the *little World*, the ἀνακεφαλαίωσις, of the great one, a *compendium* of all the *creatures*. And so he is, of both. He participates with the *Angels*, and so with *things in heaven*, by His *soul*. He participates with the *elements*, and so with *things on earth*, by His *Body*. The Poet had it by the end: *Fertur Prometheus*, &c. That to the making of mans body, there went a piece of every of the *creatures*. So, there was in man, a kind of *recapitulation* before.

But, that was not *full*: yet lacked there one thing. *All in heaven* were not *gathered into man*. Of God we say, *Qui es in coelis*: He was one of the *things in heaven*, and He was out all the while. But, if He could be gathered in too, then were it a full *gathering* indeed, *All*, *in heaven*, *recapitulate into one*; that is, GOD: *All*, *in earth*, *recapitulate into one*; that is, *Man*. *Gather* these two now, and all are *gathered*: all the *things* in either. And now at this last and great *Recollection* of GOD and *Man*; and in them, of *Heaven* and *Earth*; and in them, of all in *Heaven* and *Earth*; are all *recapitulate* into the *unity of one entire Person*. And how? Not so, as they were gathered at first; Not, as the κεφαλαίωσις (the *first gathering*) so the ἀνακεφαλαίωσις (the *second gathering*.) When things are at the best, God and Man were two in number: Now, God and Man is but *one* in CHRIST. So the *gathering*, *nearer* then before: So, *surer* then before: So every way better then before.

In *Man*, there was onward an *abridgment* of all the rest. Gather GOD and *Him* into one, and so you have all. There is nothing, not any thing, in *Heaven* or *Earth*, left out. *Heaven* is in, and *earth*: the *creatures* in *heaven* and *earth*; the *Creator* of *heaven* and *earth*. All are in now: All (reconciled as it were) in one mass, all hast into one *summe*: *Recapitulate* (indeed) truly and properly.

1 Cor. 15.27. Herein is the fulness, that God Himself comes into this κεφάλαιον. The Apostle (1 *Cor.* 15.) where the *Psalm* saith [*He hath put all things in subjection under his feet*;] *It is manifest* (saith the Apostle) *that he was accepted*, *that so put them under*: But here *it is manifest* (say we) that *He is not accepted*, that did *gather*; but, He (the very *Collector* is, in this *Collection*, *Himself* and all.

2 Cor. 5.19. Col. 2.9. 1.21,22. For, GOD *was in* CHRIST *reconciling the world*: *The world*, that is, *all things*; All *in heaven*, all *in earth*. And, in CHRIST *did dwel the fulness of the Godhead bodily*, when he did so *reconcile them*, *in the body* of his flesh. In a word: certain it is, that, by vertue of this *recapitulation*, we are one with CHRIST; CHRIST, as *Man*: GOD is one with CHRIST, CHRIST as GOD. So, in CHRIST, GOD and *Man* are one. And, there is good hope, they that are *one*, will soon be at *one*: where *unity* is, *union* will be had with no great adoe.

And

And even beſides this, there is yet another *Recapitulation*; that, well might it have that name. For (if you mark it,) it is not *Recapitation*, but *Recapitulation*; and that comes of *Capitulum*; which is a *Diminutive*. So was it: *verbum in principio*, the *eternal*, *mighty*, *great Word* became *verbum abbreviatum*, as the Apoſtle ſaith (*Rom.*10.) to bring this to paſs. He; that the *heavens are but his ſpan* abbreviate into a *Child* of a *ſpan* long: He, that *Caput* the *Head* of *men* and *Angels*, *principalities* and *powers*, became *capitulum*: He that κεφαλὴ, κεφαλαῖον, a little diminutive *head*; *Head*? Nay, became the *foot*, *Pes computi* (the Text is) the *Foot*, the loweſt part of the *accompt*; and of the *loweſt accompt*. Rom. 10.18. Eſay 40.12.

6

And now (becauſe we are in *Seaſons*, we ſpeak of *Seaſons*.) When was this, at what *ſeaſon* of the year? when was it, that he was ſo *capite minutus*? Sure, never leſs, never ſo little, never ſo minorated, ſo *minimated* (I am ſure) as now. When was *Ecce venio* fulfilled? we may know that, by all the four Sundayes in *Advent* now paſt, that, to day, it is *Ecce venio*. His *coming*, the *Pſalm* expounds, by *ordaining him a body*: A *body* there was *ordained Him in the Womb*: But, to us things are, when they *appear*. That, though the *Word* were *made fleſh* before, yet *God* was not *manifeſted in the fleſh*; came not and *dwelt among us* viſibly to be ſeen, till this day. So that, if you ask [of *In* CHRISTO] what, or when? *In* CHRISTO *nato*, then, was this *gathering* of *things in heaven, and earth*. The *Seaſon* when. Pſal. 40.7. Joh. 1.14.

And in ſign it was then, look there comes a *Quire of Angels* down, there comes a new *Star* forth to repreſent the *things* in *Heaven*: there comer together a ſort of *Shepherds*, and there is *gathering* to them a *troop of great Princes from the Eaſt*, to repreſent the *things on earth*, which conſiſt (as theſe do) of *high* and *low*, *noble* and *baſe*, *wiſe* and *ſimple*: All, to celebrate, and make ſhew of this *gathering*, of this great πλήρωμα, into this ſmall κεφαλαῖον. And in their heavenly *Hymne*, there is mention of this *gathering*: *In excelſis*, and *in terris* ſet together; as if, all (in both) were now in *full* and *perfect harmony*. Luke 2.13. Mat. 2.1. Luke 14.

Now, when the *ſeaſons* travelled with, at laſt brought forth *Him*, that was the beſt thing, they had or ſhould ever bring forth when they were at the beſt. When *Him*, in whom it pleaſed the FATHER, all *fulneſs* ſhould *dwell*, then were they at the *full*. The *gathering* of the *things*, ſo *full*, as it made *plenitudo rerum*: The *gathering* of the *ſeaſons*, ſo *full*, as it made *plenitudo temporum*. And ſo have we brought both parts, (*ſeaſons* and *things*) together.

The *Summe* is at the *foot*: the *Oration* at the *period*; the *Building*, at the *head ſtone*, the *Tide*, at the *full*: the *fulneſs of the Gentiles* are come into his *Church*, which is his *Body*, the *fulneſs of Him*, *that that filleth all in all*. Rom. 11.25. Verſ. 23.

The Application of the *text* to the *time*, & to *us*.

But, why God, in the *diſpenſation* of the *ſeaſons*, did ſo order, that at ſuch a *year* of the *world*, ſuch a *month* of the *year*, ſuch a *day* of the *month*, this ſhould fall out juſt, this is more, than I dare take upon me to define. But this I may: that the *Chriſtian world* hath ever obſerved divers good congruities of this *Feaſt*, with this *Text*.

In *earthly things*.

1

The *Text* is of *Recapitulation*: The *Feaſt* is ſo. *Twelve months* recapitulate to *twelve dayes*. *Six* for the *old*; in *ſix dayes* was the creation of the old. And, when the old *things are paſt*, as many for the *new*; For, *behold all things are new*; And, *if any be in Chriſt he is a new Creature*. But theſe *recapitulate* in one *ſeaſon equally divided*. Equally divided between both: yet ſo, as the *days* of the *laſt* are ſet before the *firſt*, that ſo *erunt noviſſimi primi* is verified even of the *ſeaſon*, and the *laſt*, *firſt*, there alſo. 2 Cor. 5.17. Mat. 19.30

2

The Text is of a *gathering*: and that falls fit with the *ſeaſon*; and giveth us great cauſe to admire the high wiſdom of God, in the diſpenſation of *ſeaſons*; That now at this ſeaſon, when we gather nothing, when nothing groweth to be *gathered*, there ſhould be a *gathering* (yet) and a great one: nay, the greateſt gathering that ever was, or will be: And ſo by that means, the *pooreſt* and *emptieſt ſeaſon* in *natures*, become the *fulleſt* and *richeſt* in *grace*.

4

Now we do, our ſelves (in effect) expreſs as much as this comes to. For we alſo make it a *ſeaſon* of *gathering together*, of *neighbourly meetings* and *invitations*. Wherein we come together, and both (our ſelves) have, and we make each other partakers of what we have *gathered*, all the yeare before.

In which ſenſe alſo, we may call it the *ſeaſon* of *diſpenſation*; in that we then *diſpenſe* the *bleſſings*, God hath ſent us; and that is in good *houſe-keeping*, and *hoſpitality*.

5

And (if you will) of *fulneſs* too. For, the moſt part do then uſe to be better *filled*, and with better fare, that are not ſo full again all the year beſide. That one may truly ſay, there is more *fulneſs* in this *ſeaſon*, than any other. And ſo it is the ſeaſon of fulneſs then; For the *hungry are* then *filled with good things*; then of all the *ſeaſons* of the year. Pſal. 107.9.

4

And laſt, there is in the Text (and it is the main word in the Text) ἀνακεφαλαίωσις, which (in the Primitive ſenſe) is the making the foot of an *accompt*: which agreeth well with the *foot* of the *yeare*, for, at the *foot* of the leaſe *Summes* uſe to be ſet. Set it at the *head*, or ſet it at the *foot*; it is the *foot* of the *Old*, and the *head* of the *New*: and ſo the fitteſt *ſeaſon* to celebrate it in. For, be it *head*, or be it *foot*, Chriſt it is. So, *recapitulation*, or *gathering*, *fulneſs*, or *diſpenſation*, or *ſumming all up*, the Text is *ſeaſonable*.

In *heavenly things*.

But, theſe (I have ſpoke of) are of things on *earth*. Were it not to be wiſhed, we would endeavour to have ſome fruition, and to gather ſome fruit, for the *heavenly* part from this *gathering*, this ſumming up of Chriſts?

Chriſt is but κεφαλαῖον, a *ſhort ſumme*; but there is in Him πλήρωμα, a *fulneſs* of *all*: Chriſt is but the *Contents* of a *Chapter*, ſome three or four lines; but a great long *Chapter* follows, long and large

Cant.6.13. large. For, what ſhall you ſee in this *Shulamite*, but *Choros Caſtrorum*, legions, whole *armies* of good things, to gather. Such, ſo great a *ſum*, as twelve dayes will not ſerve to caſt them up. But, yet, ſomewhat let us *gather*, that the *ſeaſons* being *full*, we our ſelves be not to be ſent empty away.

Our accompting. The time failes: I will therefore name but one; and that (the main word of the text) ἀνακεφαλαίωσις, which referreth properly to the *making up an account*. The Fathers, taking the Verſe into their conſiderations, pitch upon it: (As S. *Ierome*, who thinks it choſen of purpoſe to that end.) But, the word and thing both, we may have good uſe of, ſeeing we all are to be *Accomptants* (*Redde rationem*, ſaid to us all:) ſeeing, to an *accompt* we muſt all come.

Luke 16.2. And thus he followeth it, goes no further than the text, for the particulars of our *accompt*; makes them conſiſt of *quæ in cœlis*, and *quæ in terris*. Which two, as they are principally taken for the creatures in both; So may they alſo (and not amiſs) be taken, for the things done in them both. Specially, our *gatherings* in them referring to either.

1 For, *quæ in cœlis.* Act.10.4. *Things in heaven*, to ſtand for our *good deeds*, our *alms*, *faſts*, and *prayers*, that *aſcend up thither*, (the Angel tells *Cornelius* ſo,) and will receive us up thither into *everlaſting Tabernacles*. Of which *gather* we as many as we can all our life long.

2 For *quæ in terris.* As for theſe on *earth*, we *gather* but too faſt; meaning our evil *deeds*, which ſmell of the *earth*, whence they are, and where they were done.

Now, when we come to give up our *accompt*, it ſhould ſeem by the word ἔδοξε we had caſt them up once before, and caſt them falſe; that we muſt to it again, and ſee, if we can find our ſummes right. There is no danger, but in caſting our *quæ in cœlis* (our good) leſt we caſt them over; and our *quæ in terris* (our bad) leſt them we caſt under. The other way, the errour is nothing ſo perilous.

Our *quæ in cœlis* (our good) howſoever our new *Auditors* caſt them ſo, as they find GOD in their *debt*, for that we have laid out more than ever GOD required; I doubt, will not prove ſo at the *Audit*. But, of our *quæ in terris*, our evil, there is no great fear of *overcaſting them*: their ſumme will riſe but too *high*, if we deceive not our ſelves.

Both to be *in Chriſto.* But whether it be of both; we ſhall find our ſelves wrong in both, if they be not *recapitulate in Chriſto*. For our *quæ in cœlis*; having done all we can, Chriſt bids us ſay, *ſervi inutiles ſumus*: and

Luke 17. 10. ſo we muſt ſay then: (and what account can be made of *inutile*? having ſuffered all we can, *Non ſunt condignæ* (ſaith S. *Paul*:) So both come not home. The good *Centurion*, he that *built the Synagogue*;

Rom.8.18. Nay then Saint *John Baptiſt* himſelfe, both caſt themſelves to a *Non ſum dignus*; Even the beſt

Luke 3.16. 7.4. of our nature. That, when we have done, we muſt, begin again, and caſt and caſt till we be weary, unleſs we caſt in Chriſt; faile ſtill, unleſs our *Total* of *quæ in cœlis*, be *recapitulate in Chriſto*.

But then come to the other accompt of *quæ in terris*: to that, there is a *fulneſs*, and the *fulneſs* of our *ſeaſons*. Many a broken reckoning ſhall we find there, ſuch furd numbers, ſuch fractions we ſhall meet with, we ſhall not tell how or when to get through, we ſhall want *compters*. They are ſo *infinite*, and *intricate* withall, that (I fear) we ſhall be found in a mighty *arrear*, a huge debt of *thouſands*

Mat.16.24. and *ten thouſands of talents*: we ſhall not tell which way to turn us, nor which way to ſatisfie it, though all we have were ſold, and we our ſelves too. To ballance this accompt, Chriſt is moſt needfull; For *Summis conjunctis*, caſt both theſe together, and *Iob* being our *Auditor*, he finds we ſhall not

Job 9.3. be able to anſwer GOD *one for a thouſand*, that he can charge us with. *Sine Me nihil poteſtis facere*

Ioh. 15.5. (if ever) we ſhall find, in this, moſt true. For *gather heaven* and *earth*, and *all* that is in them, *all together*, and leave *him* out, they will never be able to make our diſcharge: Not the beſt *Auditor* of them all.

But He, out of the *fulneſs* of his *ſatisfaction*, can relieve us that way, to take off (or ſtrike off) a great part of our *Onus*. And he can caſt in, of the *fulneſs* of his *merits* to make up that, is found *minus habens*, or defective, in ours that way. For, the ſhort is, He is both *Pes*, and *Caput compoti*, the κεφαλὴ, and the κεφάλαιον; he is called both in the Text. His ἀνακεφαλαιώσις muſt help us, if ever we come to our *Audit*.

Yet not to hinder our *gathering.* But foreſeen, that this be no hinderance to our *gathering*. No: *gathering* we muſt be ſtill, thoſe of *heaven* (*ſpiritual*;) and turn as much of our *earthly* as we can into them. And ſtill order the matter ſo, as *while we have time, we be doing good*. We ſhall but evil ſumme up all, in Chriſt, if we have

Gal.6.10. no particulars to raiſe our *ſumme* of; if we have nothing, but what is out of Chriſt, to *recapitulate, in Chriſt*. To gather, I ſay; Elſe are we like to have but an empty ſeaſon of it.

And even to begin, now: to imitate God, in His *time*, *when*; and in His *order*, *how*. His *time*: this is the *time*, God made his in; Now, we to take the ſame time, to fall on *gathering*. His *order*: this is the order, God made his by; He began with *heavenly things*; we to keep the ſame order, follow His method, begin where He begins: begin with the things, that have the priority of place in the Text, begin with them: Make *Regnum ejus*, our *primum quærite*, and the things that pertain to it.

Mat.9.33. And not pervert Gods order, and be ſo wholly given to the *fulneſs* of the things on earth, that we fall to them, firſt. Nay, I pray God, it be not *firſt*, and *laſt*, and all. We ſhall the better *diſpenſe* the *ſeaſon*, if we *gather* to *prayers*, to Gods *word*: If we begin with them: If with the *diſpenſation* of his *holy myſteries*: *gather* to that, eſpecially.

The application to the *Euchariſt.* For, there, we do not *gather* to Chriſt, or of Chriſt; but, we gather Chriſt Himſelfe, and *gathering* Him, we ſhall gather the *tree*, and *fruit*, and all upon it. For, as there is a *recapitulation* of all in *heaven* and *earth*, in *Chriſt*: So, there is a *recapitulation* of all in Chriſt, in the holy

holy *Sacrament*. You may ſee it cleerly: There is in CHRIST, the *Word eternal*, for *things in heaven*; There is alſo *Fleſh*, for *things on earth*. Semblably, the *Sacrament* conſiſteth, of a *Heavenly*, and of a *Terrene* part; (It is *Irenæus* own words:) the *heavenly*, there the *word* too (the abſtract of the other;) the *Earthly*, the *Element*. 1

And in the *Elements*, you may obſerve, there is a *fulneſſe* of the *ſeaſons* of the natural *year*; of the *corn-ſtver* (or *harveſt*) in the one, *Bread*: of the *wine-preſſe* (or *vintage*) in the other, *Wine*. And, in the *heavenly*, of the *wheat-corn* whereto He compareth Himſelf (*Joh.* 12.) *Bread*, even the *living bread* (or *bread of life*) *that came down from heaven*; the true *Manna*, whereof we may gather each his *Gomer*. And again, of Him, the true *Vine* (as He cals Himſelf;) the *blood* of the *grapes* of that *Vine*. Both theſe iſſuing out of this dayes *recapitulation*; both, in *corpus autem aptaſti mihi*, of this day. 2 Joh. 12. 4. 6. 51. 49. Joh. 15. 1. Pſal. 40. 6.

And the *gathering* or *Vintage* of theſe two, in the bleſſed *Euchariſt*, is (as I may ſay) a kind of *hypoſtatical union* of the *Signe* and the thing *ſignified*, ſo united together, as are the *two natures of Chriſt*. And even from this *ſacramental union* do the Fathers borrow their reſemblance, to illuſtrate, by it, the *perſonal union in Chriſt*: I name *Theodoret* for the *Greek*, and *Gelaſius* for the *Latine Church*, that inſiſt upon it (both) and preſſe it againſt *Eutyches*. That even as, in the *Euchariſt*, neither part is *evacuate* or *turned* into the other, but abide each ſtill in his former *nature* and *ſubſtance*; No more is either of CHRISTS *natures annulled*, or one of them *converted into the other* (as *Eutyches* held;) but, each *nature* remaineth (ſtill) full and whole, in his own kind. And backwards: As the two *Natures* in CHRIST, ſo the *Signum* and *Signatum* in the *Sacrament*, *è converſo*. And this later device, of the *ſubſtance* of the *bread* and *wine*, to be flowen away and gone, and in the room of it, a remainder of nothing elſe but *Accidents* to ſtay behind, was to them not known; And (had it been true) had made for *Eutyches*, and againſt them. And this for the likeneſſe of *Union* in both. 3

Now, for the word *gathered together in one*. It is well knowen, the *holy Euchariſt* it ſelf is called *Synaxis* (by no name more uſual in all Antiquity that, is a *Collection* or *gathering*. For ſo it is, in it ſelf: For, at the celebration of it (though we gather to Prayer, and to Preaching, yet) that is the principal *gathering*, the *Church* hath, which is (it ſelf) called a *Collection* too (*Heb.* 10.) by the ſame name, from the Chiefe: For, *where the body is*, there the *Eagles will be gathered*: And ſo, one *Synaxis* begets another. 4 Heb. 10. 25. Luke 17. 37.

And laſt, there is a *Diſpenſation*: that word, in it, too: that moſt cleerly. For, it is our *Office*, we are ſtiled (by the *Apoſtle*) *Diſpencers of the myſteries of* GOD; and, in and by them, of all the benefits that came to mankind, by this *diſpenſation in the fulneſſe of ſeaſon*, of all that are *recapitulate* in CHRIST. 5 1 Cor. 4. 1.

Which benefits are too many to deal with. One ſhall ſerve, as the ſumme of all: That the very end of the *Sacrament* is, to *gather again* to GOD and His favour, if it happen (as oft it doth) we *ſcatter*, and ſtray from Him. And to gather us, as cloſe and neer, as *alimentum alito*, (that is) as neer, as neer may be. 1

And as, to gather us to GOD; ſo likewiſe *each to other* mutually: Expreſſed lively, in the Symbols of many *graines* into the one, and many *grapes* into the other. The *Apoſtle* is plain, that we are all *one bread*, and *one body*, *ſo many as are partakers of one bread*. So *molding* us (as it were) into one loaf altogether. The gathering to GOD refers ſtill to *things in heaven*: This other, *to men*, to the *things in earth*. All under one *Head*, by the common *faith*: All into one *Body miſtical*, by *mutual charity*. So ſhall we well enter into the *diſpenſing* of this *ſeaſon*, to begin with. 2 1 Cor. 10. 17.

And even thus to be *recollected* at this Feaſt, by the holy *Communion*, into that bleſſed *Union*, is the higheſt perfection, we can in this life aſpire unto. We (then) are at the higheſt pitch; at the very beſt we ſhall ever attaine to on earth; what time we newly come from it: Gathered to *Chriſt*; and, by *Chriſt* to *God*; ſtated in all whatſoever He hath *gathered*, and laid up againſt His next comming. VVith which *gathering* here in this world we muſt content and ſtay our ſelves, and wait for the *conſummation* of all, at His comming again. For, there is an *Ecce venio*, yet to come. Apoc. 22. 12.

This *gathering* thus here begun, it is to take end and to have the full accompliſhment, at the laſt and great *gathering* of all, which ſhall be of the *quick* and of the *dead*. VVhen He ſhall *ſend His Angels*, and they *ſhall gather His Elect* from all the corners of the *earth*: ſhall *gather* the *wheat* into the *barn*, and the *tares* to the *fire*. And then (and never till then) ſhall be the *fulneſſe* indeed, when GOD ſhall be, not (as now He is) ſomewhat in every one, *but all in all*. *Et tempus non erit amplius*, and there ſhall be neither *time*, nor *ſeaſon* any more. No *fulneſſe* then, but the *fulneſſe of eternity*, and in it the *fulneſſe* of all *joy*. To which in the ſeveral *ſeaſons* of our being *gathered to our fathers*, He vouchſafe to bring us; that (as the year, ſo) the *fulneſſe* of our *lives* may end in a *Chriſtmaſſe*, a *merry joyful Feaſt*, as that is. And ſo GOD make this to us, in *Him*, &c. Mat. 25. 32. 24. 31. Mat. 13. 30. 1 Cor. 15. 28. Apoc. 10. 6.

A SER-

A SERMON PREACHED Before the KINGS MAJESTIE.

At WHITE-HAL, on Saturday the xxv. of *December*, *Anno Domini*, MDCXXIV, being *CHRIST MASSE* Day.

PSAL. II. Verse VII.

Prædicabo Legem, de qua dixit ad me Dominus: Filius meus tu, hodie genui te.

I will preach the Law whereof the* LORD *said to me: Thou art my Son, this day have I begotten thee.

זלרחיה

THis Text the first word of it is *Prædicabo, I will preach.* So, here is a Sermon toward. And it is of *Filius*; *Filius meus genui te*; of the *begetting*, or bringing forth a child. And that, *Hodie, this very day.*

And let not this trouble you, that it is (*begotten*) in the Text, and (*born*) on the *day*. In all the three tongues, one word serves for both. In Latine, *Alma Venus genuit: Venus* did but bear *Æneas*; yet it is said, *Genuit*. In Greek γεννᾶται ἐκ παρθένου: He was but *born* of the *Virgin*; yet He was said γεννηθεὶς, *Genitus*. And I report me to the Masters of the *Hebrew* tongue, whether the original word in the Text, bear not, be not as full, nay do not more properly import His *Birth* than His *begetting*. It is sure, it doth. So, it may be used; and so, we will use it indifferently. And let this serve once for all. We return to our Sermon.

1 אמר *Prædicabo.* Here is one saith, *he will preach.* Hath he a licence? Yes: *Dixit ad me*, he was spoken to, or (indeed) he was commanded. (*Amar* is to *command.*) *Commanded*: by whom? By him that hath lawful authority so to do, *Dixit Dominus.* He stept not up of his own head; He came to it orderly: made no suit for the place; was appointed for it.

2 What will he preach of? Whence will he take his Text? Out of *dixit Dominus*, out of the *Word of God.* And that is right. So do we take, ours; for, so did he take his. To *Dixit Dominus* He held Him; preached not voluntary: but, as he preached the law, so he had a law to preach by (the *Word of God.*) *Dixit Dominus.*

3 And what was His Text? *Filius meus tu hodiè genui te.* This Text He preached on: As it might be, at the bringing forth of a *Son.* And that (as it should seem by the word, *Hodiè*) this very *day.* This *day*, the *Birth*; *this day*, the *Sermon.* And, if so: by the same equity, the same Text may well be preached on again, whensoever that *day* comes about, by the circling of the year.

4 It useth to be the first question (I kept it last) who *preacheth?* For, if we like him, we will hear him, else not. Sure, He, to whom this is spoken, *Filius meus tu*, He it is, that saith, *Prædicabo.* And He to whom it is said, *Filius meus tu*, is CHRIST. CHRIST then preacheth. And CHRIST is worth the hearing. There will lie no exception to the *Preacher*, that, I am sure of.

And indeed, so it was most meet, that He should. He, that was the *Law-giver*, most meet to read upon His own *law*; He, that the *Son*, most meet to preach upon *Filius meus tu*; He, that was *born*, upon His own *Birth.*

Upon His own *Birth.* And if upon it, any *day*, that day especially, whereon He was born. So is the Text. The *day* He preach'd on, He was *born*: The *day* He was *born*, He *preach'd* on, No time so kindly to preach *de Filio hodiè genito*, as *Hodiè.* So shall you have CHRIST *preach*; of CHRISTS *Nativity*; and that, upon the very *day* of his *Nativity*; (which, according to the Christian account, is this *day* of all the dayes of the year.

The applying to this Birth. And, first I must tell you, this same *Hodiè* (here) is said *Signanter*, that CHRIST was *begotten to day.* For, He was *begotten* besides this: had more *Begettings*, than one. Two *natures* He had, and so, two *Nativities.* One *eternal*, as the *Son of God*: the other *temporal*, as the *Son of man.*

And

And, as it fals out, this very place (here) I find vouched for both. Vouched for His *begetting*, as the *Son* of GOD, by the *Apoſtle* (*Heb.* 1. 5.) *For to which of the Angels ſaid He at any time, Thou art my Son, this day have I begotten thee?* Alledging this place to prove His *Deity*: as one, whoſe nature was farre above, *farre more excellent*, than the *Angels*.

But, of the twain, more properly we apply it to this *dayes birth*: (His *Birth*, as the *Son* of *Man*.) And for our ſo applying it, we have the warrant, not of one, but of all the *Apoſtles* at once; and, even of the whole *Church* aſſembled in prayer (*Acts* 4. 27.) Where, to *God* Himſelf they ſay, that the *Prophecy* of this *Pſalme* was fulfilled, *when Herod, the High Prieſts, and the reſt took counſel againſt His holy Child Jeſus*: And, that (we know) was at this *Birth*. So applying it to this *Birth*, ſure we are, we apply it aright.

And indeed, it cannot be otherwiſe. For, in the very next words, GOD bids Him, *Aſk*, and He *will give Him the Heathen, and the utterwoſt parts of the earth*. This muſt needs be ſaid to Him, as the *Son of man*; and can no wayes be ſaid to Him, as the *Son* of GOD. As the *Son of* GOD, He aſked not; He needed not aſk; He had all: All *æquo jure* with His father, as *being in form of* Phil. 2. 6. God. Nothing was; nothing could be given to Him: He was not a perſon capable of any gift: All was His own. So, it was ſpoken, as to the *Son of Man*, this *day* born. And ſo, to the *Son of Man*, this *day born*, we apply it.

Of this Sermon, theſe be the parts. The *matter* of it at large, or in general: That it is a *Law* firſt. *The Diviſion.* Then, what *manner of Law*, or how qualified: 1. A *Law* to be *preached*, as other *lawes* uſe not to be. 2. A *Law de quâ dixit Deus*, where other lawes are, *de quâ dixit homo*: Which is the reaſon, I. why it is to be *preached*. 3. And then (out of the very body of the word in the *Text*) that it is not a *Law* at large, but a *Statute Law*, for ſo is *Elchock*) which but by publiſhing, none can take notice אלחק of. A ſecond reaſon, why it is to be *preached*. And this is the firſt part.

The ſecond, is the very Text it ſelf, or the body of the *Law* in theſe words, *Thou art my Sonne, this* II. *day have I begotten thee*. The points in it are five: [1] Of a *Sonne*. [2] Of *my Sonne* (that is) the *Sonne of* GOD. [3] *Genui, the Sonne of* GOD *begotten*. [4] *Hodiè* the *Sonne of* GOD, *this day* begotten. [5] And *Dixit genui* (that is) *dicendo genuit*, *begotten* only by *ſaying*; onely ſaid the *word*, and it was done, and the *Word became fleſh*. This is the ſecond part. Joh. 1. 14.

The third is the hardeſt. For it would make one ſtudy (*Filius meus tu*) how this ſhould be a *Law*, III. as here it is called. It looks not like one. But, ſaid it muſt be, which CHRIST hath ſaid: A *Law* He cals it, and a *Law* we muſt find it. Now there be but two *lawes* (as the *Apoſtle* tells us, *Rom.* 3. 27.) *Lex fidei*, and *Lex factorum*: if, both theſe wayes, a *Law* it be, a *Law* we ſhall find it. And both theſe wayes a *Law* it is.

1 *Lex fidei*. A *Law* limiting what to *believe* of Him. Of Him (that is) of His *Perſon*: His *Natures*: and His *Offices*. His *Perſon*, out of the words, *Ego*, and *Tu*. His Natures, out of *Hodie*, and *Genui*. His *Offices*, out of *Prædicabo*, and *Legem*.

2 Then *Lex factorum*. Setting out firſt, what he doth for us; and then, what we are to do for Him. What He doth for us (*Filius meus tu*) to us He conveyeth all *Filial rights*. What we to do for Him (*Filius meus tu*) we to return to Him all *Filial duties*. Which duties are compriſed in *Prædicabo legem*. And *legem*, that law is no more, than *Filius meus tu*: for, *Filius meus tu* goes through all, and is all in all. Theſe are the parts. Of theſe, &c.

PRædicabo Legem (ſaith CHRIST.) And we like it well, that He will *preach*. But He hath not I. choſen ſo good a Text: *Legem* were a fitter Text for *Moſes* to preach on. We had well hoped, *Legem:* CHRIST would have preached no *law*; all *Goſpel*, He That He would have *preach'd* down the *old law*, but not have preach'd up any *new*. VVe ſee, it is otherwiſe. A *law* He hath to *preach*, and 1 *preach* it He will: He ſaith it Himſelf, *Prædicabo Legem*.

So, if we will be His Auditors, He tels us plainly, we muſt receive a *Law* from His mouth. If we love not to hear of a *law*, we muſt go to ſome other *Church*. For in CHRIST'S *Church* (there) a *law* is preached. Chriſt began, we muſt follow, and ſay, every one of us (as He ſaith) *Prædicabo Legem*.

Nay, there is another point yet more ſtrange. Theſe very words here [*Filius meus tu, &c.*] are as 2 good *Goſpel* as any in the *New Teſtament*; yet are here (as we ſee) delivered by Him under the term of a *Law*. And we may not change His *word*: we may not learn CHRIST how to uſe His terms. The words are plain; there is no avoiding them: a *law* he cals it, and a *law* it is.

Firſt then, to take notice of both theſe. 1. That Chriſt will preach a *law*; and that they are not for 1 the *law*, are not for Chriſt. It was their quarrel above (at the third *verſe*) they would none of Chriſt, for this very cauſe, that *Chriſt* comes *preaching* the *law*, and they would live *lawleſſe*: they would indure no yoke: that were the *Sons of Belial*; *Belial* (that is) *no yoke: but what agreement hath* 2 Cor. 6. 15. *Chriſt with Belial*.

And then: that theſe words *Filius meus tu*, are a *law*; and ſo as a *law* by *Chriſt* preached. So as 2 in the very *Goſpel* it ſelf, all is not *Goſpel*, ſome *law* among it. The very *Goſpel* hath her *law*. A *law Evangelical* there is, which *Chriſt* preached: and, as he did, we to do the like. (VVhereof, more is to be ſaid by and by.)

In the mean time, it is not without danger to let any ſuch conceit take head, as though *Chriſtian*

Re-

Religion had no *law*-points in it, consisted onely of pure narratives: *believe them; and all is well*: Had but certain *Theses* to be held, *dogmatical* points, matters of opinion. And true it is, such points there be; but they be not all. There is a *law* besides, and it hath precepts, and they to be preached, learned, and (as a *law*) to be obeyed of all.

Look but into the *Grand Commission* (by which we all preach) which *Christ* gave at his going out
Matth. 28. 19. of the world: *Go* (saith He) *preach the Gospel to all nations, teaching them*, What? *to observe the things that I have commanded you.* Lo, here is *commanding*, and here is *observing*. So, the *Gospel* consists not only of certain *Articles* to be believed: But of certain *Commandements* also, and they to be observed. And what is that, but *Prædicabo Legem?*

Now (I know not how, but) we are fallen clean from the term, *Law*; nay, we are even fallen out with it. Nothing but *Gospel* now. The name of *Law*, we look strangely at: we shun it in our common talk. To this it is come, while men seek to live, as they list. *Preach them Gospel* as much as you will: but (hear ye) no *Prædicabo legem*, no *law*, to be preached, to hold or keep them in. And we have *gospelled* it so long, that the *Christian Law* is clean gone with us; we have lost it, if *Prædicabo legem* (here) get it us not again. But, got it must be, for as *Christ* preacheth, so must we; and *Law* it is, that *Christ* preacheth.

I shall tell you, what is come by the drowning of the term, *Law*. *Religion* is even come to be counted *res precaria*; No *law*, no, no: but a matter of fair entreaty, gentle perswasion, neither *jura*, nor *leges*, but only *Consulta patrum*, good fatherly counsel, and nothing else. *Concilia Evangelica* were a while laid aside: now there be none else. All are *Evangelical counsels*, now. The reverend regard, the legal vigour, and power, the penalties of it are not set by. The rules, no reckoning made of them, as of *Law Writs*, none; but onely, as of *Physick bils*, if you like them, you may use them: if not, lay them by. And this comes of drowning the term, *Law*. And all, for lack of *Prædicabo legem*.

I speak it to this end: to have the one term reteined, as well as the other, to have neither term abolished; but with equal regard, both kept on foot. They are not so well advised, that seek to suppresse either name. If the *name* once be lost, the thing it self will not long stay: but go after it, and be lost too.

They that take them to the one term only, are confuted once a moneth. For, every moneth, every first day of every moneth, this verse fails not, but is read in our ears. And here, a *law* it is. And so was the *Christian Religion* called in the very best times of it, *Christiana lex*, the Christian law; and the *Bishops*, *Christianæ legis Episcopi*, the *Bishops of the Christian law*. And all the ancient *Fathers* liked the term well: and took it upon them.

To conclude. *Gospel* it how we will: if the *Gospel* hath not the *legalia* of it acknowledged, al-
Heb. 8. 13. lowed, and preserved to it: if once it lose the force, and vigour of a *law*, it is a *signe* it *declines*, it
7. 18. *growes weak* and *unprofitable*: and, that is a signe, it will not long last. We must go look our salvation by some other way, than by *Filius meus tu*: if *Filius meus tu*. (I say not, be not *preached*, but) be not so *preached*, as *Christ preached* it; and *Christ preach'd* it, as a *Law*. And so much for *Legem*.

1 *Prædicabo Legem.* Now, of this *law*, three things are here said: First, *legem* turns back upon *Prædicabo*. And this priviledge it hath, that it is *materia prædicabilis*, a *law* which may; nay, a *law* which is to be *preached*. And that *lawes* use not to be: Not to be *preached*. To be read upon at times privately: but, to be *preached*, not any *law*, but this. But, this is: and it serves for a special difference, to sever it from other *lawes*, and make it a kind by it self. Even this, that it is to be preached.

To be preached: and that even to *Kings* themselves, that make *lawes*: to *Judges* themselves, that are presumed to be best seen in the *Law*: yet they to learn, they to be learned, in this *law*. *Erudimini* (is the word) *qui judicatis terram*, in the tenth Verse after.

2 *De qua dixit Dominus.* אמר And the reason is: for this is a *law*, *de qua dixit Deus*, And so is none else. And that is a second difference. There is a *law*, *de qua dixit homo*, *quam sanxerunt homines*, which men among themselves make for themselves (as by-lawes are made.) This is of a higher nature. This, *God* himself made; is a *Law* of His own making. *De qua dixit*, or rather *edixit*, for so is *Amar*: which *God* enacted first, and then gave commandement, it should be preached.

And to whom? *Dixit ad me*, Who is that CHRIST. First, and before all others to be preached by his *Sonne*. His preaching, He thought it worth, and gave it Him in charge, and accordingly (we see) He performed it, and professed *Prædicabo*, that He will preach it.

3 *Dixit* or *edixit.* But, the third is a reason, why it could not be otherwise; why it could not but be *preached*. Because (as I told you, out of the very body of the word) it is not a *law* at large: but a *Statute law*. And the nature of that *law* is, without publishing, it cannot be known.

GOD hath His *Law* in the same division that man hath his: His *Statute*, and His *Common Law*.
Rom. 2. 14. *The Law of nature which is written in the hearts of all men*, that, is the *Common Law* of the world. Of that every man is to take notice at his peril. But this *law*, here, is no part of that *law*: *Filius meus tu* is not written in the heart; it must be *preached* to the ear. No light of Nature could reveal it, from within; *Preached* from without, it must be. And so, and no otherwise, come we to the knowledg of it. The very words gives it for such, which is properly a *Statute* (as this is) enacted, and decreed in the high Court of GODS Councel above, and reserved to be revealed in the later times; And of *that we cannot hear without a Preacher*: and the *preaching* thereof was committed to CHRIST.
Eph. 3. 5. Rom. 10. 14. He began, and we follow. And so much for *Prædicabo legem*, *de quâ dixit Dominus ad me*. (The matter at large.) And now to His Text, wherein is the letter of the *Law* it self.

I

I reckoned up to you five particulars in this *Law*. 1. *Filius*, a *Son*. 2. *Filius meus*, *my Son* (that is) the *Son of God*. 3. *Filius meus genui*; the *Son of God begotten*. 4. *Hodie genui*, the *Son of God begotten this day*. 5. And fifthly, *Dixit genui* (that is) *dicendo genuit*, *begotten by saying*, as the word should be. II.

Of a *Son*, first. Which plainly sheweth, it is not the old; it is a new *law* (this.) The old runs, *Ego sum Dominus*, which must needs imply, *Servus meus tu*. This is *Filius meus tu* (in another stile) which necessarily doth imply *Ego sum pater tuus*. A *Father* to be the giver of it. According to the former, He saith *Ego sum Dominus*, and we say, *Dominus meus tu*. According to this latter, He saith, *Filius meus tu*, and we say, *Pater meus tu*. This, the better by far: as far as the condition of a *Son* is better, than that of a *Servant*. And indeed, the main difference between the two *Laws*, is but this: *Do it* (saith the one) *Servus meus tu*, the imperfect *law* of *fear* and *servitude*. Do it (saith the other) *Filius meus tu*, the *perfect law of love and liberty*. 1 *Filius*. 1 Joh. 4. 18. Heb. 7. 9. Jam. 1. 15.

Of a *Son*. VVhose *Son*? *Filius meus*. And He that speaks it, that saith *meus*, is God; and so to whom it is spoken, the *Son* of *God*. And the *Son of God* is a high title, and of a special accompt. *Salomon*, before his Crown or Scepter prized that speech of God; *I will be his Father, and he shall be my Son*. 2 *Filius meus*. 2 Sam. 7. 14.

But nothing makes it more clear, than this place. The last verse he saith, *Posui te Regem*, *I have set thee a King*: that He speaks not of, thinks it not fit. But here, now, *Filius meus tu*, this (lo) *preach* He will, this He thinks worth the *preaching*. *Filius meus tu*, rather than, *posui te Regem*, to be the *Son of God*, than to be a *Prince in Sion*.

The *Son of God*: and the *Son of God begotten*. For *Sons of God* there be, that are not begotten; that come in another way, that come by *adoption*. To *beget*, is an act of *nature*, and is ever determined in the *identity* of the *same nature*, with him, that did *beget*. And this putteth the difference. 3 *Genui*.

Otherwise, God speaks of *Angels* as of his *Sons*. *When all the Sons of God praised him*. Speaks it of *Israel*, his people: *Out of Egypt have I called my Son*. Speaks it of *Rulers and Governors*: *Ye are all the Sons of the most high*. To every of these, as much in effect is said, as *Filius meus tu*. But to which of them all, to which of the Angels said He at any time, *Genui te*, *I have begotten thee*? Not to any. *Filii* they were, but not *geniti*, none of them all. So, *Filius meus tu* is communicated to others, but *Genui te*, to no creature, either in heaven or earth. Of none, is *Genui* to be verified in proper terms, but of CHRIST, and of CHRIST only. Job 38. 7. Hos. 11. 1. Psal. 82. 6.

Begotten; and *this day begotten*: *Genui*, and *Hodie genui*: for, *begotten* He had been before. Another *begetting* besides this, Two *Genui's*, a *Genui* before *Hodie*: *Ex utero ante Luciferum genui te*, said the LORD to my LORD, in the CX. *Psalm*. *Twice begotten* He was. *This day begotten*, and *begotten ante Luciferum*, before there was any morning Star, and so, before there was any day at all; and so, before any, *quod cognominatur Hodie*, any time, that is called, *To day*. *Hodie genui*. Psal. 2. 11, 3.

VVe are to take notice of both these *generations*, [a] Of *Christus ante Lucifernm*, and of [b] *Lucifer ante Christum*. To take notice of both: but to take hold of this latter. For, that, *ante Luciferum* was not for us, His second *begetting*, his *Hodie genui*, his this dayes *begetting* is it for us, it we hold by. Not, *by his going out from everlasting*: not by his *olim*, *ante Luciferum*, *ante seculo genitus*: None of these, *Hodie genitus* is the *law*, that we are to *preach*: (that is) not his *Eternal*, but his *Hodiernal generation*. Not as GOD, of the substance of his *Father*, *begotten before all worlds*: but as *Man*, *of the substance of his Mother*, *born in the World*: *when in the fulnesse of time God sent his Son made of a Woman*. And that, was the *hodie genui* of this day. Mic. 5. 2. Gal. 4. 4.

Now the speculative *Divine* pierceth yet deeper, he finds a further mystery in these two words, *Dixit genui* (that is, saith he) *dicendo genuit*. He said, he *begat* (that is) by his very *saying*, he *begat*. VVherein the very manner of his *begetting*, is set forth unto us. 5 *Dixit genui*.

There is a very near resemblance betwixt *Dixit* and *Genui*; betwixt *begetting* and *speaking*. To *beget* is to bring *forth*: so, is to *speak* to *bring forth* also. To bring forth a word, and Christ (you know) is called the *Word*. Now, when we speak, either we do it *within*, to our selves, or *without* to others. Either of which two, may well be compared to a like several *begetting*.

VVhen we think a *word* in our thought, and speak it there, within, to our selves, (as it were in silence) and never utter it: this (if you mark it well) is a kind of *conceiving* of *generation*: the *mind*, within of it self *ingendring* a *word*, while (yet) it is but in notion, kept in, and known to none, but to our selves. And such was the *generation* of the *Eternal Word*, the *Son of God*, in the mind of his *Father* before all VVorlds; and even to that doth the *Apostle* apply the *Genui* of this verse. And this is the first *begetting* or *speaking*. 1 Heb. 5. 1.

Now, as the word, yet within us in our thought, when time comes that we will utter it, doth take to it self an *airy body* (or breath by the vocal instruments being framed into a voice) and becommeth audible to the outward sense: And this we call the second *begetting* or *speaking*.) Right so, the *eternal Word of God*, by *Dominus dixit*, by the very breath of God, the *Holy Spirit* (which hath his name of *Spiro*, to *breath*) *corpus autem aptasti mihi*, had a *body framed Him*, and with that body was brought forth, and came into the world. And so these words *Genui te*, this very day, the second time, verified of him. *Genui* and *Dixit Genui*; *said*, and *by saying begot Him*. For, how soon the *Angels voice sounded in the blessed Virgins ear*, instantly was he incarnate in the womb of his *Mother*. 2 Heb. 10. 5.

Of both which words, *Dixit* and *Genui*, we can spare neither. There is good use of both. Of *Genui*: to shew the truth of the *identity* of his *nature* and *substance*, with his *Father* that *begat* him, and with his *Mother* that *bare* him. For, to *beget* is when one living thing bringeth forth another living thing, of the same *nature*, and *kind* it self is.

3 But (I know not how) the term of *begetting*, the very mention of that word, carrieth our conceit to a matter of *carnality*: therefore, is the word [*Dixit*] well set before it, to shew this *Genui*, was not by any fleshly way; to abstract it from any mixture of carnal uncleanneſſe. That the manner of it was, onely as the word is purely and spiritually conceived in the mind. The one word [*Genui*] noting the *truth*. The other word [*Dixit*] the no way carnal, but pure, and concrete manner of His generation. And so I have gone over, the five terms of this *Law*, or (if you please) five *points* of this Text.

III. The hardest is yet behind: For it will not sink into our heads, how this should be called a *Law*. It seems nothing lesse, rather a *Dialogue* between a *Father* and his *Sonne*. But a *law* (sure) it cannot be. A *law* runs in the *imperative*: this is meerly *Narrative*: declares some-what, injoynes nothing; gives not any thing in charge, as *laws* use to do.

John 10. 35. Rom. 3. 4. *Sed non potest solvi Scriptura*, GOD *must be true in all his sayings*; CHRIST may not *preach* false doctrine. A *Law* He hath called it; and we may not give it any other name.

There be that think, this verse is but the *preamble*, and that the body of the *law* doth follow, and reacheth to the end of the *Psalme*.

But, the better sort are of mind, that even this verse, taken by it self contains in it a *law* full and whole. Let us see then, whether we can find it so.

We pitch upon the *Apostles* division of the *law*, into *Lex fidei*, and *Lex factorum*. If both these be found in it, we may well allow it for a *Law*.

We will begin with *Lex fidei*: what we are to believe of *Him*. Of *Him* (that is) of these three: 1. Of His *Person*. 2. His *Natures*. 3. and His Offices.

And then come to *Lax factorum*. First, what He doth for us, the *benefit* of this *Law*. 2. And then, what we are to do for Him again, our *duty* of this *Law*. The former of which (the *benefit*) is the *Gospel* of this *law*. The later (the *duty*) is the *law* of this *Gospel*.

1 *Lex fidei.* 1 Of his *Person.* Of His *person* first. That He is, of *Himself*, a *person subsisting*. Plain, by the two *persons* that are in the Text, *Ego* and *Tu*; the first and second person in *Grammar*: and the same, the first and second *person* in *Trinity*. Here is *Ego genui*, the *person* of the *Father*; and *Filius meus tu*, the *person* of the *Son*. Here is one *begets*: And (sure it is) *nemo generat seipsum*, none *begets* himself: but he, whom he *begets*, is a *person* actually distinguished from him, that begets Him.

John 14. 6. But, of these two *persons*, this you will mark. That, the first that is *named*, is *Filius meus tu*. He stands first in the verse before *Genui te*. We hear of *Filius*, before ever we hear of *Genui*: For, that is the *Person* we hold by. By *Nature*; *Genui te* should go before *Filius meus*; but *quo ad nos*, *Filius meus* is before *Genui te*. To shew, there is no comming to the *Father*, but by Him; no interest in the *Father*, but from, and through Him. This for His *Person*.

2 Of his *Natures.* And, in His *person*, we believe *two natures*, set down here in the two words, *Hodie* and *Genui*. If you do observe, there is somewhat a strange conjunction of these two words. One is *present*, *Hodie*, the other is *perfectly past*, *Genui*. In propriety of speech it would be a present act, for a present time: or it would be an act past with an adverb of the time past: and not joyn a thing in being (*Hodie*) with an action ended and done (*Genui*.)

The joyning of these two together, the verefying them both, of one and the same *person*, must needs seem strange. And indeed, could not be made good, but that in that one party, there are two distinct *Natures*. To either of which, in a different respect, both may agree, and be true, both. Some little difference there will be about the sorting of the two words: which to referre to which. But, that will easily be accorded, for they will both meet in the end.

There be, that, because *Hodie* (the *present*) is yet in *Fieri*, and so not come to be perfect; understand by it, *His temporal generation* (as man) which is the lesse perfect, as subject to the manifold imperfections of our humane nature, and condition. And then, by *Genui*, which is in *factum esse* (and so, done and perfect) understand *His eternal generation* (as the SON of GOD) in whom are absolutely all the *perfections* of the *Deity*.

There be other, and they fly at a higher pitch, and are of a contrary mind: For, whatsoever is past, is in *time* (say they) and so *Genui* is temporal: and, that *Hodie* (that) doth best expresse *His eternal generation*: For that, nothing is so properly affirmed of *Eternity* it self as is *Hodie*. Why? For, there, all is *Hodie*: there, is neither *Heri*, nor *Cras*; no *yesterday*, nor to *morrow*. All is, *to day*, there. Nothing past; nothing to come: all present. Present (as it were) in one instant, or center, so in the *Hodie* of *Eternity*. *Past*, and to *come* argue *time*; But, if it be *eternal*, it is neither: All there is *present*. *To day* then, sets forth *eternity* best (say they) which is still present, and in being. But *Genui* (that being past) cannot be His eternal at any hand, but must needs stand for his *temporal*.

But whether of these it be; *Genui*, His *eternal* (as perfect) and *Hodie* (as not yet perfect.) His *temporal*; Or *vice versa*, *Hodie* represent *eternity* best, and *Genui*, *time*, as being spent and gone. Between them both, one way or other, they will shew His *begettings*. You may weave *Hodie* with *Genui*, or *Genui* with *Hodie*, and between them both, they will make up the two *Natures* of Him, that was the *Hodie genitus* of this *day*. Concerning whom, we believe; as first, that He is one entire *person*, and subsists by Himself; So, second, that He consists of *two* distinct *Natures*, *eternal* and *temporal*. The one, as *perfect God*: the other, as *perfect Man*.

3 Of his *Offices.* Now for His *Offices*. Them, we have likewise in the two *words*, *Prædicabo* and *Legem*. *Prædicabo* By that, it is plain, He doth *preach*. And that seems strange: for the last news we heard of Him (in the verse before) was, that he was set a *King in Sion*. And the word *Legem* imports as much: For, *Laws* (with us) are the *Kings Laws*.

A *King* to *Preach?* Let that alone for the *Prieſts*. That, is their *Office*; *they ſhall teach Jacob his Judgments, and preach to Iſrael his Law.* But *preach* He will (as he ſaith.) So, *meus Filius* will prove a *Prieſt* (as it ſeems:) A *Prieſt*, indeed. And, which is yet more ſtrange, by vertue of theſe very words: *Filius meus tu.* No words (one would think) to prove him a *Prieſt* by; and we ſhould hardly believe it, but that (in *Heb.* 5. 4.) the *Apoſtle* deduceth His *Prieſthood* from theſe very words: *No man* (ſaith he) *taketh unto him this honour*, (that is, the honour of the *Prieſthood*) *but he, that was called of God, as was Aaron.* And then he adds, *No more did* CHRIST, *He took not this honour upon Him, to be our high Prieſt: but He, that ſaid to Him* [*Filius meus tu, hodie genui te*] *He gave it Him.* So that by vertue of theſe words, CHRIST was conſecrated a *Prieſt*; as by vertue of the other [*Poſui te Regem*] He was ſet a *King* in *Sion.* Deut. 33. 11.

And the place (*Sion*) ſuits well with both. For *Mount Sion* had two *tops*. On the one was the *Temple* built: on the other was the *Kings Palace* ſituate. The one for *Prædicabo*: the other for *Legem.* In the one (as *King*) he makes a *law*: in the other (as *Prieſt*) *preacheth* it. Firſt, *Poſui Regem*; and then, *Prædicabo Legem.*

And indeed the *Kings* that were his types, were mixt of both. *Melchiſedek*; him the Apoſtle ſtands on at large, (in *Heb.* 7.) And if this *Pſalme* be *David's* (as queſtionleſſe it is, for, his it is avowed to be *Act.* 4. 25.) why then, he *preach'd* too. And for *Salomon*, it is too evident; we have his book of the *Preacher.* The like, may be ſaid of *Ezechias*, and the reſt by whom, this *King* (here) was in any ſort repreſented. And by vertue thereof, they all had a greater care of publiſhing this *law*, here, than of any of their own *lawes*: as on the contrary, *Ahab*, and his race *had more care of the keeping of the Statutes of Omri*, then they had of the Lawes of GOD. Mic. 6. 16.

We believe then, for His *Offices*; that, He is both *King* and *Prieſt.* Hath a *Kingdom* to rule: Hath a *Dioceſs* to *preach* in. His *Kingdom*, the *Heathen, to the uttermoſt parts of the earth*: His *Dioceſs*, as large. His *Auditory*, all *States*, even the *higheſt*, *Kings* and *Judges*: for *Prædicabo Legem* concerns them all, And this, for *lex fidei*: what it binds us to believe of Him.

Now for *Lex factorum.* Firſt, what ſhall be done to them, that live by and under this *law.* They ſpeak of *Lawes* of *grace*: This is indeed, a *law* of *grace*; nay, it is, *The law of grace*: not only as it is oppoſite to the *law* of *nature*; but even, becauſe it offereth *grace*, the greateſt *grace*, that ever was. For, what greater *grace* or favour can be done to any, than to have theſe words [*Filius meus tu*] ſaid unto *him?* This *law* doth it: *for to them that receive it, it giveth power to be made the Sons of God.* Joh. 1. 12.

2 *Lex factorum.* 1 What he doth for us. *The benefit.*

The words ſeem to be ſpoken to one perſon onely; but (as *lawes* of *grace* uſe to be) are to receive ampliation, and to be extended, to the moſt benefit.

Dixit ad me. Said He it to *Him*, and ſaid He it, to *Him* alone, and ſaid he it to no other, but to *Him?* No: for, He gave it *Him* in charge to *preach* it; and to *preach* it, is to ſay it to others. Therefore it is, *Dixit ad me, ut ad alios, per me*: it was ſo ſaid to *Him*, as that by *Him*, it might be ſaid to others. *Prædicabo* makes it plain. 1

Prædicabo. When CHRIST doth *preach*, He is not to be underſtood to *preach* to Himſelf: no man doth ſo at any time; but to others more or leſſe, that may be, or ſhould be the better for His *preaching.* For, what needed it be *preached*, if it concern none, but Him? if none to have benefit, but He? if they, that hear it *preached*, ſhall receive no benefit by it? 2

So ſay we, of *Legem.* This *law* was not made for CHRIST: it needed not for *Him* (any *law.*) He was *Filius meus tu φύσει, & ὐ νόμῳ*, needed no *law* to make Him that, which by *nature* he was. The *law* was for others, which, by this *law*, were to be made that, which, by nature, they were not (that is) the *Sons of God.* 3

Take the very words. You ſee, His Text is not in the firſt *perſon*, *Filius tuus Ego*: His Text is, *Filius meus tu.* And, who is that, *Tu?* It cannot be CHRIST Himſelf by common intendment. The *Father* ſaith to Him, *thou art my Son*: But, to whom is it, that CHRIST ſaith, *Thou art my Son?* For, *Filius meus tu*, is His Text; that, He muſt *preach* on: He may not go from the words, or change the tenour of his Text. Who is then, that *Sonne?* To whom applyeth He His Text? To ſome other certainly. The *Apoſtle* ſaith, *He was ſet and ſent, that He might bring many Sons unto God*, to whom *God* alſo might ſay, *Filius meus tu.* And himſelf likewiſe ſaith of himſelf in the *Prophet*: *Behold, here am I, and the children which God hath given me.* 4 Heb. 2. 10. Eſa. 8. 18.

And who be thoſe *Children?* Thoſe, whom He ſhall regenerate, and beget anew by his *prædicabo Legem*, the *immortal ſeed*: For, *of His own good will begat He us, by the Word of truth, that We might be the firſt fruits of His creatures.* Theſe are the *children*, that are here meant. Of whom it ſhall be ſaid, *quod, per filium, filii*, that in and by this *Son*, they ſhall be His *Sons*, all. And, what was ſaid to *Chriſt*, ſhall be ſaid to them, and every of them, *Filius meus tu.* The Birth. 1 Pet. 1. 2, 3. Jam. 1. 18.

Of *Sion* ſaith the *LXXXVII. Pſalme*, *It ſhall be ſaid, He was born in her.* And that is true, for ſo He was. But he goes on further, and ſaith, *He did remember himſelf of Rahab, and Babylon, the Philiſtims, and the Morians land, for, lo, there He was born. Born* there? How can that be? Yes, *born* there, and here, and every where; where, by this *Prædicabo Legem*, He *begets children to God.* The power and vertue of his *Birth* reacheth even thither. Every place that receiveth *His law* (where ever it be) even there he is *Born.* This for his *birth.* Pſal. 87 4.

To this *Birth* there belongs a *Birth-right.* They talk much of the *law*, as of a *birth-right*: but (lo) this here, is a *Birth-right*, indeed; and that, *veri nominis*; and amounts to more than a *Childs part.* And it growes out of the double title, or intereſt, which he hath to all that is given him. For, as The *Birth-right.*

he is twice a *Son*, twice *begotten*, [1] *Ante luciferum*, and [2] *Hodie*: ſo hath he double right grows to him expreſſed in two diſtinct words (in the next verſe) [1] one of *Inheritance*, [2] the other of *Poſſeſſion*, or *purchaſe*; for, *Ahazza* is true *Hebrew* for a *purchaſe*. Of which two, One contents him: his title, as Heir. The other he tranſcribes and ſets over to us, which is that of his *purchaſe*, as *Hodie genitus*.

אחזה

But we need not ſo much as to go to the next verſe for it. *Filius meus tu*, will ſerve; Which was ſaid twice to him. [1] Once, as his *Baptiſme*, *hic eſt filius meus*. And ſo it is likewiſe at ours, to us; for, *therein we are made members of Chriſt, and the children of God* [2] And again, *hic eſt Filius meus*, at his *tranſfiguration* in the *Mount*. And we keeping the *law* of our *Baptiſme*, the ſame ſhall be ſaid to us likewiſe, the ſecond time; and when time comes, we ſhall be *tranſfigured* into the *glorious image of the Son of God*. And this is, *Lex factorum* on his part: this ſhall be done for us by Him. This we called the *Goſpel* of this *Law*.

Mat.3.17.

Mat.17.5.

Phil.3.21.

What we to do for Him: *The duty.*

And what ſhall be done for us by Him? Which is the *Law* of *duty* on our part required; and which we called the *Law* of this *Goſpel*: implyed in the two firſt words, *Prædicabo* and *Legem*. Either *word* hath his condition. Firſt, if he *preach*, that we beſtow the hearing of him. And then *legem*, that we know it is a *law* he preacheth: and therefore ſo, and no otherwiſe than ſo, to hear it.

1 *Prædicabo.*

Hear him *preach*? that we will be entreated to, eaſily. If that be all, we will never ſtick with him for that. Nay Gods bleſsing on his heart, for (as the world goes) we are now, all, for *preaching*.

2 *Legem.*

But take *Legem* with you too. It is ſo *Prædicabo*, as it is *legem*. *Preached*, and ſo *preached*, as it is a *law*, his *Sermons* are ſo many *Law-lectures*: *His preaching* is our *Law* to live by; And *law* binds, and leaves us not to live, as we liſt. And if that which is *preached* be *law*, it is to be *heard*, as a *law*; *kept*, as a *law*; to be made our *lex factorum*, as well as *lex fidei*. If we hear it otherwiſe, if we hear it not ſo, if we looſe *legem*; we may let go *Prædicabo* too, and all.

And here now, we break. As a *law*? Nay none of that. The *hearing* we will give him: but ſoft, no *law* (by your leave.) Our caſe is this: So long as it is but *Prædicabo*, but *Preaching*, we care not greatly, though we hear it: but if it once come to *legem*, to be preſſed upon us, as a *law*; farewell our parts; we give him over: for *law* binds, and we will not be bound. Upon the point, we are *faſt* at *Prædicabo*, and *looſe* at *legem*. Leave *Chriſt* his *book* to *preach* by; but keep the *law* in our own hands. But (to be ſhort) if we hear it, not as a *law*; hear it not, but as *news*; if we bring our Sermons to an *end*, *as a tale, that is told*; if that be all; we forfeit all that follows, all our part and portion, in *Filius meus*, and *Hodie genui* and all.

Pſal.90.9.

By *legem*, *what law is meant.*

Now, if you aſk, what *law* it is, is hear meant? No other, but the *law*, of theſe words, *Filius meus tu*: For, *Filius meus tu*, in the body of it, carrieth a *law*: That containes all *Filial duties*, which is the perfecteſt *law*, when all is done. For, the *law* of a *Son* is more, than all *laws* beſides. For beſides that it is *lex factorum*, that a *Son* will do any thing that is to be done; he will further do it, out of *filial love* and *affection*, which is worth all. And this *Law* (indeed) is worth the *preaching*. It is *exhibita de Sion lex*, the *law that came from Sion*.

Eſay 2.3.

The *law of Sinai*, that begins with *Ego ſum Dominus*; it is a *Law* of ſervitude; a *law* for the *bondwoman* and her brood. Never *preach* it: at leaſt, not to *children*. That *law* is to give place, and in place therof, is to come the *law of Sion*, which we *preach*; the *law* of the *free-woman*, & the *children of promiſe*: the *law* of *love*, of *filial love*, proceeding, not from the *Spirit* of *bondage*, but from the *Spirit of adoption*.

Gal.4.24.

Gal.4.18.

Rom.8.15.

There is *lex factorum* in both: But, as *Gregory* well expreſſes it, *Si ſervus es, metus plagas*, if thou be *bond* (as *Iſhmael*) do it, out of ſervile fear, for fear of the whip. *Si mercenarius, expecta mercedem*: if thou be an *hireling* (as *Balaam*) do it, out of *mercenary* reſpect. *Sed ſi filius meus tu*; then do it, out of true, natural affection; perform all duties of a kind *Son* to him, that ſaid, *genui te*, as did *Iſaac* the *ſon* of the *free-woman*, to *Abraham*, that begot him, *even to the laying down of his life*. *None* to *Timothy* (ſaith S. *Paul*) *none like minded to him*; *for, as a ſon with his father, ſo hath he laboured with me in the Goſpel*. So, (that is) ſo freely, ſo ſincerely, ſo reſpectfully, as a loving, kind, natural *ſon* could do no more. And that is *Lex factorum*, indeed. And ſo much for *lex factorum* on our part: what we do for him: the *filial duties*: the *Law* of this *Goſpel*.

Gen.22.9.

Phil.1.20,22.

1 The Time *hodie.*

VVe lack nothing now, but the *time*. And as *legem*, is the condition; ſo *hodie*, is the *time*. VVe are willed by the Apoſtle to inſiſt upon this word, *Hodie*, to call upon men for this *duty*, while it is called, *To day*. Not to defer, or to put off, or make a morrow matter of it. VVe are all inclined to be *Craſtini*, or *Perendini*, for to morrow, or next day, or, I know not when; but not to be *Hodierni*. *Hodie* is no *Adverb* with us: for where ſhall we find one, but will take *dayes* for any matter of *duty*? To look to this *Hodie*, and not deceive our ſelves: for no time, but *hodie*, hath any *promiſe*: VVitneſſe, *Hodie, ſi vocem*; *To day if you will hear his voyce*; which every day ſounds in our ears.

Heb.3.13,15.

Pſal.95.7,8.

2 *Hodie genui.*

But, *Hodie genui*, is more than *Hodie*: for every *day* in the year, while it laſts, is *Hodie*, *To day*: but every day is not *Hodie genui*. There is but one of them in the whole year; and that, is this *day*. This *day* then to take: of all other *Hodie's*, not to let ſlip the *Hodie* of *this day*. A *day*, whereon this Scripture was fulfilled: whereon, *Dixit, & factum eſt*, *He ſaid it, and did it*; whereon, this *Son* was born, and given us: A *day*, whereon as it is moſt kindly *preached*; ſo, it will be moſt kindly *practiſed* of all others. And ſo, I hold you no longer; but end.

Praying to Him, that was the *Hodie genitus of this day*, *Him*, that was *begotten*, and *Him*, by whom He was *begotten*: that we may have our parts, as in *Prædicabo*, *preacking*; ſo likewiſe in *legem*, the *law*: in both *legem fidei*, to believe aright, and *legem factorum*, to live according: That we performing the *filial duties required*, may attain the *filial rights promiſed*, and may be in the number of thoſe to whom firſt, and laſt, *Filius meus tu* ſhall be ſaid, to our everlaſting comfort, and to the praiſe of the *glory* of *His grace*, through *Chriſt* our *Lord*.

Epheſ. 1.6.

SER-

SERMONS
PREACHED
UPON
Aſh-wedneſday.

SERMONS
PREACHED
UPON

A SERMON

Preached before

Queen Elizabeth,

At *WhiteHall*, on the IV. of *March*, *Anno Dom.* MDCXVIII.
Being *ASHWEDNESDAY*.

PSAL. LXXVIII. Vers. XXXIV.

Cum occideret eos, quærebant Eum: & revertebantur; & diluculo veniebant ad Eum.

When He slew them, then they sought Him: and they returned, and inquired early after God.

THIS *Psalm* is a Calendar, or Roll of *reports*, how from *Moses* to *David*, the *Iews* carried themselves to God, in matter of Religion. And this *verse*, a report how in the matter of repentance (expressed here, under the terms of *seeking* and *turning* to God.) Wherein, this they did, this was their fashion; while He spared them, they sought Him not; *When he slew them, then they sought him. Cum, &c.* These words are a report.

A *report*: but such an one, as when S. *Paul* heard of the *Corinthians*, he could not commend it: *What shall we say, shall we praise you in this? No, we praise you not.* Neither He them, for that: Nor I these, for this. Rather as old Father *Ely* said to his sons: *Non est bonus Sermo hic, quem audio de vobis*; This is no good report I hear, *Cum occideret, &c.*

Whether good or whether evil, it pertaineth to us. For, to us of the *Gentiles* hath S. *Paul* entailed whatsoever well or ill befell the dissolved Church of the *Iews*: These, *all these came unto them for example, and are enrolled, to warn us that grow nearer and nearer to the ends of the world.*

Both pertaineth unto us; the Scripture hath both: And, in it draweth on our duty to us, in both, in good and evil reports; as it were in white work, and black work. And we have to use of both: Yet, not of both reports alike, but diversly, as our instructions upon them are divers. For we are not so much

to

to regard the bare *report*, as the inſtruction of it. For which cauſe *Aſaph* hath entitled this *Pſalm*, not *Aſaph's report*, but *Aſaph's inſtruction*.

Now, we have here our *report*; May we find, what our *inſtruction* is touching it? VVe may. *Aſaph* expreſſly hath ſet it down at the VIII. *verſe* before. That this, and other errours of theirs are here upon the File, *Ne fiant ſicut patres eorum*, that we ſhould not be like our *forefathers, a croſs and crooked generation*. Not like them, in other indignities: and among other, in this *Cum occideret, &c.* Never to ſeek God but when he *kills* us.

In which foul indignity, our age is (certainly) as deep, as ever was that; And we need *Aſaph's inſtruction*, no leſſe than they.

For, as if there were no uſe of Religion, but onely *Cum occideret*, ſo ſpend we all our whole time, in the ſearch of other things. Not caring to ask, or ſeek, or conferre about the ſtate of our ſouls, even till *occideret* come. And then (peradventure) ſending for *Aſaph*, and hearing him ſpeak a few words about it, which we would fain have called the ſeeking of God. I can ſay little to it; I pray God it prove ſo: but ſure (I fear) it will be found *Minus habens*, far ſhort of it.

Dan. 5. 27. VVhich is ſo uſually received, that take a ſurvey, not one of an hundred ever think of it, before. So ſecurely practiſed, as if we had ſome *Superſedeas* lying by us, not to do it till then: As if there were no ſuch Scripture as this upon record; *which turned to their deſtruction*, and muſt needs lie heavy upon us, when we ſhall remember it. *Cum occideret, &c.*

Now ſure, this courſe muſt needs be prejudicial to our ſouls: and a number periſh in it daily before our eyes. Yet we ſit ſtill, and ſuffer this cuſtome to grow and gather head. Neither delivering their ſouls, or (at leaſt) our own, by telling them ſeriouſly, this is not the time: and, then, to *ſeek* is not the *ſeeking*, God will allow. That this is a *Ne fiant*, ſuch a thing, as ſhould not be done in *Iſrael*. That it is upon record, *ad ignominiam*, to their diſgrace and *deſtruction*: And it cannot be to our comfort or commendation, to do the like. Out of which their *deſtruction*, *Aſaph* frameth an *inſtruction* for us: and (as it is well ſaid, and fitly to this day) *ex cinere Judæorum lixivium Chriſtianorum*, of the *Iews* Aſhes maketh a Lee for *Chriſtians*, to cleanſe us from this foul indignity. *Ut videntes cadentes, videant ne cadant*, that, heeding their fall, we take heed we fall not; that is, *ſeek*, not as they ſought, leſt we periſh, by like example of *ſeeking* too late.

Therefore, that we ſet our ſelves to *ſeek*, before this *Cum* come: that is (in a word) *ſeek* God, as by repentance and the fruits; ſo by undelayed repentance, and the timely fruits of it; and be not like Jude 12. the Apoſtle *Jude's Autumnus bis emortuus*, our *ſeeking* all Summer, *withered* and dry, and beginning to ſhoot out a little, about *Michaelmaſ* ſpring; of which kind of ſhooting, fruit can never come. This is the ſum.

The diviſion The words conſiſt of two parts. Two parts? but, theſe two evil matched, or (as S. *Paul*) *unequally* 2 Cor. 6. 4. *yoaked* together. For where our chief actions (of which I take it, our *ſeeking* of God is one) ſhould have the chiefeſt time: Here, is the firſt and beſt of our actions ſorted, with the laſt and worſt part of our time: *Quærebant Eum*, with *Cum occideret*.

And, not onely miſs-ſorted, but miſs-placed. For, *cum occideret*, His *killing* ſtandeth before our *ſeeking*: whereas our *ſeeking* ſhould be firſt, and His *killing* come after. This was never Gods *Fiant*: they muſt have a *Ne fiant*.

I. Of theſe two, then. Firſt by way of *report*, joyntly: that, *de facto* thus it is: thus, they; and thus, we *ſeek*.

II. Then, if we take them in ſunder, and (as *Jeremy* ſaith) * *Separate the pretious from the vile. Quærebant Eum*, the flower of our actions, from *cum occideret*, the droſs, dregs, and very refuſe of our time. Conſider them apart, and ſhew: 1. That this *time* is not the time. 2. And that this *ſeeking*, thus ſorted and thus placed, is no *ſeeking*, nor ever ſhall *find*. Therefore, with *Aſaph's* inſtruction, to ſettle our *ſeeking* upon ſome other time; and to reſolve, to begin it before.

* Jer. 15. 19.

I. Of both *de facto* joyntly. 1 *Cum occideret.* Verſe 33.

TWo powers there are in *Cum*: 1. A *Privative*, of all times before: 2. A *Poſitive*, of that inſtant time, then. No time, before, we *ſeek*: At that inſtant time, then, we do. On which two conſiſteth *Theatrum vitæ*, the very Theater of our life. Our caſe, before that time, is lively expreſſed in the words immediately precedent. *They ſpent their dayes in vanity, and their years in turmoile in the world.* Our caſe, then, at that time, in theſe words, *cum occideret eos*. Yea, by implication they are both in this verſe: By what they do now, is implyed what they did before. 1 *Now*, they *ſought him*: So that, before, they loſt Him. 2 Again, *Then* they *turned to*; So that, before, they turned away, and not onee looked toward *Him*. 3 Now they *roſe up early*: So that, before, they put it off till twilight. 4 Now they *remembred*: So that, before, they forgat Him clean; No ſpeech, no queſtion; nay, no thought about Him.

1 Thus it was (ſaith *Aſaph*) under *Moſes*. While His hand was not upon them; they regarded Him not, as not worth the *ſeeking*: *Perdebant Eum*, it was their *loſing* time. But, *when He ſlew them*, they fell to *ſeek*; and well was he that might find: *Quærebant Eum*, it was their ſeeking time.

2 Before, *Quærebant alia*, they found themſelves other matters more meet to *ſeek*: Then *Quærebant eum*, they gave over all, to ſeek Him, onely.

3 Before, He ſought them; and they gave Him good leave, ſo to do. Then all is turned out and in: As, He, them, before; So they, Him, now.

And

And is it not thus with us, that are now *in theatro* upon the ſtage? Yes indeed: and more, if more may be. This, is but *vetus fabula, per novos hiſtriones*, the ſame *Play* again by other *Actors*. For, in Publike: when in the dayes of ſafety, plenty, and peace, we are in the 6 of *Amos*, and are beſt at eaſe when *Quærebant* is fartheſt from us; but, if Warre, Famine, or Contagion come, then we runne to the II. of *Joel*, *Sanctifie a Faſt, and call for the Ark*, and grow all godly on a ſudden: What is this, but *Cum occideret?* And in Private: VVhen while youth, and ſtrength, and health doth laſt, while the evil day is farre off, we are even at *ceſſare fac Sanctum Iſrael à nobis*, Cauſe the *Holy one* of *Iſrael* to ceaſe from us; But, when diſtreſſe, danger, or death come, when *Rabſaketh* is before the walls, then we cry, *Now is the day of tribulation and anguiſh*; now *the children are come to the birth, and there is no ſtrength to be delivered*; Now, *Send to Eſay*; Now, *lift up thy prayer for the remnant that is left*: VVhat is this, but *Cum occideret?* Surely, this is our caſe: Our *ſeeking* goeth wholly by our *Killing*: waxeth and waineth: is out and in, as that is neer at hand or farther off. I need not tell it, your eares and eyes are daily witneſſes, that this is a true ſaying, *Cum occideret eos*, &c. No *killing*, no *ſeeking*.

Joel 2. 19.

Eſay 30. 11.

Eſay 37. 3, 14.

This is a true ſaying: but, all true ſayings are not by all *meanes* (Nay ſome, not by any meanes) *to be received*. The *report* (indeed) is, Thus it was. But the inſtruction, is *Ne fiant*, that it ſhould not be, To the end then, we may know, what to receive and what to refuſe, we will take it in pieces, and melt the droſſe from the ſilver metal. *Quærebant eum*, by it ſelf is good: Put *occideret* to it, it is baſe. Of theſe then in order.

II. Of each *ſeverally*.

Of *quærebant eum*, we ſhall ſoon agree (if it be *quærebant eum*) that it is a *Fiat*, a thing to be done. VVhich, many other wayes might be made to appear, but by none better than this here: That, at laſt, all come to it: Sooner or later, all ſeek it: all men, if not before, yet *cum occideret*, then, certainly.

1 *Quærebant Eum*, our *fiat*.

All *ſeek*: And among all, *They* ſought: which word is not without his weight here. For, what, are theſe, that *Aſaph* here meaneth, by *they*? Not *Saints*: Not, *generatio quærentium*, the *generation of them that ſeek* GOD. But, *they*, that (in the *verſe* before) *waſted all their dayes in vanity, and their years in turmoiling in the world. They idle riotous perſons: They* ſought.

Quærebant, *they* ſought: *they* and *all*. Pſal. 24. 6. 1

They, that (in a verſe after) *flattered Him with their lips*, and gave Him all the good words that might be, and meant no ſuch thing. The *Hypocrites*, *They* ſought. Ver. 33. 2

They, (that a little before) *grievouſly provoked the moſt High* GOD, with ſpeeches little better than blaſphemy, *Can* GOD *doe this? Is there a* GOD *amongſt us*, or is there none? And ſo in ſtead of *quærebant Deum*; *An Deus*, made a queſtion whether there were any to *ſeek*: That is, even the *very wicked*, and (of all wicked, the worſt) the prophane *Atheiſt*, *They* ſought, Even, at laſt, *They* ſought. This, is the triumph of *Religion*: The *Riotous* perſon, The *Hypocrite*, The *Atheiſt*, all ſhall *ſeek*. Ver. 35. Ver. 19.

And herein is folly condemned even of her own childen, and wiſdome juſtified of her very enemies: That *they*, that greedily ſeek ſin, at laſt would be glad to be rid of it: and *they*, that merily ſcorne Religion, at laſt are glad to *ſeek* to it.

They ſhall *ſeek*: And, the time is ſet down when they ſhall ſeek; and when you ſhall not faile, but ſee them *ſeek*, that never ſought before. *In diebus juventutis*, not then: *Sanus factus eſt*, nor then, neither: But, *cum occideret*, then, certainly. *Cum occideret*, Mark this *Cum*, when it commeth, and you ſhall ſee them, that ſtood out all their life long, then come in.

The Heathen man ſaw it with his eyes. O (ſaith the *Perſian* Meſſenger in *Æſchylus*) when the Græcian forces hotly purſued our Hoſt, and we muſt needs venter over the great water *Strymon*, frozen then; but beginning to thaw, when an hundred to one we had all dyed for it (that is *cum occideret*;) with mine eyes, I ſay (ſaith he) when Θεὸς ἢ τίς, &c. of thoſe Gallants whom I had heard (before ſo boldly maintein, There was no GOD to *ſeek*, τοτ' ἄυχὸ λιταις, then every one of them on their knees, and full devoutly praying, the Ice might hold till they got over. *Moſes* ſaw it, with his eyes. *Pharaoh* (who was at high termes,) *Who is the* LORD *you talk of?* (and anſwered himſelf) *he knew none ſuch*, nor nothing would do for Him: When *Cum occideret* came, he took notice, there was a LORD higher than he: that that LORD *was righteous*, and he a wretched ſinner, that ſought for grace at His hands. Mark but the ſhutting up of *dixit inſipiens* (their own *Pſalme*.) *When* (ſaith *David*) they have in heart ſought to perſwade themſelves, *Non eſt*: *ſeek* none, *None there is*: and thereupon *corrupted themſelves*, and became moſt loathſome in their lives, *eat up their tenants*, as they would do ſo many *morſels of bread*; made a mocke of ſuch holy men, as ſet themſelves ſeriouſly to *ſeek* GOD: When all is done, and *occideret* come, *trepidabunt timore, ubi non erat timor*, they ſhall begin to be afraid, where (they held before) no fear needed: And here ſhall be the laſt verſe of their *Pſalme*; *Quis dabit è Sion ſalutem*, to wiſh for the ſalvation of *Sion*: which they have ſo oft derided. *They ſhall ſeek*, and *then they ſhall ſeek*. Till then (poſſibly) you ſhall loſe your labour, if you tell them of *ſeeking* of GOD but and how good it is. They are (ſaith *Jeremy*) *like the Dromedary of the wilderneſſe*, a beaſt of exceeding ſwiftneſſe, the female ſpecially:) *Over hill and dale ſhe goeth* (ſaith the *Prophet*,) *and ſnuffeth up the aire at her pleaſure, and who can overtake her? They, that ſeek her, will not weary themſelves, till her moneth*: And in her moneth when ſhe is bagged, then they will finde her, and deale with her well enough. The caſe is like. Age, ſickneſſe, death are farre off: Youth, health, and ſtrength poſſeſſe them: there is no comming to them then. The moneth, *cum occideret*, is not yet come: But, come that once (as, once it will to all) you ſhall find, *quærebant* will have his place, *Fiat*. It is therefore GODS own reſolution; Thus He re-

1

2

Exod. 5. 2.

3

Pſal. 53. 1.

Pſal. 53. 2.

5

6

Jer. 2. 24.

Hos.5.15. reſolveth: *I will go* (ſaith He) *and returne to my place, till they acknowledge their faults, and ſeek me:* And when will that be? He addeth: *in noviſſimo quærent me diligenter*, an end will come: and when that commeth, *they will ſeek me diligently*, even the beſt of them. And, even ſo we are fain to reſolve: For, our lot, is GODS lot, and when He fought to them, we go to our place, and there

Joh.5.4. ſtand, till their moneth, *Expectantes aquæ motum*, waiting till the deſtroying Angel come and ſtirre the water, and then *quærent eum* will be worth the *ſeeking* after.

2 Cor.5.13. Then, according to S. *Paul's* disjunctive, we, that all other times *mente excedimus Deo*, at that time *ſobrii ſumus vobis*. Divinity, which (in our ruffe) is *ſophiſme* and *ſchool-points*, and (at the beſt) a kind of *extaſie about God*, is and ſhall be, then, *the words of truth and ſoberneſſe*. For, GOD, and His ſeeking will have their time; Before, if it may be: but if not before, then, at the fartheſt: Firſt, or laſt; all ſhall confeſſe, *by ſeeking God* is to be ſought. Some, before He *kill*; and happy are they: But, when *He killeth*, all: *Hypocrites, Heathen, Atheiſts*, and all.

And I would pray you (in a word) but to note, in *ſeeking* then, how many things they confeſſe. For, there be (I take it) four potential Confeſſions in it:

1 That ſuch an one there is to be ſought. A Power above us, whoſe being and ſovereignty all, firſt or laſt ſhall *ſeek*.

2 Eſay 45.19. That ſomewhat there is to be *found*: ſome good to be done, in *ſeeking* (as *Eſay* ſaith) *Non fruſtra dixit, He hath not in vain ſaid to the ſeed of Iacob, ſeek ye me.* For, were it to no purpoſe, they would not then do it; but, as at other times they did, ſo let it alone then, too.

3 That, whatſoever that *good* is, hit upon it, or ſtumble on it, we ſhall not: It will not be had in *parergo*, but *ſeek* it we muſt. For, without *ſeeking* it will not be had. If it would, they might ſit ſtill, and let it drop into their laps.

4 Pſal.69.32. That, *ſeeking* at this time when He *ſlayeth them*, they that ſhew what that good is, they *ſeek*. Even that, the *Pſalmiſt* ſaith, *ſeek the* LORD, *and your ſoul ſhall live:* that whatſoever become of their body, at leaſt, their *ſoul* may *live*: that we looſe not both; that He *kill not both, and caſt both into hell fire.* And this even when we come within the hemiſphere of the other life, the ſenſe we then have of ſomewhat that ſhould have been ſought before; the miſ-giving of our hearts; they ſhall come to reckoning, for not *ſeeking* ſooner: And this, that not one of us would die ſuddenly by our wills, but have a time to *ſeek* GOD; before we looſe our ſelves: This, that we deſire to die *ſeeking*, howſoever we live; all ſhew certainly, it is a *Fiat*, a thing to be done; a good thing to *ſeek* GOD, even the enemies of it, being Judges of it.

So then: *quærebant Eum* is as it ſhould be. But, I adde: [1] If it be *quærebant*, *ſeeking* indeed. [2] And, if it be *quærebant Eum*, and not *aliud in Eo*: *ſeeking*, not *Him*, but ſomewhat elſe by Him.

1 It muſt be *quærebant*, *ſeeking* indeed.

If it be *ſeeking* indeed. For they, to whom the Prophet *Eſay* ſaid, * *Si quæritis, quærite*; *If ye ſeek,* why then *do it*; ſought ſo, as (it ſeemeth) their *ſeeking* deſerved not the name of *ſeeking*. So looſly, ſo ſlightly, ſo ſlenderly, they did it; as if, that they ſought were as good loſt as found. So *ſought* the party that ſaid, *In lectulo quæſivi quem diligit anima*, that *lay in bed* and *ſought*. So he that asked our *Saviour*, *Quid eſt veritas?* (a very good queſtion:) and when he had asked it, another thing took him in the head, and *up he roſe and went his way*, before CHRIST could tell him, what it was. Such is our *ſeeking*, for the moſt part. Some idle queſtion caſt: Some table-talk moved: Some *quid eſt veritas*, and go our way: all by the way, *in tranſcurſu*: and never, as if it were about ſome matter of ſpecial moment, ſit about it, and *ſeek* it out indeed.

* Eſay 21. 12. Cant. 3.1. Ioh.28.30.

1. They *turned them* (ſaith the text:) as if, before, they ſought, without ſo much as *turning* them about.

2. They *roſe up*: as though before, they *ſate ſtill* and ſought.

3. They did it *early*, and did not tarry till *Cum occideret*, the Sun were ſet, and no light to *ſeek* by, but their feet ſtumbled in the *dark mountains*.

4. They *inquired*: So that before, if you had ought to ſay to them, you might; they had nothing to ſay to you. To *ſeek*, then, is to *turn*, to *riſe*, to riſe *early*, to *enquire* after it. *O ſi quæritis, quærite* (ſaith *Eſay*,) *this morning commeth, and ſo doth the night*: that is, our dayes ſpend apace; and we ſay, we *will ſeek*: If we will *ſeek*, let us once do it indeed.

Eſay 21. 12.

1 2 It muſt be *Eum*, Him. * 2 Cor.12: 14. Ioh.6.26. Pſal. 105. 4.

Secondly, if it be *quærebant*, and if it be *eum*: Another point to be rectified. * *Non veſtra, ſed vos* (ſaith the *Apoſtle*) is the right *ſeeking*. Not, *ſeek him*, for ſomewhat we would have of Him: but to ſeek *Himſelf*, for *Himſelf*. It is one thing (ſay the *Schooles*) to *ſeek* GOD, *for fruition*: another, to *ſeek* Him, *to make uſe of Him*. One thing (ſaith CHRIST) to *ſeek for the miracle*; another, *for the loaves*. One thing, to *ſeek his face*; another, to ſeek His fingers ends. One thing to conſult with Him only for conſcience, to know and do: another, to conſult with Him, if it hit our, humour to make our advantage of it; if it go againſt us, to ſet light by it. Such is our *ſeeking* for the moſt part: *Cum occideret*, to have our turn ſerved; to have our health reſtored, that we may ſeek Him no longer, but to our former ryot again, and *to morrow may be as yeſterday, and much more.*

Eſay 56.12.

2 Our *Ne fiat*: *cum occideret*, the *time*. * Hoſ.5.6. Iohn 8. 21.

Seek Him, indeed: Seek Him, for Himſelf. Theſe two points being agreed of, we ſhall thoughly agree of *quærebant eum*. And, ſo much for it, and for our *fiat*. Now, to our *Ne fiat*.

For, when we have agreed of our *ſeeking*, we have not done. With * *diligence*, it would be, and *due reſpect*. Our *ſeeking* (as all things, the beſt things under the Sun) muſt have τὸν ὁ῾ραν καὶ τὸν χῶρον, their due time and place. Wherein appeareth the abating power of *Circumſtances*: that they are able

to

to bring down the *ſubſtances*. Namely, of the *time*: And that, *miſſe-timing* marreth not only muſicke, but all things elſe. The thing is right, The *Cum* is wrong; and ſo, all is wrong.

To find out the *time*, we agree firſt, that as every weighty thing hath, ſo the *ſeeking* of GOD is to be allowed a time, too. 1 Gods *ſeeking* to have a *time*.

VVhat time is that? Verily, we ſhould doe it abſolutely, all our life long: *Quarite faciem Ejus ſemper*. Not, *When?* But, *when not?* without limitation, continually. Pſal. 105. 4.

And, in this ſenſe we grant *Cum occîderet*: then, and at other times too. But, not (as *Aſaph*) then, and never till then: So, we deny it.

GOD (indeed) is ſo to be ſought: but we cannot ſo ſeek Him: Other our affaires crave allowance out of our time, and we are well content to yeeld it largely. Only that GOD hath a *ſet time* left, when to *ſeek Him*. That is but reaſon: all will yeeld to it. All grant a *Cum*. A *ſet* time, *Cum*.

But, come to knovv, vvhen that *when* ſhall be; here, vve vary, firſt. We cannot be brought to let dovvn any certainty, but love to be left at large. Doe it vve vvill; but (indeed) vve cannot ſhevv *when*; but even *Felix* his *when*, *ὅταν μετακαλέσωμαι, when we have leaſure*. I cannot novv ſtand to *ſeek* (ſaith he;) I hope one day to be at leaſure to do it: but, that day neuer came. Acts 14. 26.

Urge them, preſſe them, *When?* No other reſolution, but, *omnis peccator dicit*, *Aliquando Deum ſequar*, *ſed non modò*: *Sometime* ſtill; but, not this time. Never in the preſent; but, *ſometime* hereafter.

Follovv them all along their life, they finde not this *Cum*, but put it from one *Cum* to another, till there be none left, but only *Cum occîderet*, Even that very time againſt vvhich GOD layeth His exceptions. Every time before, vve ſay, *Nondum tempus*, it is not time yet: Every houre before, *Nondum venit hora*, the hour is not yet come.

Not to leave GOD'S *ſeeking* thus at randome: But to grovv to ſome certainty. I demand, Will any time ſerve? Is GOD at all times to be found? It is certaine, Not. The very limitation (of *dum invenire poteſt*) ſhevveth plainly, that other times there be, vvherein, *Seeke him* you may, but finde Him you ſhall not. Eſay 55. 6.

Then, if, at all times. He is not to be found, vve are to make choice of a certaine *Cum*, *Cum inveniri poteſt*, vvhen He may be found, and then ſeek him.

Many returnes there be, in the term of our life; Many *Cum's*: All are reduced to tvvo: 1 *Cum Servaret*, and 2 *Cum Occîderet*. Or (if vve vvill needs be vvedded, to a *Cum occideret*) 1 *Cum occîderet hoſtes eorum*; 2 not, *eos*: VVhen He ſcattereth and ſlayeth our enemies, and ſaveth us. One of theſe tvvo it muſt needs be.

Cum occîderet, it is not. CHRIST Himſelfe expreſly limiteth it, before: * *Dedi ei tempus ad pœnitendum*; (ſaith he) *I gave her a time to repent*. VVhat time is that? Leſt vve might miſtake it, to be *Cum occideret*: He adds; if vve doe it not in that time, ſo by Him given, He vvill *caſt us downe on our beds*, the beds *of affliction* and ſickneſſe, and there *kill us with death*. So that, the time, He allovveth us to repent, is before vve come thither. For, thither vve come, becauſe vve did it not in the time, he gave us to doe it in. Indeed, our *bed* is not the place. *In lectulo quæſivi*: *I ſought Him in my bed*: *quæſivi*, *ſed non inveni*: *I ſought Him*, *but I found Him not*. The place of *ſlaughter* is not the *place*: Nor, the time of *killing* is not the *time*. VVe may *take* that time: but it is not *dedi illis*, none of His *giving*. The time, He giveth us, is before we come there. It would be 1 *Cum ſervaret*. * Apoc. 2. 21. Ver. 22, 23. Cant. 3. 1.

Then, if *when he kills us*, is not it *when he ſaveth us?* it is. It is indeed: and a *cluſter* of it, an houre of *cum ſervaret*, then, *is better than a vintage*, a whole day of *Cum occîderet*.

Upon theſe [illegible] the whole *Pſalme* ſtandeth: and the part (before) ſheweth, when it ſhould have been. When *He over-whelmed the Egyptians in the Sea*: When *the pillar of the clond was over*: When, He not only ſaved them, but ſerved them, *raining downe Manna*, for their need, *and giving them Quailes for their luſt*: then, was the time with them: and then, is the time with us. Ver. 13, 14, 24, 27.

For (ſure) as we ſeek GOD, to *ſave us*: ſo, He *ſaveth us*, to *ſeek* Him. If when we *ſeek* Him, we are *ſaved*; when we are *ſaved*, we ſhould *ſeek* Him. The time of His *ſaving*, is the time of our *ſeeking*: And, one houre, then, is better than four and twenty.

All that while, what ſeek we? VVhy (as *Jeremy* ſaith) we doe then *quærere grandia*. Other *greater matters* we have in hand: Matters of more weight than the *ſeeking of* GOD. As if *His ſeeking* were ſome pety buſineſſe: Slightly to be *ſought*, and lightly to be found. And any time good enough for it. Jer. 45. 5.

Nay, not that: but, ſo evil are we affected to *ſeek Him*, then, that *quærebant* is *occîderet*: we indite Him of our death; it is death to doe it: as leeſe die, as *ſeek*: It maketh us old; it killeth us before our time. VVe digeſt not them, that call on us for it, but ſeek our ſelves (as the *Apoſtle* ſpeaketh) *Magiſtros ſecundùm deſideria*, that may entertaine us with Speculations, of what may be done by miracle, at the houre of death: that may give us dayes and elbow-roome enough, to ſeek other things, and to ſhrink up His *ſeeking* into a narrow time, at our *end*; and tell us, time enough then. For, thus (then) we reckon: all the time we ſpend in it, we looſe the fruit of our life, and the joy of our hearts ſhall be taken from us. As if the fruit of life were not to *find* GOD; Or, as if any true hearts joy, GOD being not *found*. Call we this our fruit and joy, not to ſeek God? Call it not ſo: *Lætetur cor quærentium Deum* (ſaith the *Holy Ghoſt*) *Let the heart of them rejoyce*, *that ſeek the* LORD. Yea, in *lachrymis peccatorum*, in the very teares of a penitent, there is (ſaith Saint *Auguſtine*) more ſound joy, than *in riſu theatrorum*, in all the games the Theater can afford. *Da Chriſtianum*, *& ſcit quid dico*. But our taſte is turned, and we reliſh not this *ſeeking*. By our *fleſh-pots* 2 Tim. 4. 3. Pſal. 105. 3.

we have lived, and by them we will dye, and ſo we doe. *Luſt* hath been our life, and we will be buried in the *graves of Luſt*: And ſo we ſhall, and never know, what that joy meaneth, *Lætetur cor quærentium Deum.*

1 *Cum occîderet alios.*

Cum ſervaret then, will not ſerve. Nay, *Cum occîderet* will ſcarce ſerve, it hath much adoe; Let him draw His ſword and come amongſt us. For if (as, of His goodneſſe, He doth not) He ruſh not on us at firſt, but begin with *others*: If it be *cum occîderet alios*: we *ſeek* not. See yee the XXXI. Verſe: He took away others, before their faces; and thoſe, not *weak* or ſickly perſons, but the *goodlieſt* and *ſtrongeſt* of all *Iſrael*, and leaſt likely to die: Here is *occîderet*. Now, did this move? No. (See the XXXII. *Verſe*:) for, at this they *ſinned yet more*, and went about their *ſeeking* never the ſooner. It muſt be *cum occideret eos*, *themſelves*, their owne ſelves, or it will not doe it.

4 3 *Cum cæderet eos.*

Come then to themſelves, and *ſmite* them with the *edge*, not with the *point*: with the *edge*, to wound; not with the *point*; to diſpatch out-right; will that ſerve? *Cum caderet eos*, when He *wounded* them, with ſome mortal ſickneſſe the meſſenger of death, would they *ſeek* Him then? No: not then, not for all that, would they frame to it. For, *quærebant medicum*, then. I ſay, as *Aſa* ſought *medicos*, *& non Deum*: Not, GOD and them, but them firſt, and let GOD ſtay till they be gone. And till they give us over, and tell us plainly, *occideret* is now come indeed: no *ſmiting* or *wounding* will ſend us to *ſeek*. So that, it is not either [1] *Cum ſervaret eos*, or [2] *Cum ſerviret eis*, His *ſaving*, or *ſerving* us: Nay, it is not, [3] *Cum occideret alios*, or [4] *Cum caderet*, His *killing others*, or *wounding* us with any but our *deaths-wound*, will doe it.

2 Chro. 16. 12.

It is *Cum occideret*, which is a *Ne fiat.*

Tandem then, when we are come to the very laſt caſt, our ſtrength is gone, our ſpirit clean ſpent, our ſenſes apalled, and the powers of our ſoul as numb as our ſenſes: when a general proſtration of all our powers, and the ſhadow of death upon our eyes: Then, ſomething we would ſay or do, which ſhould ſtand for our ſeeking: but (I doubt) it will not ſerve. This is the time, we allow GOD, to *ſeek* Him in.

Is this it? would we then *ſeek Him*, when we are not in caſe, to ſeek any thing elſe? Would we *turne* to Him then, when we are not able to turne our ſelves in our bed? Or, *riſe early* to *ſeek him*, when we are not able to riſe at all? Or *enquire* after Him, when our breath faileth us, and we are not able to ſpeak three words together? Neither before, nor with, but even at the end of *occideret?* No hour, but the hour of death? No time, but when He taketh time from us, and us from it, *& tempus non erit amplius?* What ſhall I ſay? Shall I commend this *ſeeking*, *turning*, *riſing*, *enquiring?* No: I cannot commend it, either in it ſelf, or to any. I commend it not.

Apoc. 10. 7.

That that may be ſaid is this, and it is nothing. True: ſome one or two of a thouſand and ten thouſand, that have. How then? Shall we not therefore follow our inſtruction and *ſeek* Him before? Nay then, *Some have found and never ſought*: Let us not *ſeek* him at all, if that will hold. Thus it is: Some, going a journey, have found a purſe by the way: It were mad counſel, to adviſe us to leave our money behind, upon hope of like hap in ours. No: this is ſafe and good: Though ſome one or two have *found* and *not ſought*; yet let us ſeek for all that. Though ſome one or two have, then, ſought, and found, yet let us *ſeek* before. Though ſome have found a purſe in their way, let us not truſt to like hap, but carry money with us. This is a *privy door*, on ſpecial favour open to ſome few. There lyeth no way by them. *This is the way*, (you have heard) *walk in it*, *and you ſhall find reſt to your ſouls.*

Eſay 65. 1.

Eſay 30. 21.

1 As not CHRIST'S time of ſeeking.

To ſpeak then of ſafe *ſeeking*, and ſure finding, I ſay (as *Aſaph* ſaith) it is a *Ne fiant*. This time is not the time CHRIST giveth us: He aſſigneth us another. Yea, we condemne our ſelves, in that we would ſeek to allow it our ſelves. If we were put to it, to ſay plainly; *Not, till he kill me*: it would choake us. We neither have heart nor face, we would not dare to anſwer ſo; we dare not avow it. And if it be a *Ne dicant*, it is a *Ne fiant*. The time of GODS *quærite* is *Primum quærite*. This *Cum* is the laſt of all our *Cum's*; all other before it. *Firſt*, and *laſt* are flat *ad oppoſitum*. This is not it.

Matth. 6. 33.

2 Not *the acceptable time.*

The time of *ſeeking* GOD muſt be *Kairos*, ſuch as is meet to be *received*. This, is not: Therefore (I hope) we will not offer it GOD. If we do, take heed He ſcorn not this time, as He doth their *price*, in *Zachary*: *A goodly time that I have aſſigned me.* Take heed He ſtand not upon His reputation (as in *Malachi*) and bid us *Offer our ſervice*, at this hour, *to any great man and ſee, whether he will be content with it*, and not reject both us and our *ſeeking*, then. This, is not; cannot be but a great *Ne fiant*; To offer GOD that, no man is ſo mean, but would take in evil part.

Zach. 11. 13.

Mal. 2. 8.

This time, is the time, when all *Hypocrites*, *Atheiſts*, tag and rag come in, and *ſeek Him* in a ſort: And ſhall not we be confounded to ſee our ſelves in their number? Nay, to ſay that muſt be ſaid (for, true it is.) It is paſt the *Devils* time. They be his words [*Cur, ante tempus?*] and he ſeeketh to make them ours, that it is ever too ſoon to *ſeek* GOD. At the hardeſt (I truſt) we will not keep time with Him.

Mat. 8. 29.

3 No time of *ſeeking*, but of *diſſembling.* Verſe 25.

And, to *ſeek* Him then, is not to *ſeek* Him: Not *quærebant Eum.* No: they ſeek Him not, *they diſſemble with him* (ſaith *Aſaph*, in the next verſe.) For, when GOD, to try them, reprieved them never ſo little time, they fell to their old byas; and vvhen as He ceaſed *killing*, their *ſeeking* vvas at an end. So are all *forced ſeekings*: like to a bovv-ſtring brought to his full bent, but remit you never ſo little, it ſtarteth back again.

Nay, it is not *quærebant*, not kindly *ſeeking*, but a baſe ignoble creeping to, vvithout all

all] ingenuity, vvhen vve muſt either die or do it. Neither χάρις nor καιρὸς to do it then.

But in very deed it is not *ſeeking* at all, as before vve defined *quærebant*, *to ſeek* indeed. There is a *diameter* betvveen *occîderet* and *quærebant*, and therefore, betvveen it and *quærebant Eum*. Men cannot then ſeek: If they muſt *riſe up*, and *turn* them that muſt do it; they are not able for their lives; to *turn* or *ſtirre* themſeves to do it. Nay, nor to enquire. For, vvhat is our *ſeeking* then? Is it not to lie ſtill on our bed, and ſuffer a fevv vvords to be ſpoken in our eares? Have a little *opiate Divinity* miniſtred to our ſouls, and ſo ſent away? Sure, this is rather to be *ſought*, than to *ſeek*. There goeth more to *Quærebant*, then thus. We muſt then *ſeek*, when we are in caſe, to *give ſentence*, and *to doe judgement* on our ſelves: VVhen we are able to *take up our croſſe*, before it be laid on us. *Quærebant enim* muſt ſtand before *cum occîderet*. 4 No *ſeeking* at all.

Laſtly, it would be known, What became of this *Quærebant*? VVhat they found that *ſought* thus; and then, and not before? *They found not Him*, the *Prophet* ſaith plainly: They go then, *with ſheep and bullocks*, and all manner of ſacrifice, *to ſeek the Lord*, *but find Him not*; *for He hath with-drawn himſelf before*. *Theirſucceſſe* of it. Hoſ. 5. 6.

And juſtly they find Him not, *ex lege talionis*. GOD himſelf anſwers them; nay, their own hearts anſwers themſelves: Go, vvhom you have ſpent your life in *ſeeking*, ſeek to them novv. Let them ſave you, at this, whom you ſought at all other times. As for me, it ſhall come to paſſe, as I cryed and you would not hear; So, you ſhall crie and *ſeek*, and ſhall not find, or be heard, (ſaith the LORD.

Yes, they found Him; but, with a door ſhut between Him and them. But, what found they? The Parable of the *ten virgins* tels us (which is the *Goſpel* for this *Pſalme*) they found (that vvhich we, I hope, ſhall ne ver find) a *Neſcio vos*. VVhere (that we may ſee, that this courſe is folly, and therefore indeed a *ne fiant ſicut*) that which putteth the difference of thoſe that be wiſe and *go in*, is that they had ſought *and looked to their oyle yer the Bridegroome come*: And thoſe that were *fooliſh* and ſhut out, when the Bridegroome was even comming (that is *cum occideret*) were to *ſeek* their oyle then; had not looked to it, till then. *Neſcio vos* is their anſwer, He *knoweth them* not: they took too ſhort a time, to breed acquaintance in. *Noſcio vos* they find, that ſo ſeek. *Profecto ad hoc venitru, &c.* At this clap, he that vvaketh not, is not aſleep but dead. Mat. 25. 12. Mat. 25. 41

To conclude then, vvith *our Inſtruction*. If this time, and this *ſeeking* have ſo many evill marks: the *time* ſo unſeaſonable; the *ſeeking* ſo many vvayes to ſeek: If the ſucceſſe to this *ſeeking* be no better, but *Neſcio vos*; VVhy then *Ne fiat*. If theſe here vvere not vvell adviſed: If thoſe *Virgins* vvere *fooliſh*: vvhy then, *No fiant ſicut*, not to be like. Our *Inſtruction*.

Secondly, To ſever the ſilver from the droſſe; The *ſeeking* is good, keep it: the *time* is wrong, change it; Either into *Antequam occideret*, or into *Cum ſervaret*. *Fiat* to the *action*, *Ne fiat*, to the *time*. 2

Thirdly, As we confeſſe, that there is one to be *ſought*: And that, with the turning of a ginne we cannot have Him, when we liſt, but *ſeek* Him we muſt: That His *ſeeking* is worth the while: And that it is not diſpatched in a minute, but muſt have time: So, to think His *ſeeking* worthy a better, and to allow it a better time than this to do it in. 3

Fourthly, ſeeing *yet is the acceptable time*; Yet, *He may be found*; Yet, it is *cum ſervaret*; *occideret* is not yet come; (How neer it is, it is hard to ſay: Our SAVIOUR CHRIST ſaith, it is *qua hora naſcis*, it may be neerer than we are aware:) Left it come upon us before we *ſeek*, let us *ſeek*, before it come upon us. So *ſeeking*, we ſhall ſafely *ſeek*: Safely *ſeek*, and ſurely find GOD; and with GOD, whatſoever is worth the *finding*. But (that which we *ſeek*) we ſhall, after *occideret* is paſt, find our ſelves in His preſence, and at His right hand, *In whoſe preſence, is the fulneſſe of joy*, (Not as ours here, joyes half empty:) and, at *whoſe right hand, there are pleaſures for ever more*; (Not as ours here, for a time, and a ſhort time, GOD knoweth.) 4 Luk. 12. 49. Pſal. 16. 11.

That, which here we ſeek and cannot find, with Him, we ſhall; if we ſhall here, indeed, and in due time *ſeek Him*, by the timely fruits of an undelayed repentance. Almighty GOD lighten our minds kindle our affections, ſettle our hearts ſo to *ſeek*, *&c.*

A SER-

A SERMON PREACHED BEFORE Queen Elizabeth,

At RICHMOND,

On the XXI. *of* FEBRUARY, *A. D.* MDXCIX.

Being *ASWEDNESDAY.*

At what time the Earle of ESSEX was going forth, upon the *Expedition* for IRELAND.

DEUT. XXIII. Verse IX.

Quando egreſſus fueris adverſus hoſtes tuos in pugnam, cuſtodies te ab omni re mala.

When thou goeſt out with the Hoſt againſt thine enemies, keep thee then from all wickedneſſe.



TO entitle this *time* to this *Text*, or to ſhew it pertinent to the preſent occaſion, will ask no long preface. *When thou goeſt forth, &c.* This *When* is *Now.* There be *enemies*: and we have an *Hoſt*: it is *going forth.* CHRISTS own application; (which is the beſt) may be well applied here. *This day, is this Scripture fulfilled in your eares.* This our *Hoſt* ſo *going forth*, our hearts *deſire and prayer unto* GOD is, that they may happily go, and thrice happily come again; with joy and triumph to *Her Sacred Majeſty*; honour to themſelves, and general contentment to the whole Land. So ſhall they go, and ſo come, if we can procure the *Lord of Hoſts* to go forth with, and to take charge of our *Hoſts*. *It is he that giveth victory to Kings* (ſaith DAVID:) It is He that is *Triumphator Iſrael* (ſaith *Samuel*:) Victory and triumph never fail, if He fail not.

Luk. 4. 21.

Pſal. 114. 10.
1 Sam. 15. 29.

Now then, that God may not fail them, but go in and out before them, and bring them back with victory and triumph, and that, we all deſire and pray for, may ſo come to paſſe; *Moſes* doth here, out of his own experience, beſtow an adviſe upon us: (And *Moſes* could

could skill what belonged to war, as one that fourty years together was never out of camp.) Which adviſe is: that among our military points we would reckon the *abatement of ſin* for one: That now this time of our *going forth*, we would go forth againſt ſin too; and keep us from it, as we would keep us from our enemy. If we could be but perſwaded to reform our former cuſtome of ſin, it would (certainly) do the journey good. That therefore with other courſes, ſome remembrance, ſome regard be had of this; that, at this time, ſin do not ſo over-flow among us, be not ſo very fruitful as before time it hath.

And this is an uſe of *Divinity* in war. And, as this an uſe of *Divinity, in war*: ſo have we withal an uſe of *war, in Divinity*. For, *Moſes* telling us, that *when our forces go forth againſt the enemy*, that we, *Then*, at that time, are in any wiſe to *keep us from wickedneſſe*: by ſorting theſe thus together, doth plainly intimate: that, when the time of war is, then is a fit time, a very good opportunity, to draw from ſin and to return to GOD. Theſe former years, this time of the faſt, and this day, the firſt day of it, (both) miniſtred an occaſion to call for an abſtinence from ſin: This day, and this time being ſet out by the Churches appointed to that end. Now, beſides that ordinary, of other years, GOD, this year, hath ſent us another, the time of *war*: and that a very ſeaſonable time too, wherein to repent and retire from ſin. As if he ſhould ſay: If you will forſake ſin, now you may do it: For behold, *now is an acceptable time*, and a fit ſeaſon. This time to concurre with that time; and both to co-operate to the amendment of our lives.

And what ſhall I ſay? O that one of them, the former or the latter, or both might prevail ſo much with us, that as the fore-part, this day is fulfilled in our eares, ſo, the latter part might be fulfilled in our lives: that it might not be ſingly regarded, that is thus doubly commended: That the faſt at hand might keep us; or the war at hand might keep us; or both might keep us; that we might be kept from ſin. That either *Joel's* trump *proclaiming a faſt*, or *Amo's* trump *proclaiming war*, might ſerve to ſound this retreit, might ſerve to awake us from that (now more than *ſleep*,) even almoſt that *Lethargie* of ſin, which the ſecurity of our ſo long peace hath caſt us in.

This is the *Summe*. Theſe, the double uſe, [1] Of *war*, in *Divinity*: that our *going forth* might procure the giving over ſin. [2] Of *Divinity*, in *war*: that our giving over ſin might procure good ſpeed to our going forth; even an honourable and happy return.

The parts are two: (For, the Verſe parteth it ſelf by *when*, and *then*.) Theſe two: [1] the *going forth of the Hoſt*. [2] *The keeping from ſin*. To expreſſe them in the terms of the preſent buſineſſe: [1] The former, the *Commiſſion* authorizing to go. [2] The latter, the *inſtruction* directing ſo to go, that we may proſper and prevail. In which latter will come to be conſidered theſe three points. 1. The *Conjunction* and *Coherence* of theſe two. 2. The *Conſequence*. 3. The *Contents* of the latter; How to *keep* us from ſin. *The Diviſion.* I. II.

I. *The Commiſſion.*

WHen thou goeſt forth, &c. In the firſt is the *Commiſſion*, which is ever the corner-ſtone of all proceedings. If we take the Verſe entire, both parts together, it riſeth thus: If they which go to war muſt *keep themſelves from ſin*, then is *war* no ſin, but lawful; and, without ſin, to be undertaken. Or, if we take the firſt part by it ſelf, in ſaying, *when thou goeſt*, he implyeth, a time will come, when they may go forth. For, vain were the ſuppoſal and far unworthy the wiſedom of GODS *Spirit* to ſay, *when*; if never any ſuch time ſhould come: if there were no time for *war*, of Gods allowance. We cannot better pattern it, then by the Goſpel of this day [*When ye faſt, be not like hypocrites*] by all Divines reſolved this. *Faſt* ye may ſometimes; and then *faſting*, look you fall not into *hypocriſie*. And as in that, ſo in this: *Go* ye may, ſometimes: Only, When ye go, ſee ye *refrain from ſin*, and then go and ſpare not. Out of which match of theſe two, *Faſt*, and *War*, we may riſe higher. Mat. 6. 16.

It is no leſſe uſual with the Prophets, to ſay, *Sanctificate prælium* (as *Ioel.* 3.) then to ſay *Sanctificate jejunium* (*Ioel.* 2.) *Sanctifie a war*, as well as a *faſt*. And in another, *Conſecrate manus veſtras hodie Domino*, conſecrate your hands, this day unto the LORD. Which ſheweth *war* is not ſo ſecular a matter, but that it hath both his *lawfulneſs* and his *holineſs*: and that the very *hands* may be *ſacred* or *hallowed*, by fighting ſome battails. And therefore, in the *Calender* of *Saints*, we have nominated, not *Abel*, *Enoch*, and *Noe* alone, men of peace and devotion, who ſpent their time in prayer and ſervice of God: But *Gedeon*, *Iepthe*, *Sampſon*, worthies and men of war, who (ſaith the *Apoſtle*) *through faith were valiant in battel, and through faith put to flight the armies of Aliens*. *War* therefore hath his time and *commiſſion* from God. Ioel 3: 9. Ioel 2. 15. Exod. 32. 29. Heb. 11. Verſe 4, 5, 7. Verſe 32, 34.

Secondly, I add that this kind of war; Not onely *defenſive war*, but *offenſive* too hath his *when*. And that out of this very *text*: which is (if we mark well) not When they come forth againſt thee, but *when thou goeſt forth againſt them*, παρεμβαλλειν (ſay the *Seventy*) to *invade* and *annoy* them. Both theſe have their time: The former to *maintain our right*: the latter, to *avenge our wrong*. By both theſe wayes, doth GOD ſend His people forth: Both have warrant. Before *Moſes*: *Abraham's* war to reſcue *Lot* his allie, was *Defenſive* and *lawful*: *Iacobs* war, to win from the *Amorite* by his *ſword* and *bow*, *Offenſive* and *lawful* too. Under *Moſes*: the war againſt *Amalek*, who came out againſt them: and the war againſt *Madian*, againſt whom they *went forth*, *to wreak themſelves for the ſin of Peor*; both lawful. After *Moſes*: *King David*, in the battel of *Paſ-dammim* keeping the enemy from their gates; in the battail of *Gath*, ſeeking the enemy at his own gates, and giving him battail Gen. 14. 14. Gen. 48. 22. Exod. 17. 8. Numb. 31. 2. 1 Chro. 11. 15. 2 Chro. 20. 6.

in

Luk.14.23. in his own territory. And this, as good *Law*; so *Egredere, & compelle eos intrare, Go forth and compel them to come in* is good *Gospel* too. So that, war, and this kind of war hath his commission.

Thirdly: And to strengthen the hands of our men of war yet further. As *war*, and *To go forth to war*; Against our enemies, any enemies, whether forreign foes, or rebellious subjects: So, of all enemies, against the latter, against them to *go forth*, hath ever been counted most just and lawful. Ios.22.12. Iud.20.1. Many *Commissions* are upon record in the *law*, of journeyes in this kind. Against the tribe of *Reuben*; for erecting them an *altar*, beside that of *Moses*: And, that have these of ours done too. Against the tribe of *Benjamin*, for a barbarous, and brutish outrage committed at *Gibea*: And, that have these too; 2 Sam.20.1. And not one, but many. Against *Seba*, for blowving a trumpet and crying, *No part have we in David, no inheritance in the son of Isai*: And, so far hath their madnesse proceeded. And the *Gospel* is not behind neither. Against them that sent word, *Nolumus hunc regnare super nos, producite & occidite* Luke 19.14. 27. (saith our SAVIOUR CHRIST Himself.) In effect, they say as much as *nolumus*: and as much may be said and done to them. Nay, if once he say *no part in David*; if he were *Absolom*, or 1 Kings 2.23. *Adoniah* (of the blood royal) he *hath spoken that word against his own life*; Much more, if but such a one as *Seba* the son of *Bichri*. And yet, even he was nothing so deep as this. For, neither had *King David* vouchsafed him any favour, any time before; neither offered him peace, or to receive him to grace, after he had lift up his *heel* against him. But here, here have been diverse Princely favours vouchsafed, and most unkindly rejected; means of Clemency many times most graciously offered, and most ungraciously refused: yea, faith falsified, and expectation deluded; contempt upon contempt heaped up, that the measure is full. These then are the enemies against, and this the time *when*. When not only we may, but must; and that, not with GODS leave only, but with His liking and full commission, *Go forth* in this cause. So that, war is lawful: and this kind, *to go forth*: and against these enemies, most just and most lawful. At this time, against these enemies, it is a war sanctified, they shall *consecrate their hands*, they shall *praelari praelia Domini*, that fight against them. So much for the *Commission*.

II. 3 *The Instruction.* The *Commission* being had, we are not to *depart*, but to stay and take our *Instructions* also with us: Which is the later part, of *keeping from wickednesse*. JOSUA had his *Commission* from GOD, to go up against AI: Yet, for leaving out this later, and not looking to *Acan* better, had not so good speed. This therefore must accompany, and keep time with the former, as a *Then* to that *When*.

The Conjunction, that it is needful. 1. Wherein first, of the joyning these two, [1] that they must go together [2] and (of the reason) why they must go together.

2. And after, of the manner; how we may and must *keep our selves from this wickednesse*.

The meeting of these two within the compasse of one Verse, [1] *Going forth with an army*, and [2] *Forbearing of sin*, is worth the staying on.

Leading an army, perteineth to *Military policy*: *Forbearing of sin*, is flat *divinity*.

For, what hath the *leading an army* to do with *forbearing of sin*? Yet, GOD hath thus sorted them, as we see. Therefore *Policy of war*; whereto the former; and *Divinity* whereto the later belongeth, are not such strangers one to the other, as that, the one must avoid while the other is in place. But that as loving neighbours and good friends (here) they meet together, they stand together, they keep time, consequence, and correspondence the one with the other. God Himself, in whose imperial style (so oft proclaimed in the *Prophets*) they both meet, *The* LORD *of Hosts*, *the holy one of Israel*: GOD (I say) Himself in the *great Chapter of War* (the *twentieth* of this Book) assigneth an employment to the *Priests*, as well as the *Officers of the Camp*: even to do that (which yer while was assayed) *to animate the Companies in the* LORD, *and the power of his might*; letting them see the right of their cause, and how ready GOD is to receive the right under the banner and power of His protection. And from GOD Himself (no doubt) was that happy and blessed combination, which in most wars of happy successe, we find, of a *Captain* and a *Prophet* sorted together: [a] *Josua* with *Moses* a *Prophet*; [b] *Baruk* with *Debora* a *Propheteſſe*: [c] *Ezechias*, with *Esay*; [d] *Josaphat*, with *Jaaziel*; [e] *Joas*, with *Elisha*: And one of these doing the other no manner of hurt, but good. *Josua* lifted up his hand, against *Amalek*: *Moses* lifting up his hand, for *Josua*. The one leading against the enemy and annoying him; the other leading against *sin*, and annoying it; Against sin (what some reckon of it, it skils not, but) certainly the most dangerous enemy both of private persons and of publick States.

a Exod.17. *b* Iud.4.9. *c* Esay 37. *d* 1 Chr.20.14 *e* 2 Kin.13.14.

These two then, [1] *Going forth with the Host*, and [2] *Departing from sin*, being thus linked by GOD, our suit is, Break not this link: GOD hath joyned them, that we should joyne them. And this is a needful suit. For, it is one of the *diseases under the Sun*; in war, all our thoughts run upon the *Host*; Looking to the *Host* onely, and nothing but the *Host*: and letting *sin* run whether it will without any keeper. I know well; I both know and acknowledge, that *the armies going forth* is mainly to be regarded: It hath the first place in the *Verse*; and it hath it not for nought. JOSUA must choose out men first: *Victuals* must be supplied (*Judg.*20.) And *nemo militat stipendiis suis*, *Pay* must be thought of. We must *go forth with our Host*; (They be the words of the *Text*:) *Go*; not *sit still*: And, *With an Host*; not a heap of naked, or starved men. We must *help*, and not *tempt* GOD. To *help* GOD, is a strange speech; yet, said it may be, seeing an *Angel* said it. *Curse ye Meroz* (saith the *Angel* of the LORD) *curse the inhabitants thereof*; VVhy? *because they came not to help the* LORD, *to help the* LORD *against the mighty*. This must first be done. But, when this is done, all is not done: VVe are not at a full point; VVe are but in the middest of the sentence yet. As that part (of the *Host*)

Exod.17.9. Iud.20.16. 1 Cor.9.7. d.5.23.

is

is to be regarded; ſo, this (of *ſins reſtraint*) is not to be neglected. As, that hath the firſt place: ſo muſt this have the ſecond, and ſecond the former, or we ſhall have but a broken ſentence without it. There is not, there cannot be a more prejudicial conceit, then to ſay in our hearts: the firſt be well, all is well; then ſin on and ſpare not; it skils not greatly, for the later. *Si putas, in robore exercitus bella conſiſtere, faciet te Dominus cadere coram inimicis tuis* (ſaith the *Prophet* to *Amazia*) If this be your conceit, ſo the *Hoſt* be well, all is well: GOD will teach you another leſſon (ſaith he) which I liſt not Engliſh. A proof whereof we have, before *Gibea*. Where the whole power of *Iſrael* (400000 ſtrong) truſting in their *going out* ſo ſtrong, fell before a few *Benjamites*, a ſmall handful in compariſon; and ſhewed plainly to all ages to come, that it is but a part, it is not all, to *go forth with an Hoſt*, though never ſo well appointed. 2 Chr. 25. 7 8. Iud. 20. 17.

Let us then (as adviſe leadeth us) make up our period with taking a courſe for reſtraint of *ſin*. For, what ſin un-reſtreined can work, the valley of *Achor* may teach us; where, the inhabitants of the poor town of *Ai*, put to flight JOSUA with all his forces; and all, becauſe this ſecond point was not well looked to. Iud. 7. 5.

Now, this ſecond point being within the compaſſe of our profeſſion, and yet having ſo neceſſary a uſe in *war*, as the ſentence is not perfect without it, may ſerve to anſwer the queſtion (more uſually then adviſedly oft caſt out) *What good do theſe Church-men?* VVhat uſe is there of them (now) at ſuch times as this? Yes, there is a uſe of them, and that in war, we ſee. The *Camp* hath uſe of this place; and they that ſerve there, of them that ſerve here. Which GOD ſheweth plainly, in the firſt field that ever his people fought: and, when he had ſhewed it, cauſed it to be recorded *ad perpetuam rei memoriam* (they be *Gods* own words) that the ſame courſe might be ever after holden in all. VVere it is thus written (and, *if we believe not, we ſhall not be eſtabliſhed*) that *Ioſua* having the better, or going to the worſe, depended not a little on the ſteddineſs of MOSES hands: and, that MOSES, ſtaying behind and ſtriking never a ſtroke, did his part toward the atteining of the victory, not much leſſe than *Ioſua*, that *went forth* and fought manfully. *Prayer* then is of uſe: and though we be (ſaith S. *Paul*) armed at all points from *hand to foot*, yet muſt we *ſuper omnia*, over all, draw this; and arm even our very armour with *prayer* and *ſupplications*. Exod. 17. 14. Epheſ. 6. 18.

But what availeth *prayer*, without *keeping from ſin*? Therefore, to that armour of S. *Pauls*, we muſt adde S. *Peters* too, *To arm our ſelves with this mind of ceaſing from ſin, that our prayers may be effectual*. Therefore MOSES himſelf joyneth not to our *going forth* his exerciſe of keeping up our hands at prayer; but this rather *of keeping our feet from ſin*. The King of *Moab* (*Balak*) when he obſerved what prayer had wrought in the battail of *Amaleck*, thought to take the very like courſe, and ſent for *Balaam* into his Camp; to match *Prophet* with *Prophet*, and to oppoſe *prayer* unto *prayer*. But when all his *altars* and *rams* would do no good; *Balaam* knowing well, there is, in *ſin*, a power to defeat any prayer, he cometh to the dangerous counſel of *cauſing Iſrael to ſin with the daughters of Moab*: which was found too true. For, it *turned to their ruin*, and all their prayers would then do no good. Here is then another uſe. For, *the chariots and horſes of Eliah*, the *weapons of our warfare* (as the *Apoſtle* termeth them) though not *carnal* (if GOD enable them, to caſt down ſuch ſinful thoughts and wicked deſires, as exalt themſelves daily, and to captivate them to the obedience of CHRIST) have (certainly) their uſe to ſecond the former: and, we, in our turnes, ſerviceable, as by crying unto GOD by prayer, and drawing Him to the Hoſt, who is our chiefeſt and beſt friend; ſo by crying alſo againſt *ſin* and chaſing it away, which is our chiefeſt and worſt enemy. Since then theſe two have this mutual uſe either of other, let this be our petition (and withal, the concluſion of this part:) That we ſingle them not, or lean to either alone, but ſuffer them, as they ſtand together in the *verſe*, ſo, in our *care* and *regard*, joyntly to keep time and go together. So much for them. 1 Pet. 4. 11. Num. 22. 5. 2 King. 13. 14. 2 Cor. 10. 4.

III.

And now to enquire into the reaſon of this *coupling*. VVhy, *now*? why, at this time (in *war*) *a giving over ſin*. For that (indeed) they be not barely joyned; but, ſo joyned, as one *eis* made the *antecedent*, the other the *conſequent*. One, the time, and (as it were) the reaſon to infer the other. Truly MOSES word [כי] will bear both, either *Quando* or *Quia*: *When thou goeſt*, then *keep*; or *Becauſe thou goeſt*, therefore, *keep thy ſelf from ſin*. VVith the ſame word ſpeaketh the vertuous Lady to King DAVID, *Quia praliaris prælia Domini, ideo non invenietur in te iniquitas*, Becauſe thou fighteſt the LORDS battails, therefore let there not any iniquity be found in thee, all thy dayes. 1 The *Reaſon* of the *conjunction*. 1 Sam. 25. 28.

Sin (certainly) at all times is to be forborn. VVhen it is *war*: and not only when it is war, but when it is *peace* too, *Take ye heed, leſt at any time* (ſaith CHRIST) *Your hearts be over-layd with ſurfeiting, with drink, &c.* Not allowing us *any time*, to be wicked in. But though at *all times* we be to refrain ſin; Yet, not at all times, *alike* (ſaith MOSES) here. For it is, as if he ſhould ſay: Be it at other times, ſin may better be born with; It is leſſe perilous: But, *when thou goeſt forth with an Hoſt*: *Then, then*, with an *high accent*, with an *emphaſis* (that is) *then* eſpecially; then, above all other times, *then*, if ever, it importeth you to have leaſt to do with it. Good LORD, how croſſe and oppoſite is mans conceit to GODS, and how contrary our thoughts unto his! For, even *ad oppoſitum*, to this poſition of His, We ſee (for the moſt part) that even they, that are *Goers forth*, ſeem to perſwade themſelves, that, *Then*, they may do what they liſt; that at that time, any ſin is lawful: that, *war* is rather a *Placard*, than an *Inhibition of ſin*. A thing ſo common, that it made the Heathen man hold, that between *Militia* and *Malitia*, there was as little difference in ſenſe, as in ſound: And the Prophet DAVID, to call *Sauls* Companies in his dayes, *Torrentes Belial*, the Land-floods of wickedneſſe. VVhich being well conſidered, we may ceaſe to murmure or to marvaile, if *our going forth* have not Luk. 21. 34. 1 Sam. 25. 28.

been ever with ſuch ſucceſſe, as we wiſhed. GOD, who would give the ſucceſſe, commanding then a *reſtraint*; and man, that ſhould need it, then, taking moſt liberty. Verily, if we will learn of GOD, if He ſhall teach us, Sin is never ſo untimely, as in the time of VVar: never ſo out of ſeaſon, as then: for, that is the time of all times, we ſhould have leaſt to do with it. To inſiſt then a little upon this point, becauſe it is the main point, and to ſhew the vigour of this *conſequent*.

1 From the very *nature of war*, firſt: Which is an act of *Juſtice*, and of *Juſtice corrective*, whoſe office is to puniſh ſin. Now then, conſider and judge, even in reaſon; What a thing this is, how great, groſſe, and foul an incongruity it is, to poure out our ſelves into ſin, at the very time, when we *go forth* to correct ſin: To *ſet forth* to puniſh rebels, when we our ſelves are in rebellion againſt GOD, His words, and *Spirit*. Which, what is it but *to caſt out Devils by the power of Belzebub*? Sure, our hearts muſt needs ſtrike us in the midſt of our ſin, and tels us, we are in great and grievous prevarication; allowing that, in our ſelves, that we go to condemn and to *ſtone to death*, in others. Therefore, ſince to go to *War*, is to go to puniſh ſin: Certainly, the time of puniſhing ſin is not a time to ſin in.

Mat. 12. 24.

2 Secondly, from *war, in reſpect of* GOD. I know not what we reckon of War: *Peace* is His bleſſing (we are ſure) and a ſpecial favour it is from him (as the *Prophets* account it) for a land to ſpend more iron in ſithes, and plow-ſhares, then in ſword-blades or ſpear-heads. And, if peace be a bleſſing, and a chief of His bleſſings, we may deduce from thence what War is. To make no otherwiſe of it then it is, *the rod of Gods wrath* (as *Eſay* termeth it:) his *iron flaile* (as *Amos*:) *the hammer of the earth* (as *Ieremy*) whereby he daſheth two nations together; One of them muſt in pieces; both, the worſe for it. *War* is no matter of ſport. Indeed, I ſee *Abner* eſteem of it as of a *ſport*; *Let the young men riſe* (ſaith he to *Ioab*) *and ſhew us ſome ſport*. But I ſee the ſame *Abner*, before the end of the ſame Chapter, weary of his ſport, and treating with *Ioab* for an end of it: *How long ſhall the ſword devoure* (ſaith he) *ſhall it not be bitterneſſe in the end?* So, it may be *ſport* in the beginning; it will be *bitterneſſe in the end*, if it hold long. War then being GODS *rod*, His *fearful rod*, and that ſo fearful that *King David* (though a *Warriour* too) when both were in his choice, preferred the *Plague* before it, and deſired it of the twain: VVhen Gods hand, with this *rod*, this His *fearful rod*, is over us, to be ſo far from fear, and all due regard, as, then, not to ſhun ſin any whit the more, but to fall to it as faſt as ever: it cannot be, but a high contempt; yea, a kind of defiance and deſpite, then, to do it: *Do we provoke the* LORD *to anger, are we ſtronger than he?* Then, ſince VVar is GODS *rod*, chooſe ſome other time: under the rod, ſin not; then, forbear it: Certainly, that time is no time to ſin.

Eſay 10. 5.
Amos 1. 31.
Ier. 50. 23.
2 Sam. 2. 14.
Verſe 26.
2 Cor. 10. 22.

3 The rather, for that, *ſin* it is; and the *not keeping from ſin*, but our keeping to it and with it, that hath made this *rod*, and put it into His hand. For, ſure it is, that *for the tranſgreſſion of a people*, GOD *ſuffereth theſe diviſions of Reuben within*; GOD ſtirreth up the ſpirit of Princes abroad to take peace from the earth: thereby to chaſten men, by paring the groweth of their wealth, with this His *hired razor*; by waſting their ſtrong men (the band of the enemies eating them up;) by making widowes and fatherleſſe children; by other like conſequents of war. If then our ſins (common unto us, with other nations) and that our Unthankfulneſſe (peculiar to us alone) have brought all this upon us; if this enemy have ſtirred up theſe enemies; if war be the ſickneſſe, and ſin the ſurfet; ſhould we not (at leaſt-wiſe now, while the ſhivering fit of our ſins is upon us) diet our ſelves a little and keep ſome order? but *drink iniquity as water*, and diſtemper our ſelves as though we were in perfect ſtate of health? Shall we make our diſeaſe deſperate, and haſten our ruin by not conteining from ſin? that hath caſt us in it? Know we, what time this is? Is this a time of ſin? Certainly; we cannot deviſe a worſe. In the time of VVar, it is high time, to *keep us from ſin*.

4 But, above all (which will touch us neereſt, and therefore again and again muſt be told us over,) that the ſafe and ſpeedy comming again of them that *now go forth* (whoſe proſperity we are to ſeek with all our poſsible endeavours) that their good ſpeed dependeth upon GODS *going forth with them*: and GODS going or ſtaying dependeth very much upon this point. Moſt certain it is, the event of war is moſt uncertain. VVhen *Benhadad* went forth with an army, that the *duſt of Samaria was not enough to give every one in his camp a handful*, it was told him (and he found it true) *Ne glorietur accinctus, &c. He that buckleth on his armour muſt not bouſt, as he that puts it off*. They that fight can hardly ſet down, what name the place ſhall have that they fight in: It may be the valley of *Achor* (that is, *ſorrow*) by reaſon of a foil, as that of *Ioſua*; It may be the valley of *Berecha* (that is, *bleſſing*) by meanes of a victory, as that of *Ioſaphat*. All is, as GOD is, and as he will have it. * Once, ª twice, and ᵇ thrice, by *David*, by *Salomon*, by *Ioſaphat*, we are told it, that *It is neither ſword nor bow; It is neither Chariot nor horſe; It is weither multitude nor valour of an Hoſt will ſerve: But that the battail is* GODS and He giveth the upper hand. VVe need not be perſwaded of this; we all are perſwaded (I hope) & we ſay with *Moſes, If thy preſence go not with us, carry us not hence*. Then, if we ſhall need GODS favour and help in proſpering our journey, and to make that ſure which is ſo uncertain; it will ſtand us in hand, to make ſure of Him, in this, this needful time; and to keep Him ſure, if it may be. For if He keep with the Hoſt, and take their parts, *Rebelles tui erunt quaſi nihil* (ſaith *Eſay*;) and *theſe ſmoking tailes of firebrands*, ſhall quickly be quenched. But, if GOD either go not with them, or retire from them: If there were among them but naked or wounded men; (what ſpeak I of men? If but *frogs* or *flies*) they ſhall be ſufficient to trouble them

1 Kings 20. 11.
Ioſ. 7. 26.
2 Chr. 20. 26.
* Pſal. 44. 6.
20. 7.
ª Prov. 21. 31.
ᵇ 2 Chr. 20. 15.
Eſay 41. 11.
Eſay 7. 7.

Now then, we are at the point. For, if we will have hold of GOD, make him ſure, be certain

of

of Him; we muſt break with *ſin*, needs. *Sin* and *Satan*, are His *enemies*; and no *fellowſhip nor communion, no concord*, no agreement, no part, no portion between them. If we will draw Him into league, we muſt profeſſe our ſelves enemies unto his enemies, that He may do the like to ours. At one and the ſame time enter, as an outward war with wicked rebels, ſo an inward hoſtilitie with our wicked rebellious luſts. For that if we keep our ſelves from the one, He will keep us from the other: and theſe being ſuppreſſed, thoſe ſhall not be able to ſtand. Thus doing, *the ſword of the* LORD *ſhall be with the ſword of Gedeon:* GOD ſhall be with us, *Ithiel*; and we ſhall prevail, *Ucal*. For where *Ithiel* is, *Ucal* will not be away. But if we will needs hold on our league with hell, and continue our vvonted entercourſe with wickedneſs ſtill, and go forth unto it when it beckens or calls, and be ſo far from *keeping from* it, that we keep it as the apple of our eye, and cheriſh it between our breaſts: If we retein the *mark* of it in our very *fore-heads*, and the *price* of it in the *ſkirts of our garment*: for not keeping from it, He will keep from us, and with-draw His help from us, and put us clean out of His protection.

2 Cor. 6. 15.

Iud. 7. 20. Prov. 30. 1:

Therefore, without *keeping from ſin*, there is no keeping GOD; out of whoſe keeping there is no ſafety.

3 The *Contents* of the *Inſtruction*, to keep *from ſin*.

This adviſe being ſo full of behooſe, ſo agreeable to reaſon and religion both, ſo every way for their and our good: it remaineth, we ſet our ſelves to think of it and keep it: * *Every one returning to his own heart, to know there* (as *Salomon* ſaith) *his own plague*, even the *ſins* wherewith he hath grieved GOD; and to make a covenant with Himſelf, from henceforth more carefully to ſtand upon his guard; and not to *go forth* to ſin, or entertain it as a friend, but to repute it as an enemy, and to *keep* him from it.

* 1 King 8. 38.

Firſt, for the term of *keeping*. *When thou goeſt forth againſt thy enemy*, go forth againſt ſin. We ſhould indeed go forth againſt ſin, and practiſe thoſe military impreſſions, that are done in camp againſt the enemy: Give it the aſſault, annoy it, purſue it, never leave it till we have driven it away. Theſe we ſhould do againſt it. But, the Scripture *offereth more grace*; and bids us (if we liſt not *go forth againſt it*: only not to go forth to it) but *keep* our ſelves (that is) ſtand upon our defence, to keep good watch, that it ſurpriſe us not, that it *get not dominion over us*: do but this againſt ſin, and it ſhall ſuffice.

Rom. 6. 12.

But this muſt extend to all *wickedneſs*. Wherein yet, we do *humanum dicere*, *propter infirmitatem noſtram*, ſpeak after the manner of men, becauſe of our infirmity: retching [*All*] no further, then humane infirmity, then the frailty of our nature will bear; then this corruptible fleſh wherewith we are compaſſed, and this corrupt world in the midſt whereof we live, will ſuffer and give us leave. In the body, we put a difference between the ſoyl, which, by inſenſible evacuations goeth from our bodies, keep we our ſelves never ſo carefully; and that, vvhich is dravvn forth by chafing or ſvveat, or othervviſe gotten by touching ſuch things vvherevvith vve may be defiled: That, cannot be refrained: This, falleth vvithin reſtraint. And even ſo, there is a ſoyl of ſin, that of it ſelf vaporeth from our nature (let the beſt do his beſt:) I ſay not, we ſhould *keep* our ſelves from this. But, from provoking it, by ſuffering our minds to vvander in it; by not keeping our eares from ſuch company, and our eyes from ſuch occaſions, as will procure it (as the *Prophet* ſpeaketh) *by putting the ſtumbling block of iniquity before our faces*. From that, by the help of GOD, vve may *keep our ſelves* vvell enough. From ſins lightning upon our thoughts, it is impoſſible; it cannot be: but from making there a neſt, or hatching ought; that, vve are vvilled to look to, and that (by Gods grace) we may. And the vvord that *Moſes* uſeth here דִּבֶּר רַע it not vvithout a *Dixit* (at leaſt) *in corde*; not vvithout a *ſaying within us*, This, or that, I vvill do. It muſt be *dictum*, or *conditum*, ſaid to, and ſaid *yea* to, or elſe it is not רכד רע. The heart not reſolving or ſaying, *content*; but *keeping* it ſelf, from going forth to any act: though *wickedneſs* be not kept from us, becauſe of the *temptation*; yet vve are kept from it, becauſe of the *repulſe*: and vvith that, vvill *Moſes* be content at our hands, as our eſtate novv is.

Rom. 6. 19.

Ezek. 14. 3.

But vvith theſe proviſo's. We ſay generally, *they that go forth*, *keep from all*: from all ſuch both deeds, and vvords, as juſtly may be cenſured to be vvickedly, either ſpoken or done. *Words* (I ſay) as vvell as deeds. For the vvord דבר beares both. And indeed, if in *good words* (as in prayers) there be force to help: I make no queſtion, but, in *wicked words* (as *blaſphemies*, irreligious ſayings, *locis fulmine dignis*) there is force alſo, to do miſchief. Therefore *keep from all*: All thoſe eſpecially (as very reaſon vvill lead us) vvhich have been the ruin of armies: in former times a vievv vvhereof vve may take, vvhen vve vvill, out of *Liber Bellorum Domini*, the Book of GODS battailes.

Wicked words firſt. Preſumptuous terms of truſt in own our ſtrength: *I will go*: *I will purſue and over-take*: *I will divide the ſpoil*: *Pharaohs* vvords, the cauſe of his periſhing and all his Hoſt (*Ex.* 15.) To keep them from that. *Rabſakehs* black-mouthed blaſphemy: *Let not Hezekiah cauſe you to truſt in* GOD *over-much*: the eminent cauſe of the over-throvv of the Hoſt of *Aſſur* (*Eſay* 36.) to keep them from that.

Exod. 15. 9. Eſay 36. 15.

And, if from words; from *wicked works* much rather. *Achans* ſin, that is, ſacriledge: *Anathema in medio tui*, *non poteris ſtare coram hoſtibus tuis* (GODS own words to *Ioſua*:) The cauſe of the armies miſcarrying, before *Ai*. To *keep* them, from that *wickedneſs*. Such ſhameful abuſes as was that at *Gibea*: the expreſſed cauſe of the deſtruction of a whole Tribe. To keep them from that. Prophaning *holy veſſels* or *holy places*, with unholy uſage: the ruin of *Balthaſar*, and with him of the whole *Chaldean*

Ioſ. 7, 11: 12. Iud. 19. Dan. 5: 2.

Monarchy. To keep themſelves from that. *Corrupting our compaſſion*, and *caſting off pity quite*, and
Amos 1. 11. ſpilling blood like water: the ſin of *Edom*, and the cauſe he took ſuch a foil, as he was never a people
ſince. To keep them from that wickedneſs. From theſe and from the reſt; you ſhall have a time to read
them, I have not, to ſpeak them. *Arming* themſelves with a *mind to ceaſe from ſin; keeping their veſſels*
Luk. 3. 14. *holy: having pay wherewith they may be content, and being content with their pay: Et neminem con-*
cutientes (ſaith S. *Iohn Baptiſt*) nor being *Torrentes Belial*, land-flouds of wickedneſs. Or, if this
will not be, that *private conformity* will not keep them; at leaſt, that *publick authority* do it: that *kept*
they may be, one way or other from it. If *Achan* will ſo far forget himſelf, as to *ſin in the execrable*
thing: Or, *Zamri*, to play the wretch, and abuſe himſelf in the camp: Let *Joſua* find out *Achan*, and
ſee him have his due; and *Phinees* follow *Zamri*, and reward him for his deſert. That the ravine of
the one, and the villany of the other be removed, as it is committed; and ſo kept from polluting and
Pſal. 106. 30: 106. 23. pulling down GODS wrath upon the whole Hoſt. For, ſure it is, *Phinees ſtanding up and executing*
judgement, hath the force of a prayer, no leſſe than *Moſes ſtanding in the gap*, to make interceſſion:
and both alike forcible, to turn away GODS anger, and to remove evil from the midſt of
Iſrael.

This adviſe is to take place, as in *them that go* (as before hath been touched) ſo, in us likewiſe *that*
ſtay at home: that what the one build, the other deſtroy not. Not, by *Moſes* exerciſe of *prayer*, and
2 Chr. 20. 3. unceſſant prayer; or *Ioſaphat's* exerciſe of *faſting* and abſtinence, 2 *Chron.* 20. (both, are out of the
compaſſe of the *text*:) but (that which is in it) by *turning from ſin to* GOD, and that, with a ſerious,
not ſhallow; and an inward, not hollow repentance. Out confeſſing our ſins to day, and committing
Pſal. 39. 1. them to morrow: But every one ſaying, *Dixi cuſtodiam I have ſaid, I will* hence-forth more narrowly
look to my wayes; at leaſt, while the ſound of war is in our eares. Thinking with our ſelves, it is now
war, it is now no time to offend GOD, and ſeparate between Him and us, in this needful time of His
help and protection: By entring into that good and vertuous conſideration of URIA's: *The Ark*
2 Sam. 11. 11. *of the* LORD *and all Iſrael and Iuda dwell in tents, Ioab and the ſervants of our Sovereign abide*
in the open fields, and ſhall we permit our ſelves as much as we would, in the time of peace, and not
conform our ſelves, in abridging ſome part of our wonted liberty, and forbearing to enjoy the *pleaſures*
of ſin for a ſeaſon? To conclude, if we ſhall or vvhen vve ſhall be tempted to any of our former
ſins, to think upon GODS own counſel, even GODS ovvn counſel from GODS own mouth,
Iob 40. 17. *Memento belli & ne feceris.* To remember the *Camp*, and not to do it: To think upon them in the
fields; and their danger; and for their ſakes, and for their ſafeties to forbear it.

Thus, if we ſhall endeavour our ſelves, and eſchevv our ovvn vvickedneſs, our Hoſts *ſhall go forth in*
the ſtrength of the Lord, and the LORD ſhall go vvith them and order their attempts to an happy
iſſue.

Pſal. 83. 14. He that made our forrein enemies *like a wheel*, to go round about us, and not to come neer us; ſhall
Ibid. make theſe *as ſtubble before the wind*: cauſing *fear* and *faintneſs of heart* to fall upon them as upon
Num. 22. 3. *Madian*: ſending an *evil ſpirit* of diſſenſion among them as upon *Abimelech*, and the men of *Sichem*:
Iud. 9. 23. cauſing their ovvn *woods* to devour them, as rebellious *Abſalom*; and their own vvaters to ſvveep them
avvay, as it did *Siſera*: Yea, *the ſtars of Heaven in their courſes, to fight againſt them, as under*
Iudg. 5. 20. *Debora's conduct*, He did. Many ſuch things are vvith Him; many ſuch He hath done, and can do
again, if, to *our going forth*, vve joyn *a going from ſin*.

Even ſo Lord, ſo let it be. Thoſe vvhom thou nowv carrieſt forth, by thy mercy bring them back: by
thy might, in this place, the place of thy holy Habitation. That *Debora may praiſe thee for the avenging*
Iudg. 5. 2, 9. *of Iſrael, and for the people that offer themſelves ſo willingly*: For letting her ear hear, and her eye ſee
the fall of the vvicked that riſe up againſt her: that ſhe may praiſe thee and ſay, *The Lord liveth, and*
Pſal. 18. 46. *bleſſed be my ſtrong help, and praiſed be the God of my Salvation,*
47. *Even the God that ſeeth I be avenged, and ſubdueth the people unto me. It is He that delivereth*
me from my cruel enemies, and ſetteth me up above all my adverſaries.
48. Great proſperity giveth He unto His Hand-maid, *and ſheweth ſtill, and continually His loving kind-*
50. *neſſe to His Annointed*: Praiſed be the LORD for evermore.

To this GOD glorious in Holineſſe, fearful in Power, doing
Wonders, The FATHER, SON, and
HOLY GHOST, *&c.*

A SERMON PRECHED before Queen ELIZABETH, at *White-hall*, on the XVII. of February *Anno Domini*, MDCII. being *ASHWEDNESDAY*.

JER. Chap. VIII, &c.

4 *Thus ſaith the* LORD: *Shall they fall and not ariſe? ſhall he turn away, and not turn again?*

5 *Wherefore is this people of Jeruſalem turned back by a perpetual rebellion? they gave themſelves to deceit, and would not return.*

6 *I hearkned and heard, but none ſpake aright: no man repented him of his wickedneſſe, ſaying, What have I done? Every one turned to their race, as the horſe ruſheth into the battel.*

7 *Even the Storke in the aire knoweth her appointed times; and the Turtle, and the Crane, and the Swallow obſerve the time of their comming; but my people knoweth not the judgment of the Lord.*

THE *Apoſtles* counſel is, *Qui ſtat, videat ne cadat, He that ſtandeth, let him take heed leſt he fall.* And, there is (ſaith *Eſay*) *a voyce behind us* that crieth, *Hæc eſt via, this is the right way*, keep it, turn not from it. Good counſels, both; to thoſe; *quorum vita, via vitæ*, whoſe life is a journey, and a journey to another, a better life: To look to their *feet*, they *fall* not; to look to their way they *erre not*. Good counſels indeed, but of which, we muſt ſay (with CHRIST) *Qui poteſt capere capiat*; Follow them that may. 1 Cor. 10. 12. Eſay 30. 21. Mat. 19. 12.

For true it is, that, not to fall nor erre; nor do amiſſe at all; is an higher perfection, than our nature (in ſtate it is) can attein to. Being men (ſaith St. *Chryſoſtome*) ἄνθρωποι ὄντες, and πανταχοῦ τὸν σαρκικὸν φορτίον bearing about us this body of fleſh, the ſteps whereof are ſo unſtayed: Καὶ τοῦτον κόσμον οἰκοῦντες, and walking in this world, the wayes whereof are ſo ſlippery. It is an *Apoſtle* that ſaith it, *In multis, omnes, &c. In many things we offend all*; and it is another that ſaith, that, *whoſoever ſaith otherwiſe* (not, he is *proud*, and there is no *humbleneſſe*; but) *he is a lyar, and there is no truth in him*. Jam. 3. 2. 1 Joh. 1. 8.

Our eſtate then (as it is) needeth ſome *Scripture*, that *offereth more grace*: And ſuch there be (ſaith S. *James*) and, this, is ſuch. That they which have not heard the *Apoſtle* and his counſel. *Qui ſtat, &c.* May yet hear the *Prophet* here and his *Qui cecidit*, let *him up* again. That they which have not heard *Eſayes* voice, *Ambulate; you are in the way, turn not from it*; May yet hear *Jeremies* voice, *Qui adverſus eſt, &c. He that is out, let him get into it again.* Jam. 4. 6.

So that, this is the ſumme of that I have read. If we have not been ſo happy, as to *ſtand* and keep our way; let us not be ſo unhappy, as not to *riſe*, and *turn* to it again. Beſt it were, before we ſin, to ſay to our ſelves, *Quid facio*, what am I now about to do? If we have not that, yet it will not be amiſſe, *The Summe.*

amiſſe, after to ſay: *What have I done?* God will not be pleaſed, to hear us ſo ſay. We ſhould not follow *thoſe foules*; we ſhould have no wings to fly from God: but if in *flying away*, we have followed them; then, that we follow them too, in the *retrive* or ſecond flight. In a word: *Yeſterday*,
Pſal. 95. 7, 8. if we have not heard his voice, *To day if we will not hear His voice, not to harden our hearts*, when He calleth us to repentance:

2 This is the ſumme. The manner of the delivery is not common, but ſome-what un-uſual and full of
1 *paſſion*. For ſeeing plain *pœnitentiam agite* doth but coldly affect us, It pleaſeth God *hâc vice*, to take unto him the termes, the ſtyle, the accents of *paſſion*; thereby to give it an edge, that ſo it may make the ſpeedier and deeper impreſſion.

2 And, the *Paſſion*, He chooſeth, is that of *Sorrow*: For, all theſe verſes are to be pronounced, with a ſorrowful key. *Sorrow* (many times) worketh us to that, by a melting compaſſion, which the more rough and violent paſſions cannot get at our hands.

3 This ſorrow He expreſſeth, by way of *complaint*: (For, all the ſpeech is ſo) which kind of ſpeech maketh the better nature to relent; as moved, that by His means any ſhould have cauſe to complain, and not find redreſſe for it.

4 That, He *complaines* of is (not that we fall and erre, but) that we riſe not, and *return* not; that is, ſtill delay, ſtill put off our *repentance*. And that 1. Contrary to our own courſe and cuſtome in other
Ver. 4. things: we do it every where elſe; yet here we do it not. 2. Contrary to *Gods* expreſſe pleaſure. For,
Ver. 8. glad and faine He would *hear*, we do it, yet we do it not. 3. Contrary to the very light of nature. For, the *fowles* here *flie before us*, and ſhew us the way to do it, yet we do it not for all that.

Which three He uttereth by three ſundry wayes of treaty. 1. The firſt, by a gentle yet forcible expoſtulation (*Ver.* 4.) *Will you not?* Why will you not? 2. The ſecond by an earneſt proteſtation (*Ver.* 5.) *How greatly He doth harken after it.* 3. The third by a paſſionate *Apoſtrophe* (*Ver.* 7.) *by turning Him away to the fowles of the aire, that do that naturally every year, which we cannot be got to, all our life long.*

3 Of which *Paſſions* to ſay a word: It is certain, the immutable conſtancy of the *Divine nature* is not ſubject to them, howſoever here or elſ-where he preſenteth himſelf in them. I adde, that as it is not *proper*, ſo neither is it not *fitting* for God thus to expreſſe himſelf. But that He (not reſpecting what may beſt become Him, but what may beſt ſeem to move us and do us moſt good) chooſeth of purpoſe that *dialect*, that *Character*, thoſe termes, which are moſt meet and moſt likely to affect us.

And becauſe good moral counſel plainly delivered enters, but faintly, and of paſſionate ſpeeches we have a more quick apprehenſion, He attireth His ſpeech in the habit, uttereth it in the phraſe, figure, and accent of *anger* or *ſorrow*, or ſuch like, as may ſeem moſt fit and forcible to prevail with us.

2 *Adv. Mar.* 1. *Tertullian* ſaith, the reaſon (this courſe is uſed) is *ad exaggerandum malitiæ vim*, to make the hainouſneſſe of our *contempt* appear the more. GOD (indeed) cannot *complain*: it falleth not into his nature to do it. But, if He could; if it were poſſible by any meanes in the world, He might; ſuch are our contempts, ſo many, and ſo mighty, that we would force Him to it.

2. But S. *Auguſtines* reaſon is more praiſed: *Exprimit in Se, ut exprimat de te*, In Himſelf He expreſſeth them, that from us He may bring them: Sheweth himſelf in *paſſion*, that He may move us; and even in that *paſſion* whereto He would move us. As here now: As in *griefe* He complaineth of us, that we might be grieved and complain of our ſelves, that ever we gave Him ſuch cauſe: And ſo conſequently that, we might bethink our ſelves to give redreſſe to it; that ſo, His complaining might ceaſe.

The Diviſion. And from the complaint, it is no hard matter to extract the redreſſe. 1. To yeeld to but even as much, for Him (for Him? nay, for our ſelves) as, every where elſe, we uſe to do. 2. To ſpeak that, which GOD ſo gladly would hear. 3. To learn that, which the poor fowles know, the ſeaſon of our *return*; and to take it, as they do. Three wayes to give redreſſe to the three former grievances: Theſe three:) and the ſame the three parts of this Text, orderly to be treated of.

TO make His motion the more reaſonable, and His complaint the more juſt, he makes them *Chancellors* in their own cauſe: And, from their own practice other-where, God frameth and putteth a *Caſe*; and putteth it in queſtion-wiſe: and therefore queſtion-wiſe that they may anſwer it, and anſwering it condemn themſelves by a verdict from their own mouth. *Will they* (this people) *themſelves fall*, &c. Is there any, that if he *turn*, &c? In effect, as if He ſhould ſay: Go whither you will, farre or eare, was it never heard or ſeen, that any man, if his foot ſlipped and he took a fall; that he would lye ſtill like a beaſt and not up again ſtraight? Or if he loſt his way, that he would wittingly go on, and not with all ſpeed get into it again?

I proceed then. *Men riſe if they fall*: and *ſin* is a *fall*. We have taken up the term our ſelves, calling *Adams ſin*, *Adams fall*. A *fall*, indeed; for it *foules* as a fall; for it *bruiſes* as a fall; for it bringeth *down* as a fall; down, from the ſtate of *Paradiſe*, down to the duſt of *death*; down to the bar of *judgment*, down to the pit of *hell*.

Prov. 14. 22. Again: *Men turn when they erre*; And *ſin* is an *errour*. *Nonne errant omnes*, &c. (ſaith *Salomon*) make you any doubt of it? I do not: No ſure, an errour it is. What can be greater, than to go in the wayes (of *wickedneſſe*) they ſhould not, and come to the *end* (of *miſery*) they would not. It is then a *fall* and an *errour*.

Upon

Upon which he joyneth iſſue, and inferreth the *fifth verſe*, *Quare ergo?* and why then? If there be no people ſo ſottiſh, that when they fall will lie ſtill, or when they erre, go on ſtill, why do this people that, which no people elſe will do? Nay ſeeing they themſelves, if they be *down*, get *up*; and, if *aſtray*; *turn* back; how commeth it to paſſe, it holds not here to? That (here) they *fall*, and riſe not? *ſtray*, and return not? *Fall*, and *ſtray* (*peccando*) and not *riſe* and *return* (*pœnitendo?*) Will every people, and not they? Nay, will they, every where elſe and not here? Every where elſe, will they *riſe*, if they *fall*; and *turn* again, if they turn away; and here, only here, will they *fall*, and not *riſe*, turn away, and not turn again? In every fall, in every errour of the feet, to do it, and to do it of our ſelves; and in that fall, and that errour, which toucheth God and our *ſouls*, by no means, by no entreatie to be got to do it? What dealing call you this? Yet this is their ſtrange dealing (ſaith the LORD.) Both theirs and ours: Which GOD wonders at and complaineth of; and who can complain of His wondering, or wonder at His complaining? 3

But what ſpeak we of a *fall*, or an *errour?* there is a word, in the *fifth verſe*, (the word of *rebellion*) maketh it more grievous. For it is (as if he ſhould ſay) I would it were nothing but a *fall*, or *turning away:* I would it were not a *fall*, or *turning away* into a *rebellion*. Nay, I would it were but that; but *rebellion*; and not a *perpetual Rebellion:* But, it is both: and that is it which I complain of.

There is *ſin*, *a fall:* men fall againſt their wills: that, is ſin of *infirmity*, There is *Sin*, *an errour:* men erre from the way, of ignorance: that is ſin of *ignorance*. The one, for want of power; The other, for lack of skill. But *rebellion:* the third kind (that hateful ſinne of *rebellion*) can neither pretend *ignorance*, nor plead *infirmity*; for, wittingly they revolt from their known allegiance, and wilfully ſet themſelves againſt their *lawful Sovereigne:* That is the ſin of *malice*.

Take all together, *Sinne*, *a fall*, *an errour*, *a rebellion*: (We ſee, *ſin aboundeth*: will you ſee, how *grace over-aboundeth?*) Yet, not ſuch a *fall* but we may be *raiſed*; not ſuch a *departure*, but there is place left to *return*; no, nor ſuch a *rebellion*, but (if it ſue for) may hope for a *pardon*. For behold: He, even He, that GOD, from whom we thus *fall*, depart, revolt, reacheth His hand to them that *fall*; turneth not away from them, that turn to Him; is ready to receive, to grace them; even them, that *rebelled* againſt Him. It is ſo: for He ſpeaketh to them; treateth with them, asketh of them, why they will not *riſe*, *retire*, *ſubmit* themſelves.

Which is more yet. If ye marke, He doth not complain and challenge them, for any of all thoſe three; for *falling*, *ſtraying*, or for *rebelling:* The point He preſſeth, is not, our *falling*, but our lying ſtill: not our departing, but our *not returning*; not our *breaking* off, but our *holding out*. It is not: why *fall*, *or ſtray*, *or revolt?* But, why *riſe* ye not? *Return* ye not? *Submit* ye not your ſelves? Thus might He have framed His interrogatories: Shall they *fall* and not *ſtand?* He doth not; but, thus: ſhall they *fall* and not *riſe?* Shall they *turn* from the right and not *keep* it? No: But, ſhall they *turn from it*, and not *turn to* it? As much to ſay as; Be it you have *fallen*, yet lie not ſtill; *erred*, yet go not on; Sinned, yet continue not in ſin, and neither your *fall*, *errour*, nor *ſin*, *erunt vobis in ſcandalum*, ſhall be your deſtruction, or do you hurt.

Nay, which is farther, and that beyond all. It is not theſe, neither; (though *this* be wrong enough, yet upon the point, this is not the very matter.) Neither our *lying ſtill*, nor our *going on*, nor ſtanding out, ſo they have an end, they all, and every of them may have hope. *Perpetual* is the word, and *perpetual* is the thing. Not, why theſe, any of theſe, or all of theſe; but, why theſe *perpetual?* To do thus; to do it and *never leave doing* it; To make no end of ſin, but our own end; To make a *perpetuity* of ſin; Never to *riſe*, *return*, *repent*, (for *Repentance* is oppoſite, not to *ſin*, but to the *continuance* of it:) that is the point.

In *ſinne* are theſe: [1]The *fall*, [2]The *relapſe*, [3] The *wallow:* it is none of theſe. It is not *falling*, not, though it be *recidiva peccati*, often relapſing. It is not *lying ſtill*; not, though it be *Volutabrum peccati*, the *wallow*: It is none of all theſe: It is τὸ ἀναλλαγητὸν, the never ceaſing, the *peopetuity*, the *impenitency* of ſin. To ſpeak of ſin, *that is the ſin out of meaſure ſinful*; that is the offence, that not only maketh *culpable*, but leaveth *inexcuſeable*. That fall, is not, *Adams*, but *Lucifers fall*; not to *erre*, but *to periſh from the right way*; not *Shimeies* rebellion, but the very *Apoſtaſie* and *gain-ſaying of Coreh*.

This then, to adde ſin to ſin, to multiply ſin, by ſin to make it infinite, to eternize it as much as in us lyeth; that, is it, to which God crieth, *O quare? Why* do you ſo? Why *perpetual?*

VVhy *perpetual?* Indeed, why? For it would poſe the beſt of us to find out the *Quare?* a true cauſe or reaſon for our doing?

Before, ſhew but an *example*: Now here, ſhew but a *reaſon*, and carry it. But they can ſhew no reaſon, why they will not. It were to be wiſhed, we would repent or ſhew good cauſe to the contrary.

But as (before) we violate our own *cuſtome*, ſo (here) we abandon *reaſon*; we throw them both to the ground (order, and reaſon) and ſtamp upon them both, when we make *perpetuities*. Verily true cauſe, or good reaſon there is none. Being called to ſhew cauſe why? They tell not: we ſee, they ſtand mute; they cannot tell, why: God himſelf is faine to tell them. VVhy, all the cauſe that is, is in the latter part of the verſe *Apprehenderunt*, &c. that is, ſome *Non cauſa pro cauſâ*, ſome lie or other they lay hold of, or elſe they would *return*, and not thus continue in it. To flatter it ſelf that it may not repent, *Mentita eſt iniquitas ſibi*, ſaith the *Pſalmiſt*, Sinne doth even cozen it ſelf, telling a faire tale to it ſelf, which is (in the XI. *Verſe*) *Pax*, *Pax Peace*, well enough; and that is a lie: for, there is no peace for all that. It is (ſaith the *Apoſtle*) the *deceitfulneſſe of ſin*, that hardeneth men Pſal. 36. 1. Heb. 3. 13.

men in it; that is, if there were not ſome groſſe errour, ſtrong illuſion; notable, *faſcinatio mentis*, it could not be that ſin ſhould prove to a *perpetuity*. There is ſome errour ſure.

But why is not that errour removed? GOD anſwereth that, too. But, the errour hath not taken hold *of them*, for then it might be cured; but, *they have taken hold of it*; faſt hold; and will not let it go. That is: it is not in the weakneſſe of their *wits*, but in the ſtubbourneſſe of their *will*. For, ſo is His concluſion. Not,
Pſal. 95. 10. *Non potuerunt*, they *could not*: but, *Noluerunt*, they *would not return*. So ſaith *David*, *It is a people that do erre, in their hearts*: Their errour is not in their *heads*; but in their *hearts*; and if it be there, *forty years* teaching will do them no good. If they had an heart to underſtand, they might, ſoon: but, they aſſot themſelves; they will not conceive aright of their eſtates. If they did, they could not chooſe but return: But now, return they will not: that, is reſolved: therefore they get them ſome *lewd irreligious lying poſitions*, and with them cloſe up their own eyes; even hood-wink themſelves. Is it not thus? Yes ſure: Rather then return, *to apprehend a lye*. This is a woful caſe: but let it be examined, and thus it is. It is a *lye*, they *apprehend*; that maketh they *lye* ſtill. Peradventure, that
Verſ. 6. errour, *inter alias*, may be ſuch an illuſion as this: that if they ſhould make meanes, it would be to no purpoſe; GOD would ſtop His eares, He would not hear of it. May it not be thus? Deſpaire of pardon hath made many a man deſperate. Yes ſure. And if that were it; if they would, and GOD would not, they had ſome ſhew of reaſon, to abandon themſeves to all looſnſſe of life. But it is contrary: *they would not return*. For, I for my part faine would (ſaith GOD:) It is their *Not*: and not mine. My *Nolo* is, *Nolo ut moriatur*: My *Volo* is, *Volo ut convertatur*. I will *not*
Exek. 18. 32. their *death*; I will *their converſions*: This is my *Volo*. Nay, *quoties volui*? *How often would I*? *Et*
33. 11. *noluiſtis*, and *ye* would not.
Mat. 23. 37. My outward calling by My *Word*, inward movings by My *Spirit*, My often exhortations in your eares, My no leſſe often inſpirations in your hearts: *Tacti ut mei, & tractus*, My touches, and My twitches; My benefits not to be diſſembled, My gentle chaſtiſements, My deliverances more than ordinary, My Pa-
Eſay 4. 5. tience while I held My peace; ſuch periods, as this, when I ſpeak; My putting you to it by *Quid debui facere*? to ſet down, what I ſhould have done and have not: theſe ſhew, *Quoties volui*, that many times I would when you would not. The two *verſes* paſt, His compaſſionate complaint in them. And, is there no hope? Will you not? O why will you not? Other where you will, and not here; why not here? You have no reaſon, why you will not. Why will you not? If not, why *fall*, or *erre*, or *revolt*, yet only why *perpetual*? Theſe are evidences enough, He is willing enough therewithal. But (to put it out of all doubt) we ſee. He breaketh out into a proteſtation, that *if this be the lye, we lay hold of*, we may let it go when we will. And ſure how earneſtly GOD affecteth the ſinners converſion, we might be thought to miſ-informe, and to blow abroad our own conceits, if this and ſuch places were not our warrant. I not hear? Why, I ſtand *wiſhing*, and *waiting*, and *longing*, and and *liſtning* to hear of it, *Wiſhing*, *O that my people! Waiting*, *Expectat Dominus ut miſereatur*;
Eſay 30. 18. *Longing*, even *as a woman that is great after green fruit* (*Mic.* 7. 1.) *Liſtning*, that I might
Mic. 7. 1. but hear two good words from them, that might ſhew, that they were but thus forward as to think of this point. It is not all one; it is not neither here nor there with me, whether you do it; it is a ſpecial thing, I hearken after: No Merchant, for his commodity; no *Athenian* for his newes, more oft or more earneſt.

Then, lay not hold on that *lye*, that *I would not hear*. Be your errour what it will be, let it not be, that; let not the charge be mine, but yours, if you will needs caſt away that; I would have ſaved.

Should not this move us? Now truly, if all other regards failed, and men for them ſhould not *return*: yet, for this, and this only, we ought to yeeld to it, that GOD ſhould be *liſtning* ſo long for it, and in the end be deluded.

GOD *harkeneth and liſteneth*: and (after) there is a kind of pauſe, to ſee what will come of it. And loe, this commeth of it, this un-kind, un-natural effect: After all this, not ſo much as *locuti ſunt rectè*, a good honeſt confeſſion. Nay, not ſo little as this; *Quid feci*? What have I done?
2 He expecteth no great matter; no long proceſſe; but two words, but three Syllables: and thoſe, with no loud voice, to ſpend their ſpirit or breath; but, even ſoftly ſaid, for He layeth His eare and *liſtneth* for it.

Thus *ſaith* the LORD. But, what ſay they? None of them, either audibly (for, I *harkned*;) or ſoftly (for, I *liſtned*,) ſaid (no long ſolemne *confeſſion*, but not this) *Quid feci*? GOD wot, this is not repentance: erre not, this is farre from it.

From whence yet this we gain: What GOD would hear from us, and when we ſaying, may give Him ſome kind of contentment. This, is but *Mica's* fruit (we ſpake of:) which yet, He ſo much deſired, that he will take it, *green* and *unripe* as it is. This is but a ſtep unto a proffer; but yet
Mic. 7. 1. begin with this. Say it; *Dic, Dic* (ſaith Saint *Auguſtine*) *ſed, intus dic*: ſay it, and ſay it from *within*; ſay it, as it ſhould be ſaid, not for forme, or with affectation, but, in truth and with affection. Do but this onward, and more will follow. Indeed as (before) we ſaid of the *Quare*; ſo (here) we may ſay, of the *Quid*: If either of them; If but this latter were well weighed, rightly thought on, or rightly ſpoken, there is much more in it than one would think. *What have I done*? [1] What, *in reſpect of it ſelfe*: What a foule, deformed, baſe, ignominious act! which we ſhame to have known; which we chill upon, alone and no body but our ſelves. [2] What, *in regard of God*, ſo fearful in power, ſo ſo glorious in Majeſtie! [3] What, *in regard of the object*: for what a trifling profit; for what a tranſitory pleaſure! [4] What, *in reſpect of the conſequent*; To what prejudice of the ſtate of our ſouls and bodies, both here and for ever! O what have we done? How did we it? Sure, when we thus ſinned, we did *we knew not what*.

Sure

Sure to ſay it with the right touch; with the right accent, is worth the while. Say it then: ſay this, at leaſt. Leſt, if you will not ſay, *Quid feci?* What have I done? When he *hearkens*; you may come into the caſe, you know not what to do; and ſay to Him, *What ſhall I do?* And, if you hear not, when He complains; one day, when you complain, He refuſe to bow down His ear and hearken to you at all.

Yet one ſtep further. Nothing they ſaid: Is that all? have we done? Nay: He hears and ſees (both) a worſe matter. For in ſtead of this, He ſees and hears, that forth they run to their careleſſe courſe of life, *tanquam equus ad prælium.* We ſaw (before) their ſlowneſſe, in that: Now ſee we their vigour in this. VVherein obſerve: Here they *go* not, It is no ſoft pace; they *run*: Not, as men; but, as *horſes*: And, not every kind of them neither; but, as the *barded horſe for ſervice*: and he, not every way conſidered; but when he is enraged by noiſe and other accidents of *war*, רָץ rather ruſheth, like a violent breach of waters (from whence it is taken) than runneth: ὡς ἵππος ἐφέδρος (ſaith the *Seventy*) *as a horſe all of a white ſome, into the battel*, where a thouſand to one, he never commeth out again. That is, with as *great fury*, and as *little conſideration*, as a war-horſe *runneth* upon his own deſtruction. And all this, when GOD *hearkneth* and *liſteneth* to hear and receive them; even then, and at no other time; then, ſo ſling they from Him. All *return* to ſin is brutiſh: *Recidiva peccati*, that, is *tanquam canis ad vomitum*: *Volutabrum peccati*; that, is *tanquam ſus ad lutum*: But, this fury and fierceneſſe of ſin, is *tanquam equus ad prælium.* Should there be no more regard in the rider, than, the beaſt, he rides on? ſhould ſuch a mind as this, be in men? 3 Prov. 26. 11. 2 Pet. 2. 22. Verſe 7.

No, verily, we be now gone from men: VVe be come among beaſts. And, thither, doth GOD follow us. And, even among them (if we will but look to the leſſe brutiſh ſort) He hopes to do it: even among them, to point us to thoſe, that, if we will learn, it will teach us as much as this commeth to. This is His *Apoſtrophe* of the laſt *verſe*. VVhere breaking off (occaſioned by their abrupt breaking off) He even ſets down Himſelf upon the light of Nature, *Well yet, the Stork, &c.*

Two kinds of forcible reaſons (or *Apoſtrophe's*) there are to move us. 1 One, To ſend the people of GOD, to *heathen* men, that would ſhame to deal with their *Idols*, as we do daily with the GOD *of heaven*: *Get you to Chittim and to the Iſles*, (ſaith *Jeremy* 2 *chapter*) See if the like meaſure be offered by them, to their gods. Then the Concluſion is, *Quis audivit talia?* GODS people, worſe than the Heathen? This is ſuch a thing, as the like was never heard. This was done in the firſt *verſe*, *If any fall, &c.* Jer. 2. 10.

2 Yet more effectual is it, when He goeth yet further; thus far. That, not finding, among men, with whom to ſort them, becauſe they keep no rules of men, He is forced to a ſecond *Apoſtrophe*, to ſeek among beaſts, with whom to ſuit them.

3 But then, if it come to this, that the beaſts be not only compared with us (as in the laſt *tanquam quus*;) but preferred before, as better adviſed or diſpoſed, than we (as in this, *the ſwallow* doth know, my people doth not:) that we, in the compariſon, go not even with them, but are caſt behind them; that, is ὑπὲρ ἰσχὺν (indeed) a foul check to our nature. And to that the *Prophet* crieth, *Audite cœli*, Hear ye Heavens, and be aſtoniſhed at it. O the damp and myſt of our ſin! ſo great, that it darkneth not only the light of Religion, which God teacheth; but even the light of nature, which her inſtinct teacheth, even the reaſonleſſe creature it ſelf. VVith a very pathetical concluſion doth the *Pſalmiſt* break off the XLIX. *Pſalme*: *Man being in honour, &c.* but *becommeth meet to be compared to the beaſts that periſh.* VVhich is no ſmall diſgrace to our Nature, ſo to be matched. *Profecto* (ſaith *Chryſoſtome*) *peſſus eſt comparari jumento, quam naſci jumentum*, Now (ſure) it is far worſer to be matched with a beaſt; than to be born a beaſt. To be born, is no fault: we, nor they, make our ſelves. But, to be born a man, and to become matchable with beaſts, that is our fault; our great fault: and therefore, the worſe certainly. Jer. 2. 12. Pſal. 49.

VVell; this *Interrogate jumenta*, in the Old; this *Reſpicite Volatilia*, in the New; this *Apoſtrophe*, this ſending us to *beaſts* and *fowles* to ſchool; ſetting them before us, as *patterns*; ſetting them over us, as *Tutors*, to learn of them how to carry our ſelves, is (certainly) a bitter *Apoſtrophe*, a great upbraiding, to us; a great aggravating our ſin, or our folly, or both. Job 12. 7. Matth. 6. 26.

Eſpecially in them, who (as, in the next *verſe* he ſaith) would hold it great ſcorn, to be reputed of, otherwiſe than as *deep wiſemen*; that they, ſhould paſſe their lives, with as little conſideration (not, as *Heathen men*, for they be *men*; but with as little) yea, leſſe, than the *beaſts* in the field, or the *fowles* in the air. Thus ſpeaketh GOD, often and with diverſe. The *ſlothful* body He ſetteth to ſchool to the *Ant*, (*Prov.* 6.) The *unthankeful* perſon, to the *Ox*; the *diſtruſtful* man, to the *young Ravens*: the *Covetous wretch*, to that beaſt *which reproved the madneſſe of the Prophet*, *who for the wages of unrighteouſneſſe, was ready to make ſale of his ſoul* (that is) *Balaams* beaſt, the *Aſſe* (2 *Pet.* 2. 16.) And, here now in this place, the *wilful impenitent ſinner*, one ſo far gone, as He appointeth him not one (as to all the former) but, no leſſe than four at once. Belike, either the number is great, that ſo many *Uſhers* need (and ſo it is: Or, their capacity very dull and hard to take, that no fewer will ſerve them (and ſo, it is too:) Or, He ſorteth them thus, that every countrey may be provided for, of one to teach in it. For though, in ſome places, all are not; yet, in all places, ſome of them are to be found. Verſ. 8. Prov. 6. 6. Eſay 1. 3. Luke 12. 24. 2 Pet. 2. 15, 16.

The leſſon, with theſe four (all of them, from the *Stork* in the top of the Firre-tree, to the *Swallow* that buildeth under every pent-houſe) would take us forth, is, that which they themſelves are ſo perfect in, that they may be profeſſours of it, And, it is of four ſorts: 1. *They have a time to return in.* 2 *That time, is certain, and certainly known.* 3. *They know it.* 4. *They obſerve it.*

They have a time. The place, the Climate, which the cold of the weather maketh them to leave, they fail not, but find a time to *turn* back thither again. This they teach us, firſt: VVho, in this reſpect

leſſe careful, and more ſenſeleſſe than they, find a time and times many, oft and long, to take our flight from GOD; occaſioned, by no cold or evil weather (for commonly, we do it *when times are beſt and faireſt*:) But we can find no time, not ſo much as *half a time*, to make our *return* in. This muſt be learned. Sure, we muſt (ſaith Saint *Paul*) σχολάζειν καιρῷ, take ſome time of vacancy and leiſure: we muſt (ſaith Saint *Peter*) χωρῆσαι εἰς μετάνοιαν, take ſome ſeveral retiring place, where and when to do it to purpoſe; and intend it not as a ſlight matter, but as one of the chiefeſt and moſt important affairs of our life. Sure, this adoe that GOD keeps about it, theſe *paſſions, complaints, proteſtations, apoſtrophes*, give it for no leſſe.

2 Cor. 7. 5.
2 Pet. 3. 9.

2 *They have a time certain*: When if you wait for them, you ſhall be ſure to ſee them come; and come at their appointed ſeaſon: they will not miſſe. It will not be long, but you ſhall ſee the *Swallow* here again. This they teach us, ſecond: Us, who have ſometime, ſome little perſwaſions, *In modico* (like *Agrippa*'s) to do as Chriſtian men ſhould do, but (as *Felix*) we can never εὐκαιρῆσαι, find a *convenient* ſet time for it. *Return* we will, that we will; but, are ſtill to ſeek for our ſeaſon: and ever, we *will* do, and never we *do* it. Verily though no time be amiſſe (but [a] *at what time ſoever we repent*, that is *the acceptable time*, that the *day of ſalvation*:) yet *Eſaus* [b] tears when the time was paſt; and the [c] *five Virgins* that came too ſhort, and but a little too ſhort; and that very word of GOD to *Saul*, [d] *Now was the time, Now*, if thou hadeſt taken it: theſe plainly ſhew, that (as, for [e] *all things under the Sun*, ſo) for this great and weighty buſineſſe, there is not only עת but זמן; not only χρόνος but καιρός, not onely a time, but a ſet ſeaſon. Which *ſeaſon* is in *time*, as a joynt, in a *member*: If you hit on the joynt, you may eaſily divide; if on this ſide or beyond, you ſhall not do it, or not do it ſo well; therefore, to diſcerne it, when it is.

Acts 26. 28.
Acts 24. 26.
a Ezek. 18. 21.
b Gen. 27. 38.
Heb. 12. 17.
c Mat. 25. 11, 12.
d 1 Sam. 13. 13.
Eccleſ. 3. 1.

3 They have their certain time, *and they know it*. What time of the year the time of their *return* is, is commonly known: who knows not, when *Swallows* time is? And our ignorance in not diſcerning this point, doth God juſtly upbraid us withal; and bids us, if we know not what time to take; to get us to theſe fowles, and to take their time, the time they *return* at; (that is) now, even this time, this ſeaſon of the year; to *return* with the *Swallows*, and to take our flight back, when they do theirs. Rather do thus, than waſte our lives (as we do) and take none at all; neither *fair* nor *foul*, neither *hot* nor *cold*, neither *Fall* nor *Spring*, to do it in. This is the third they teach us.

4 The laſt leſſon is, *to obſerve it*. Opportunity (it ſelf) is a great favour, even to have it; but a ſecond grace it is, to diſcern it when we have it: and, a third (better than both) when we diſcern it, to obſerve and take it. And many are the errours of our life, but all the errours of our *repentance* come from one of theſe: either, our *ignorance*; that while we have it, *diſcern it not*: or our *negligence*, that when we diſcern it, *obſerve it not*. The one (*our ignorance*) CHRIST with bitter tears lamenteth: the other (*our negligence*) doth GOD (here) complain of. This is the laſt leſſon.

Luk. 19. 41, 42.

There want not, that ſtretch it farther: that by theſe four fowles, there is not only taught the *time*, but even the *manner* alſo, how to perform our Repentance.

1. That *vox turturis*, which is *gemebam*, a mournful note: 2. That the very name and nature of the *Stork* חסידה of חסד full of *mercy* and *compaſſion*: 3. That the *Swallows neſt*, *ſo neer the Altar of* GOD, (*Pſal.* 84.) 4. That the painful *watching*, and abſtinence of the *Crane*, ſpecially when they take their flight, ſo credibly recorded in the Natural *Hiſtories*: That theſe (*Emblem-wiſe*) teach us the [a] *mournful bewailing* of our life paſt; [b] *the breaking off our former ſins, by works of mercy*; [c] *the keeping neer this place*, the houſe, and *Altar of* GOD; [d] the *abſtinence* and *watching* to be performed, during this time of our *return*: That is, that all theſe are allyed to the exerciſe of our *Repentance*, and are meet vertues to accompany and attend the practice of it.

Pſal. 84. 3.
Dan. 4. 24.

This, the *Turtle dove* mourneth; the *Swallow* chattereth: this, all of them ſound as well as they can: This, if they ſerve not (as Maſters) to teach us, they ſhall ſerve (as a *Queſt*) to condemn us, whom neither our own *cuſtom, reaſon, religion*, before, nor (now) the *light of Nature* can bring to know ſo much as they: either to learn it our ſelves, or to be taught it by others. This we ſhould learn, but this we do not; therefore He taketh up His laſt complaint, *But my people, &c.*

1 The word *Judgement* receiveth two conſtructions: For, either by *Judicium Domini* is meant that *within us*, which is anſwerable to that ſecret inſtinct, whereby the fowles are inclined to do this, which is, the prick and *diſtamen of our conſcience*, τὸ ἐνσὰν δικαίωμα, (the impreſſion whereof is apparent in the moſt miſcreant on earth; in whom Nature it ſelf ſhrinketh and ſigheth, when it hath done amiſſe; and joyeth and lifteth up it ſelf, when it hath well done: and by which we are moved inwardly, as they by their inſtinct, to *return*, but that the motion (with us) paſſeth, and with them, not:) And then, the complaint is, that their *parva naturalia* carry them further, than our great *judicials* do us in this point.

2 Or elſe, by *Judicium Domini*, is meant His viſitation, hanging over our heads; called therefore *Judgment*, becauſe it cometh not *caſually*, but *judicially* proceedeth from GOD; (that is) when GOD calleth to judgment by invaſion, by ſcarcity, by gentle, general diſeaſes, and ſuch like: and then the complaint is, that where we ſhould imitate theſe *fowles*, and return againſt the ſweet ſpring, and fair time of the year (that is, while the dayes of peace and proſperity laſt) we are ſo far behind them, as, not againſt fair, nay, not againſt foul (againſt neither) we can be brought to it: Not in the dayes of adverſity, no, not againſt the winter of our life.

That

That *they* regard *Natures* inclinations, ſo as, every ſpring, ſure to come: We have loſt our regard ſo even of *judgement* and all, as neither *vernal* nor *hibernal repentance* we bring forth. Nay, not the everlaſting *judgment* of the LORD do we regard; to which, ſooner or later, we muſt all come, and there receive the ſentence, under execution whereof we ſhall lie eternally.

Πάντα δίκαια (ſaith S. *Chryſoſtome*) I embrace both ſenſes: Both be good and profitable to men: Take whether you will, or both, if you will, you ſhall not take amiſs: and if both, you ſhall be ſure to take right, Regard *judgment*, when either it awaketh, from within, or when it threatneth, from without. And when any of theſe ſummon us before the great Judge, know (for a certainty) that, *the time of returning is come*: the *Angel is deſcended, the water is moved*; let us have grace to go in; Even then, *ad aqua motum*: We know not how long it will be, or whether it will be *ſtirred* again. Ioh. 5. 3.

And thus we be come to anchor, at this laſt word *judgment*. A word, which if with *judgment* we would but pauſe on, and rowle it a while up and down in our thoughts, duly weighing it and the force of it, it would bring us about, and cauſe this whole Scripture to be *fulfilled*; make us *flie as faſt back*, as any fowl of them.

For indeed, the not *judicial apprehending* of this one word; the ſhallow conceiving and ſlight regard of it is the cauſe, we fore-ſlow the time. The fore-ſlowing the time, the cauſe, we come not to *Quid feci?* the not comming to that, the cauſe, why we run on ſtill *tanquam equus*; why we *riſe* not; *return* not, yeeld not, but ſtand out *in perpetual rebellion*. Did we hear this word; hear it and regard it right; and *ſcire terrorem hunc*, know the terrour of it; that God hath fearful *judgments* in ſtore, even here, to meet with us: Or (howſoever, here, we ſcape.) He hath (there) a *perpetual judgement* behind; and that ſo ſtraight, as the *righteous ſhall ſcarce eſcape it*; ſo heavy, as the mightieſt ſhall not endure it: Did we regard this one Point, we would find a *with-drawing time*, for this ſo ſerious a work; we would ſay, and ſay that God ſhould *hear it*, *what have I done?* We would *riſe*, *return*, *repent*; and ſo, His whole complaint ſhould ceaſe. *O judgment!* of the very mention of this word *judgement*, if a perfect view were taken of it, that only were enough. But without judgement or regard, we hear it; and therefore the complaint continueth ſtill. 1 Pet. 4. 18.

To conclude: We ſaid at the beginning, God therefore ſhevveth Himſelf in paſſion, that he might move us; and in that paſſion, vvhereto He vvould move: Thus complaineth GOD, that we might thus inferre, and ſay: And doth GOD thus complain? VVhy it toucheth not GOD, it toucheth me; *He needeth not our repentance*, and our *unrighteouſneſs toucheth Him not*. It is I, that ſhall vvin or looſe by it; even the beſt thing I have to looſe, my ſoul: He is in no danger; it is I, the hazard of vvhoſe eternal vveal, or vvo, lieth upon it. And yet doth God ſhevv Himſelf ſorry for me, and ſhall not I be ſorry for my ſelf? Doth God thus complain of my ſin, and ſhall not I be moved, or do as much for mine ovvn ſin? From this meditation to proceed, to propound the ſame queſtions, vvhich GOD here doth, and to ask them of our ſelves. What then, ſhall I continually *fall* and never *riſe*, *turn away* and not once turn *again*? Shall my *rebellions* be *perpetual?* Do I this any vvhere elſe? can I ſhevv any reaſon vvhy not to do it, here? Shall theſe *Swallows* flie over me and put me in mind, of my *return*; and ſhall not I heed them? Shall GOD ſtill, in vain, *hearken* for *quid feci?* and ſhall I never ſpeak that, He ſo fain vvould hear? Shall I never once ſeriouſly ſet before me, the *judgements* of the *Lord*? Ask theſe: ask them, and anſvver them, and upon them, come to a reſolution, ſaying: I vvill *riſe*, and *return*, and *ſubmit* my ſelf, and from my heart ſay, *quid feci?* I vvill conſider *volatilia cœli*; I vvill not ſeem to flie, but I vvill think of the ſeaſon of my *returning*: but, above all, I vvill not be vvithout regard of GODS *judgment*, then vvhich, nothing (in this vvorld) is more to be regarded. Iob. 22. 3.

Becauſe the *time*; the *time* is the main matter, and (ever) more ado about it, than the thing it ſelf; to have ſpecial care of that: knovving, that it vvas not but upon great cauſe, that our SAVIOUR, complaining of this point cried: *ô if thou hadſt but known, that this day had been the day of thy viſitation!* and ſo vvas fain to break off, the tears comming ſo faſt; That he vvas not able to ſpeak out, but forced to vveep out the reſt of his ſentence. O thoſe tears ſhevv; vvhat time is; ſhevv that *opportunity* it ſelf is a grace, even *to have of it*, that it is a ſecond grace, *to know it*; and a third better than them both, *to lay hold of it*, and uſe it. That the greateſt *errours* in this manner of repentance come from our ignorance, in not *diſcerning* of the *time*, vvhen vve may have it; or our negligence, in not uſing it, vvhen vve diſcern it. Therefore, rather than fail, (or rather, that we may not fail) to take the *time* of the *Text*. And that *time*, is at this *time*, *now*: Now, do theſe fowles *return*. VVho knoweth whether he ſhall live to ſee them *return* any more? It may be the laſt *Spring*, the laſt *Swallow*-time, the laſt *Wedneſday*, of this name or nature, we ſhall ever live, to hear this point preached. VVhy do we not covenant then with our ſelves, not to let this time ſlip? Surely, leſt no time ſhould be taken, the *Prophet* pointeth us at this; and (enſuing the *Prophets* mind) the Church hath fixed her ſeaſon at it. And nature it ſelf ſeemeth to favour it, that at the *riſing of the year*, we ſhould *riſe*; and *return*, when the *Zodiack* returneth to the firſt ſign. Luk. 19. 41, 42.

Let the *Prophet*, let the *Church*, let *Nature*, let ſomething prevail with us. *Et Dominus qui ſic inſtat præcepto, præcurrat auxilio*, and Almighty GOD, *the upholder of them that ſtand*, the *lifter up of thoſe that be down*; that GOD, who is thus inſtant upon this point by his complaint, prevent us vvith His gracious help, that we may redreſſe it. Following, with His Spirit, where his word hath gone before, and making it effectual to our ſpeedy converſion.

A SERMON PREACHED BEFORE KING JAMES

At *White-hal*, on the X. of *February*, Anno Dom. MDCXIX being *ASHWEDNESDAY*.

Joel Chap. II. Vers. XII, XIII.

Nunc ergo dicit Dominus: Convertimini ad me in toto corde vestro, in jejunio, & in fletu, & in planctu.

Et scindite corda vestra, & non vestimenta vestra, & convertimini ad Deum vestrum.

Therefore also, now (saith the Lord;) Turn you unto Me, with all your heart, and with Fasting, and with Weeping, and with Mourning.

And rend your heart, and not your cloaths, and turn unto the Lord your God.

F Or *this time* hath the *Church* made choice of this Text. The *time*, wherein, howsoever we have dispensed with it all the year beside, she would have us seriously to entend, and make it our time of *turning to the Lord.* And that, *Now* (the first word of the *Text.*)

Act. 23. 25. For she holds it not safe, to leave us wholly to our selves, to take any time, it skils not when; lest we take none at all. *Not now* (saith *Felix*) *but when I shall find a convenient time*; and he never found any: and many (with him) perish, upon this *not now*. Take heed of *ὅταν μεταστήσω, when I shall find a convenient time*: It undid *Felix*, that.

Act. 15. 28. She hath found, this same keeping of *continual Sabbaths and fasts*, this keeping the memory of CHRIST's *Birth* and *Resurrection* all the year long, hath done no good: hurt rather. So, *it hath seemed good to the Holy Ghost*, and to *Her*, to order, there shall be a *solemn set return*, once in the year at least. And reason: for, *once a year*, all things turn. And, that once is *now*, at this *time*: For, now at this time, is the *turning* of the year. In *Heaven* the *Sun* in his *Equinoxial line*, the *Zodiaque*, and all the *Constellations* in it, do now turn about to the first point. The earth and all her plants, after a *dead Winter*, return to the first and best season of the year.

The

The creatures, the fowles of the *Air*, the *Swallow* and the *Turtle*, and the *Crane*, and the *Stork* *know their seasons*, and make their just *return* at this time, every year. Every thing now *turning*, that we also would make it our *time* to *turn* to GOD in.

Then, because we are to turn *cum jejunio*, *with fasting*; and this day is known by the name of *Caput jejunii*, *the first day of Lent*; it fits well, as a welcome into this *time*: a time lent us (as it were) by God, set us by the *Church*, to make our turning in.

And beside the *time*, *Now*; the *manner* (*How*) is here also set down. For, as it is true, that *repentance* is the *gift of God*, (*Si quo modo det Deus pœnitentiam*, saith the *Apostle*) and we by *prayer* to seek it of Him, that it would please Him to grant us *true repentance*; So, it is true withal, there is a *Doctrine of repentance from dead works* (as saith the same *Apostle*) and that is here taught us. 2 Tim. 2.25. Heb. 6.1.

The *Church* turns us to these words here of the *Prophet Joel*; which, though they be a part of the *Old Testament*, yet for some special vertue in them (as we are to believe) She hath caused them to be read, for the *Epistle* of this *day*.

And surely, had there been a plainer than this, wherein the nature of *true repentance* had been more fully set forth, it behooveth us to think, the *Church*, inspired by the wisedome of God, would have looked it out for us, against this time, the time sacred by her to our *turning*.

Again, that the *Church* carrying to her children the tender heart of *a mother*, if there were a more easie or gentle *repentance* than this of *Ioel*, She would have chosen that rather. For, this we are all bound to think, She takes no pleasure to make us sad, or to put upon us more, then needs She must. Which in that She hath not, we may well presume, this of *Ioel* is it, She would have us hold our selves to: and that this is, and is to be, the *mold* of our *Repentance*.

I wot well, there is in this *Text*, somewhat of *Sal terræ*, something of the *grain* of *Mustard-seed* in the *Gospel*: The points be such as we list not hear of. *Fasting* is *durus sermo*, an *un-welcome point* to flesh and blood: but, as for *weeping* and *mourning*, and *renting the heart*, *who can abide it*? The *Prophet* (it seemes) fore-saw, we would say as much: and therefore he takes up the word before us. They be the words next before these, *Who can abide it*? *Abide what*? These *dayes*, the *abstinence* in them? No, but the *great and fearful Day of the* LORD. If you speak of not *abiding*, who can *abide that*? As if he should say, If you could *abide* that *Day* when it comes, I would trouble you with none of these. But, no *abiding* of that. *Turn* it away you may: *turn* it into a *joyful day*, by this *turning to the* LORD. Thus you may: and, but thus, you cannot. Now therefore you see, how *therefore* comes in. *Here* is our choice: One of them we must take. And, better thus *turn unto* God in some of these little *dayes*, than be *turned* off by Him in *that great Day*, to another manner *weeping* than this of *Joel*: Even to *weeping*, *and wailing*, *and gnashing of teeth*. *Scientes igitur terrorem hunc*, knowing therefore this *fear*, and that upon this *turning*, *Cardo vertitur*, the *hing turns* of our vvell or evil doing for ever; to be content to come to it, and to turn the Heathen mans *Non emam*, into *emam tanti pœnitere*. To this *turning* then. Our charge is to preach to men, *non quæ volunt audire*, *sed quæ volunt audisse*, not what for the present they would hear; but, vvhat another day they would vvish they had heard.

Mat. 5.13. 13.31. Ioh. 6.60. Vers. 15. Mat. 3.12. 2 Cor. 10.11.

Repentance it self is nothing else, but *redire ad principia*, a kind of circling; to *return* to Him by *repentance*, from vvhom by sin, vve have turned avvay. And much after a *circle* is this *text*: begins vvith the word *turn* and *returns* about to the same vvord again. Which *circle* consists (to use the *Prophets* ovvn vvord) of *two turnings*, (for tvvice he repeates this vvord;) vvhich tvvo must needs be tvvo different motions. [1] One, is to be done vvith the *whole heart*: [2] The other vvith it *broken and rent*: So as one and the same it cannot be.

First, a *turn*, vvherein vve look forvvard to GOD, and vvith our *whole heart* resolve to *turn* to Him. Then, a *turn* again, vvherin vve look backvvard to our *sins*, vvherein vve have *turned* from GOD; and vvith beholding them, our very *heart breaketh*. These tvvo, are tvvo distinct, both in *nature* and *names*: One, *Conversion from sin*; the other, *Contrition for sin*. One, resolving to amend that vvhich is to come: the other, reflecting and sorrovving for that vvhich is past. One, declining from evil to be done hereafter: the other, sentencing it self for evil done heretofore. These tvvo betvveen them, make up a compleat *repentance*, or (to keep the vvord of the text) a *perfect revolution*.

And this and none other, doth *Joel* teach the *Iews*: and this, and none other doth *Jonas* teach the *Gentiles*. None other, the *Prophets*; nor none other the *Apostles*: For Saint *James* comes just to this of *Ioel*, Enjoyning sinners to *cleanse their hands*, and to *purge their hearts*; which is the former: and then vvithal, *to change their laughter into mourning*, *and their joy into heavinesse*: Where κλαῦσον and πενθῆσαι, are as full for the Nevv, as *Plangite* and *Fletus* are for the Old. These tvvo: both these, and neither to spare: and vve have not learned, vve hold not, vve teach not any other *repentance*. I speak it for this. There is a false imputation cast on us, that vve should teach, there goeth nothing to repentance but *amendment of life*: that these of *fasting* and the rest, vve let run by, as the *waste* of *repentance*: Nay, that (for *fasting*) vve do *indicere jejunium jejuniis*, we proclaime a *fast* from it; and teach a *penitence* vvith no *penal* thing in it. That therefore, this Text by name, and such other, vve shun and shift, and dare not come neer them. Not come neer them? As neer as we can, by the grace of GOD, that the world may know, and all here bear witnesse we teach and vve presse both.

Jam. 4. 8,9.

Indeed, (as *Augustine* well saith) *Aliud est quod docemus*, *aliud quod sustinemus*. VVhat vve are fain to bear vvith, is one thing; VVhat we preach, and fain vvould persvvade, is another. *Et væ tibi flumen moris humani* (saith he, and vve both;) VVoe to the strong current of a *corrupt Custome*, that hath taken such a head, as do vvhat vve can, it carries all head-long before it. But, vvhatsoever vve *bear*, this vve *teach*, though.

The Division.

I forget my self. I intend to proceed as the words lye. [1] To *turn*, first: [2] and to GOD; [3] To
I. GOD, *with the heart*; [4] and with the *whole heart*. Then the *Manner*, with these four: [1] *Fasting*,
II. [2] *Weeping*, [3] *Mourning*, [4] and a *Rent heart*. Of which the two former are the *bodies* task; *Fasting and weeping*: the two latter, *the soules*, *mourning* and *renting the heart*. The former (*mourning*) the affection of *sorrow*: the latter (*renting*) from anger, or *indignation*: Of both which affections, *Repentance* is compound, and not of either alone. This for the *manner*, *how*.

III. Then last, for the *time*, when: *Now* to do it; *Now therefore*.

I. Repentance a *Turning*. 1 *Turn*.

DIversly, and in sundry terms doth the Scripture set forth unto us the nature of *repentance*. Of *renewing*, as from a *decay* (*Heb.*6.6.) Of *refining*, as from *drosse* (*Jer.*6.29.) Of *recovering*, as from a *malady* (*Dan.*4.24.) Of *cleansing*, as from *soil*; Of *rising*, as from a *fall* (*Jer.*8.4.) In no one, either for sense more full; or for use more ofter, than in this of *turning*.

To *turn*, is a *counsel* properly to them that are out of their right way. For *going* on still, and *turning* are motions opposite. Both of them with reference to a way. For, if the way be good, we are to *hold on*: if otherwise, to *turn* and take another.

Whether a way be good or no, we principally pronounce, by the end. If (saith *Chrysostome*) it be to a *Feast*, *good*; though it be thorow a *blind lane*: if to *execution*, not *good*, though thorow the *fairest street* in the City. S. *Chrysostome* was bidden to a marriage dinner; was to go to it thorow divers lanes, and alleyes; crossing the high street, he met with one led thorow it to be executed: he told it his Auditory, that *non quâ, sed quò*, was it.

If then our *life* be a *way* (as a *way* it is termed, in all writers both *holy* and *humane*; *via morum* no lesse, than *via pedum*;) the end of this way is to bring us to our end, to our *soveraign good*, which we call *Happinesse*. Which *happinesse*, not finding here, but full of flawes, and of no lasting neither, we are set to seek it, and put in hope to find it with GOD, *in whose presence*; *is the fulnesse of joy*, and
Psal.16.11. *at whose right hand, pleasures for evermore*.

From GOD then, as from the *journeyes end* of our *life*, our *way*, we are never to *turn* our steps,
Gen. 5. 22. or our eyes, but with *Enoch* (as of him it is said) *still to walk with God*, all our life long. Then should we never need to hear this *convertite*.

We are not so happy. There is one that maligneth, we should go this way, or come to this end: and therefore to divert us, holdeth out to us some *Pleasure*, *Profit*, or *Preferment*; which to pursue, we must step out of the way, and so do, full many times; even *turn from* GOD, to serve our own *turnes*.

And this is the way of sin, which is a *turning from God*. When having in chase some trifling transitory, I wot not what; to follow it, we even *turn* our backs upon God, and forsake the *way of His Commandments*. And here now we first need His counsel of *Convertite*.

For, being entred into this *way*, yet we go too far in it, wisdome would we stayed and were advised, whither this way will carry us, and where we shall find our selves at our journeyes end. And reason we have to doubt: For after we once left our first way, which was *right*, there takes us sometimes that
1 Sam. 25. 31. same *Singultus cordis* (as *Abigail* well cals it) *a throbbing of the heart*; or (as the *Apostle*) certain
Rom. 2. 15. *accusing thoughts* present themselves unto us, which will not suffer us to go on quietly: our minds still misgiving us, that we are wrong.

Besides, when any danger of death is neer: Nay, if we do but sadly think on it, a certain *chilnesse* takes us, and we cannot (with any comfort) think on our journeyes end: And hear (as it were) a voice
Esay 30. 21. of one crying behind us, *Hac est via*; that, is not the way, you have taken; this that you have lost, is your way, *walk in it*. Which voice if we hear not, it is long of the noise about us. If we would sometime go aside into some retired place, or in the still of the night hearken after it, we might peradventure hear it.

A great blessing of God it is; for, without it, thousands would perish in the *error of their life*, and
Esay 46. 8. never return to their right way again. *Redite prævaricatores ad cor*, that sinners would turn to their own hearts. And this is the first degree, to help us a little forward to this *turning*.

James 3.6. Being thus *turned to our hearts*, we *turn again*, and behold the τρόχος γενέσεως (as St. *James* termeth it) the *wheel of our nature*, that it turned apace, and *turns* off daily some, and them younger than we; and that within a while, our *turn* will come, that our breath also must go forth, and we *turn* again *to our dust*.

And when that is past, another of the Prophet, That *Righteousnesse shall turn again to judgment*:
Psal. 94. 15. *Mercy* that now sits in the Throne, shall rise up and give place: *Justice* also shall have her *turn*. And
Psal. 9. 18. then comes the *last turn*, *Convertentur peccatores in infernum*, the sinners shall be turned into hell, and all the people that forget, in time, to *turn* unto GOD. There was wont to be a *ceremony* of giving *ashes* this day, to put us in mind of this *converteris*, I fear with the *ceremony* the *substance* is gone too. If that *conversion into ashes*, be well thought on, it will help forward our *turning*.

This *returning* to our heart, the sad and serious bethinking us there, of *natures conversion into dust*; of *sins* into *ashes* (for, ashes ever presuppose *fire*:) that the *wheel* turns apace, and if we turn not the rather, these *turnings* may over-take us: *Gods Spirit* assisting, may so work with us, as we shall think *Joels counsel* good: that, if we have not been so happy, as to keep the *way*; yet we be not so *unhappy*, as not to *turn* again from a way, the issues whereof surely will not be good.

And

And would GOD theſe would ſerve to work it. If they will not, then muſt *Converſus ſum in ærumnâ, dum configitur ſpina*; ſome *thorne* in our ſides, ſome *bodily* or *worldly grief* muſt come and procure it. But, that is not to *turn*, but to be *turned*: And, there is great odds between theſe two. As, one thing it is, *to take up the croſſe*; another, *to have it laid upon us.* Pſal. 32.4.

To be turned I call, when by ſome croſſe of body or mind (as it were, with a ring in our noſe) we are brought about, whether we will or no, to look how we have gone aſtray.

To turn I call, when the world miniſtreth unto us no cauſe of heavineſſe; all is *ex ſententiâ*: yet, even then, the *grace of* GOD moving us, we ſet our ſelves about; and repreſenting thoſe former converſions before us, we work it out, having from without, no heavy accident to force us to it.

We condemn, not *Converſus ſum in ærumnâ*: Many are ſo turned; and GOD is gracious and rejects them not. But we commend this latter, when (without wrench or skrew) we *turn*, of our ſelves, And that man, who being under no arreſt, no bridle in his jawes, ſhall in the dayes of his peace, reſolve of a time to *turn* in, and take it, that man hath great cauſe to *rejoyce*, and to *rejoyce before* GOD. And thus much for *Convertite*, or (if it may not be had) for *Convertimini*.

Turn, and *turn to Me*: and He that ſaith it, is GOD. Why, whether ſhould we turn from *ſin*, but to GOD? Yes, we may be ſure, it is not for nothing, GOD fetteth down this. In *Jeremy*, it is more plain: *If ye return, return to me, ſaith the* LORD: Which had been needleſſe, if we could *turn* to nothing elſe; were it not poſſible, to find divers *turnings*; leaving one by-way to take another; from this extreme, *turn* to that, and never to God at all. They that have been *fleſhly* given, if they ceaſe to be ſo, they *turn*: but, if they become as *worldly* now, as they were *fleſhly* before, they *turn* not to GOD. They, that from the *dotage* of *ſuperſtition*, run into the *phrenſie of prophaneneſſe*: They, that from *abhorring Idols*, *fall to commit ſacriledge*; howſoever they *turn*, to GOD they *turn* not. 2 *To Me*, that is, GOD. Jer. 4. 1. Rom. 2. 22.

And this is even the *motus diurnus*, the common turning of the world (as *Moſes* expreſſeth it) to *adde drunkenneſſe to thirſt*: from too *little* to too *much*; from one *extreme* to runne into another. Would GOD it were not needful for me to make this note. But; the true *turn* is *ad Me*: So *from ſinne*, as *to* GOD. Elſe, in any deed, we *turn* from *this ſinne*; to *that ſinne*; but, not *from ſinne*: Or (to ſpeak more properly) we *turn ſinne*, we *turn* not *from ſinne*, if we give over one evil way to take another. Deut. 29.19.

To me then: and *with the heart*. And, this alſo is needful. For (I know not how, but) by ſome, our *converſion* is conceived to be a *turning* of *the brain* only (by doting too much on the word *reſipiſcere*) as a matter meerly *mental*. Where before, thus and thus we thought, ſuch and ſuch poſitions we held; now, we are of another mind than before; and there is our *turning*. This of *Joel's* is a matter of the *heare*, ſure. This? Nay (to ſay truth) where is *converſion* mentioned, but it is in a manner intended with *in corde*? And ſo requireth not only an alteration of the *minde*, but of the *will*: a change, not, of certain *notions* only in the *head*, but of the *affections* of the heart too. Elſe, it is *vertigo capitis*, but not *converſio cordis*. 3 *With the heart.*

Neither doth this [*in corde*] ſtand only againſt the *brain*; but is commonly in oppoſition to the whole *outward man*. Elſe, the heart may be fixed like a *Pole*, and the *body* (like a *ſphere*) *turn* round about it. Nay, *heart* and all muſt *turn*. Not the *face*, for ſhame; or the *feet*, for *fear*? but the *heart* for very hatred of *ſinne* alſo. *Hypocriſie* is a ſin: being we are to *turn* from ſin, we are to *turn* from *it* alſo; and not have our *body* the right way, and our *hearts* ſtill wandering in the *by-paths of ſin*. But, if we forbear the *act*, which the eye of man beholdeth, to make a *conſcience* of the *thoughts* too; for unto them alſo, the eye of GOD pierceth. Thus it ſhould be: Elſe, *Converſion* it may be, but *heart* it hath none.

With the heart; and *with the whole heart*. As not to divide the *heart* from the *body*; So, neither to *divide the heart* in it ſelf. The devil to hinder us from *true turning*, turns himſelf (like *Proteus*) into all ſhapes. Firſt, *turn* not at all, you are well enough. If you will needs *turn*, *turn* whither you will, but not to GOD. If to GOD, leave your *heart* behind you, and *turn* and ſpare not. If with the *heart*, be it *in corde*, but not *in toto*; with ſome ends or fractions, with ſome few *broken affections*, but, not entirely, *In modico* (ſaith *Agrippa*) *ſomewhat*, there is a piece of the *heart*. *In modico & in toto* (ſaith S. *Paul*) *ſomewhat* and *altogether*; there is the whole heart. For which cauſe, as if ſome converted with the *brimme*, or upper part only, doth the *Pſame* call for it, *de profundis*; and the *Prophet*, *from the bottom of the heart*. 4 With the *whole heart*. Act. 16.28,29. Pſal. 130.1.

To rend the heart in this part, is a fault; which is a *vertue* in the next. For it makes us have two *hearts* hovering (as it were) and in *motu trepidationis*: and faine we would let go *ſinne*, but not all that belongs to it: And *turn* we would, from *our evil way*; but not from that which will bring us back again, the *Occaſion*, the *Object*, the *Company*: from which, except we *turn* too, we are in continual danger, to leave our way again, and to turn back to our former folly; the ſecond ever worſe than the firſt.

When the *heart* is thus parcel'd out, it is eaſily ſeen. See you one would play with *fire*, and not be *burned*; *touch pitch*, and not be *defiled* with it; *love peril*, *and not periſh in it*; dallying with his *converſion*; turning, *like a doore upon the hinges*, open and ſhut, and ſhut and open again; with *vult & non vult*, he would, and yet he would not? Be bold to ſay of that man, he is out of the compaſſe of *converſion*: back again he will *ad voluntabrum luti*. Eccle. 1. 3. 2 Eccle. 3. 17.

And

Luk. 3. 10. And as eaſily it is ſeen, when one goes to his *turning* with his *whole heart*. He will come to his *Quid faciemus?* Set him down, what he ſhould do, and he will do it. Not come neer the place where ſinne dwelleth: Refraine the *wandring* of his *ſenſe*, whereby ſinne is awaked; *fulneſſe* and *idleneſſe*, whereof ſinne breedeth: but chiefly, *corrupt company*, whither ſin reſorteth. For, *converſion* hath no greater enemy, than *converſing* with ſuch, of whom our *heart* telleth us, there is neither *faith* nor *fear of* GOD in them. To all theſe he will come. Draw that mans *apologie*, pronounce of him, he is *turned*, and *with his whole heart turned to God*. And ſo may we *turn*, and, ſuch may all our *converſion* be: [1] *Voluntary*, without *compulſion*: [2] *To God*, without *declining*: [3] *With the heart*, not in *Speculation*: [4] *With the whole heart* entire, no purpoſe of recidivation.

II. The *manner of it.* All this ſhall be done: we will *turn*, *with the heart*, *with the whole heart*. Is this all? No; here is a *Cum*, we muſt take with us; *Cum jejunio*, *with faſting*. Take heed of turning *Cum* into *ſine*: To ſay, with it, or without it, we may *turn* well enough: Since, it is GOD Himſelf, that to our *turning* joyneth *jejunium*, we may not *turn* without it. Indeed (as I told you) this is but the *half-turn*. Hitherto, we have but looked forward, we muſt alſo *turn* back our eye, and reflect upon our *ſinnes* paſt, be ſorry for them, before our *turning* be, as it ſhould. The *Hemiſphere* of our *ſinnes* (not to be under the *Horizon*, clean out of our ſight) muſt aſcend up, and we ſet them before us; and we teſtifie by theſe *four* that follow, how we like our ſelves for committing of them.

I know, we would have the ſentence end here, the other ſtripped off; have the matter between *our hearts and us*, that there we may end it, within: and no more adoe: and there, we ſhould do well enough. But the *Prophet* tels us farther (or God himſelf rather; for, He it is that here ſpeaketh) that our *repentance* is to be incorporate into the *body*, no leſſe than the *ſin* was. Hers hath been the *delight* of *ſin*, and ſhe to bear a part of the *penaltie*: that the *heart within*, and the *body without*, may both *turn*, ſince both have gone aſtray. It is a taxe, a tribute, it hath pleaſed God to lay upon our ſins, and we muſt bear it.

I ſpeak it for this. It is a World, what ſtrange conceits there are abroad, touching this point. To the *animalis homo*, fleſh and blood reveals a farre more eaſie way, not encombred with any of theſe. To *turn*, and yet not looſe a *meale* all the year long; and not ſhed a *teare*; and not *rent* either *heart* or *garment*: and yet do full well. And with this conceit, they paſſe their lives; and with this they paſſe out of their lives; as it ſeemes, reſolved to put their ſouls in a venture, and to come to heaven after their own faſhion, or not come there at all: Change *Joel* into *Jael*; take a draught of *Milke* Jud. 3. 4, 17. *out of her bottle*, and *wrap them warm*, *and lay them down*, and never riſe more.

And (that which is worſe) they would not, by their good-will, have any other ſpoken of. For, this is a diſeaſe of our nature: Look how much we are (of our ſelves) diſpoſed to do, juſt ſo much, and no more, muſt be *preached* to us. For, more than we have a liking to perform, we cannot at any hand abide, ſhould be urged as needful. But theſe conceits muſt be left, or elſe we muſt tell JOEL, we can *turn to* GOD; without any of theſe, But, it is not JOEL; GOD it is, that ſpeaketh, who beſt knoweth, what *turning* it is, that pleaſeth him beſt: and whom we muſt needs leave to preſcribe the manner, how He would have us to *turn* unto Him.

To ſpeak after the manner of men, in very congruitie, when after a long *averſion*, we are to *turn* and preſent our ſelves before God, there would be a forme ſet down, how to behave our ſelves, in what ſort to performe it. This is it; how for our *chear*, our *countenance*, how for our carriage every way. Very duty will teach us, if we will not break all the rules of *Decorum*, we ſhould do it ſuitably to ſuch as have ſtood out in a long rebellion, and being in a juſt diſgrace for it are to approach the higheſt MAJESTIE upon earth. Now, would they (being to returne) make a *feaſt* the ſame day they are to do it, with light *merry hearts*, with *cheerful looks*? and not rather, with *ſhame* in their *countenance*, *fear* in their *hearts*, *grief* in their *eyes*? As they would, ſo let us. Still and ever remewbring what the *Prophet* ſaith, *Magnus Rex* JEHOVAH, GOD is a more *High* and *mighty Prince* than any on earth, ſtands on His *State*, will not be thus *turned to*, thus ſlightly; with, or without, it skils not. But, we in our *turning*, to come before *Him*, all abaſhed and confounded in our ſelves; that for a trifle, a matter of nothing, certaine *carats* of *gaine*, a few *minutes* of *delight* (baſe creatures that we be) ſo and ſo often, *Sic & ſic faciendo*, by ſuch and ſuch ſins, have offended ſo *preſumptuouſly* againſt ſo *Glorious a* MAJESTIE; ſo *deſperately*, againſt ſo *Omnipotent* a POWER; ſo *unkindly* againſt ſo *Sovereign* a BOUNTY, ſo gracious a God and ſo kind and loving a SAVIOUR.

With *Faſting.* To take them as they ſtand. *Faſting*: Which, were there nothing elſe but this, that the *Church* maketh this time of our *return a time of faſt*, it ſhews plainly, in her opinion, how neer theſe two are allyed, how well they ſort together. Which *Faſt*, the Church preſcribeth, not only by way of *regiment* to keep the *body low*, that it may be a leſſe mellow ſoile for the ſinnes of the fleſh, (for, this perteineth to the former part) ſo to prevent ſinne to come; but awards it, as a *chaſtiſement* for ſinne already paſt. For, to be abridged, whether by others or by our ſelves, of that which otherwiſe we might freely uſe, hath in it the nature of a *puniſhment*. They be the words of the *Pſalme*, *I wept and* Pſal. 69. 10. *chaſtned my ſelf with faſting*: *Chaſtned* himſelf; So, a *chaſtiſment* it is.

And thus preach we *faſting*: [1] Neither as the *Phyſitians* enjoyne it in their *Aphoriſmes*, to digeſt ſome former *ſurfet*. [2] Nor, as the *Philoſophers* in their *Morals*, to keep the *ſenſe ſubtile*. [3] Nor, as the *States politike* in their *Proclamations*, to preſerve the *breed of Cattel*, or *increaſe of ſtrength* by

Sea

Sea. But as the *holy Prophets* of God, as *Joel* ſtraight after, we do *Sanctificare jejunium*, preſcribe that it, to a *religious end*: Even to chaſten our ſelves for ſinne by this forbearance. So, no *Phyſical*, *Philoſophical*, *Political*; but a *Prophetical*, yea an *Evangelical faſt*. For, if in very ſorrow, we are to *faſt*, when the *Bridegroom is taken away*; Much more, when we our ſelves by our ſinnes committed, have been the cauſe of His *taking*, nay, of His very *driving* away from us. Ver. 15. Mat. 9. 15.

And muſt we then *faſt*? Indeed we muſt, or get us a new *Epiſtle* for the day, and a new *Goſpel* too. For, as GOD here (in the *Epiſtle*) *commands* it; So CHRIST (in the *Goſpel*) *preſuppoſeth* it with His *Cum jejunatis*, taking it as granted, We will *faſt*. That ſure, *faſt* we muſt, or elſe wipe out this *cum jejunio*, and that *Cum jejunatis*, and tell GOD and CHRIST they are not well adviſed; we have found out a way beyond them, to *turn* unto GOD without any *faſting* at all. Mat. 6. 16.

But, how *faſt*? To relieve all we may: When we ſpeak of *Faſting*, *Humanum dicimus propter infirmitatem veſtram*; we intend not, mens *knees* ſhould *grow weak with faſting*. *Two* kinds of *faſting*, we find in Scripture: 1. *Davids*, who faſted, *taſted neither bread* nor ought elſe, till *the Sun was down*: No meat at all: That is too hard. 2. VVhat ſay you to *Daniels faſt*? *He did eat and drink*, but not *cibos deſiderii*, no *meats of delight*, and (namely) eat no *fleſh*. The *Church* (as an *indulgent mother*) *mitigates* all ſhe may: Enjoynes not for *faſt*, that of *David* (and yet, *qui poteſt capere capiat*, for all *that*:) She only requires of us that other of *Daniel*, to forbear *cibos deſiderii* (and *fleſh* is there expreſly named) *Meats* and *drinks provoking the appetite*, *full of nouriſhment*, *kindling the blood*: Content to ſuſteine Nature, and *not purvey for the fleſh*, *to ſatisfie the luſt thereof*. And thus (by the grace of GOD) we may: if not *Davids*, yet *Daniels*. For, if *Davids* we cannot, and *Daniels* we liſt not, I know not what *faſt* we will leave, for a third I find not. Rom. 6. 19. Pſal. 109. 24. 2 Sam. 3. 35. Dan. 10 3. Mat. 19. 12. Rom. 13. 14.

And yet, even this alſo doth the *Church* releaſe to ſuch as are in *Timothies caſe*; have *crebras infirmitates*, It is not the *decay* of *nature*, but the *chaſtiſement of ſin* ſhe ſeeketh. But, at this door, all ſcape through; we are all *weak* and *craſie*, when we would *repent*; but, *luſty* and *ſtrong*, when to *commit ſin*. Our *Phyſicians* are eaſie to tell us, and we eaſie to believe any that will tell us, *Propitius eſto tibi*, *favour your ſelf*, for it is not for you. 1 Tim. 5. 23. Mat. 16. 22.

Take heed, *God is not mocked*, who would have *ſin chaſtned*. VVho ſees (I fear) the *pleaſing* of our *appetite* is the true *cauſe*; the not *endangering our health* is but a *pretence*. And He will not have His Ordinance thus dallied with, faſt or looſe. Said it muſt be, that *Joel* here ſaith: *Turn to God with faſting*, or be ready to ſhew a good cauſe why: And to ſhew it to GOD. It is He (here) cals for it (the pen is but *Joels*:) He beſt knowes, what *turning* it is will ſerve our turne, will *turn* away *Ira ventura*, which *Quis poterit ſuſtinere*, who is able to abide? And, take this with you: when *faſting* and all is in, if it be, *Quis ſcit*, *ſi convertatur Deus*? If we leave, what we pleaſe out, then it will be *Quis ſcit*? indeed. Ver. 14.

The next point (and GOD ſend us well to diſcharge it) is *Weeping*. Can we not be diſpenſed with that neither, but we muſt *weep* too? Truly, even in this point, ſomewhat would be done too: Elſe *Joel* will not be ſatisfied, but call on us ſtill. There is (ſaith the *Pſalme*) a *flagon* provided by God of purpoſe for them: Therefore, ſome would come; ſome few drops at leaſt. Not, as the *Saints* of old: No; *humanum dicimus* here too. *a Job's eyes poured forth tears to GOD*: *b David's* eyes *guſhed out with water*, He all to *wet his pillow*, with them: *c Mary Magdalen* wept enough to have made a *bath*. VVe urge not theſe. But if not *pour out*, not *guſh forth*, *Nonne ſtillabit oculus noſter* (ſaith *Jeremy*) ſhall not our eye afford a *drop* or twain? 2 With *weeping*. Pſal. 56. 8. a Job. 16. 20. b Pſa. 119. 136. c Luk. 7. 38. Jer. 13. 17.

Stay a little, *turn* and look back upon our ſinnes paſt: it may be, if we could get our ſelves to do it in kind, if ſet them before us and look ſadly, and not glance over them apace: Think of them not once; but (as EZEKIA did) *recogitare*, think them over and over; conſider the motives, the baſe motives; and weigh the circumſtances, the grievous circumſtances; and tell over our many flittings, our often relapſing, our wretched continuing in them: It would ſet our ſorrow in paſſion, it would bring down ſome; Some would come: our bowels would turn, our repentings roule together; and lament we would the death of our *ſoul*, as we do other-while the death of a *friend*; and for the unkindneſſe, we have ſhewed to GOD, as for the unkindneſſe we doe, that man ſheweth us. Eſay 38. 15.

But, this will ask time. It would not be poſted through, as our manner is: we have done ſtraight. It is not a buſineſſe of a few minutes: It will aske Saint *Peter's* χωρίου, *retired place*, and Saint *Paul's* σχολάζειν *vacant time*. It would aske a *Nazarites vow*, to do it as it ſhould be done: Even a ſequeſtring our ſelves for a time, as they did: In other reſpects (I grant;) but among others, for this alſo, even to performe to GOD, a *Votive repentance*. This (I wiſh) we would trie. But, we ſeek no *place*; we allow no time for it. Our other affaires take up ſo much, as we can ſpare little or none for this; which, the time will come, when we ſhall think it the vveightieſt affaire of all. 2 Pet. 2. 9. 1 Cor. 7. 5.

And yet it may be, vvhen all is done, none vvill come though. For, vvho hath *tears* at command? VVho can *weep* vvhen he liſt? I knovv it vvell, they be the *over-flowings* of *ſorrow*; not of *every ſorrow*, but of the *ſenſual parts*: and being an act of the *inferiour parts*, reaſon cannot command them at all times, they vvill not be had.

Fa-

3 With *Mourning.* 1 Cor. 5. 2.

But if they will not, the *Prophet* hath here put an ἀπροσδιόνυσον instead of it (for, ſo do the *Fathers* all take it: *Mourn.* If *weep* we cannot, *mourn* we can: and *mourn* we muſt. *Et vos non luxiſtis* (ſaith the *Apoſtle*:) He ſaith not, *Et vos non fleviſtis*, and you have not *wept*; But, and *you have not mourned*, as if he ſhould ſay, that you ſhould have done at the leaſt. *Mourning* they call, the ſorrow which *reaſon* it ſelf can yeeld. In *Schools*, they term it *Dolorem appretiativum*, valuing what ſhould be; rating what the *ſinnes* deſerve, though we have it not to lay down: yet what they deſerve, we ſhould; and, that we can. *Theſe* and *theſe* ſins I have committed, ſo *many*, ſo *heynous*: ſo *oft* iterate, ſo *long lyen* in: theſe deſerve to be bewailed even with tears of blood.

Jer. 9. 1.

2 This we can, and this too, *wiſh* with the Prophet (and ſo let us wiſh) *O that my head were full of water, and my eyes fountains of tears*, to do it as it ſhould be done? This we can.

Pſal. 114. 8.

3 And *pray* we can, that He which *turneth the flint ſtone* into a *ſpringing well*, would vouchſafe us (even as drie as *flints*) *gratiam lachrymarum* (as the *Fathers* call it) ſome ſmall portion of that *grace* to that end. Though *weep* we cannot, yet *wiſh* for it, and *pray* for it we can.

Eſay 24. 16.

4 And *complain* we can, and *bemoan* our ſelves (as doth the *Prophet*) with a very little variation from him: *My leanneſſe, my leanneſſe* (ſaith he) *woe is me*: *My drineſſe, my drineſſe* (may each of us ſay) *woe is me. The tranſgreſſors have offended, the tranſgreſſors have grievouſly offended. Grievouſly offend* we can; *grievouſly lament* we cannot; My *drineſſe*, *My drineſſe*, woe is me. Nay, we need not vary, we may even let *leanneſſe* alone, his own word. For, *dry and lean* both is our *ſorrow* (GOD wot) GOD help us, This *mourn* we can.

5 And laſtly, this we can: even humbly beſeech our merciful GOD and *Father*, in default of ours, to accept of the *ſtrong crying, and bitter tears, which in the dayes of His fleſh, His bleſſed* SON, *in great agonie ſhed for us*: for us (I ſay) that ſhould, but are not able to do the like for our ſelves: that what is wanting in ours, may be ſupplyed from thence. Theſe (by the *grace of* GOD) we may do, in diſcharge of this point. Theſe let us do, and it will be accepted.

4 With *renting your hearts.* * Gen. 27. 38. † 1 Kin. 21. 27.

And ſo now to the laſt. *Rent your hearts.* You ſee, firſt and laſt, to the *heart* we come. For indeed, a *meal* may be miſſed, a *tear* or two let fall, and the *heart* not *affected*, for all that. * *Eſau wept*; † *Ahab gave over his meat*; their *hearts* both *ſwelling* and *apoſtumate* ſtill. To ſhew, that though theſe be requiſite (all;) yet that the paſſion of the *heart* is *caput pœnitentiæ*: to the heart He commeth again alwayes, to verifie, that, in both and in all, *quod cor non facit non fit*; if it be *not done with the heart, if the heart do it not, nothing is done.* As in *converſion*, the *purpoſe of amendment* muſt proceed from the *heart*: So in our *contrition*, the *ſorrow*, the *anger*, for our *turning* away muſt pierce to the *heart*: Some *cardiaque paſſion* to be; the *heart* to ſuffer.

Pſal. 51. 17.

And, what muſt it ſuffer? *Contrition*: It ſhould even *conteri*, be *ground to powder. A contrite heart*, it ſhould be: If not that, not *contritum*, yet *cor confractum*, a *broken heart*; broken in pieces, though not ſo ſmall. If neither of theſe; yet with this qualifying here, *cor conſciſſum*, with ſome *rent*, or *cleft. Solutio continui*, ſomewhat there is to be opened; Not only that the *apoſtumate* matter may breath forth, but much more (which is the proper of this part) that feeling the ſmart there, we may ſay, and ſay it with feeling, *Quod malum, & amarum*, that an *evil thing* it is, and a *bitter*, to have *turned* away and forſaken the LORD. Some ſuch thing is the *heart* to feel, or elſe nothing is done.

Jer. 2. 19.

Now, this *renting* (if we mark it well) doth not ſo properly perteine to the *paſſion* of *ſorrow*: but rather to another; even to that of *anger*. [a] *Their hearts rent for anger* (it is ſaid *Act.* 7.) And, it eaſily appeareth; For we uſe *violence* to that we *rend*. [b] *Ephraims ſmiting his thigh*, [c] the *Publican his breſt*: both, the acts of *anger*, rather than *heavineſſe*. The *Apoſtle* puts into his repentance, *indignation* and *revenge*, no leſſe than he doth *ſorrow*.

[a] Act. 7. 54. [b] Ier. 31. 19. [c] Luk. 18. 13. 2 Cor. 7. 11.

Job. 42. 6.

To ſay truth, they are to go together. *Sorrow* if it have no power to *revenge*, growes to be but a heavy dull *paſſion*: But, if it have *power*, *indignation* and it go together. One cannot truly be ſaid to be *grieved* with the thing done, but he muſt be *angry* with the *doer*, And we, if we be ſorry indeed for our ſin, we will be angry with the ſinner. So was *Job*: *Therefore I abhor my ſelf*, *My ſelf* (ſaith he:) Not ſo much the *ſin*, which was done and paſt, and ſo uncapable of *anger*; as *my ſelf*, for the *ſin*. Which if it be *indignation* indeed in us (and not a gentle word) will ſeek *revenge* ſome way or other: *Grind to powder, break in pieces*, at leaſt make a *rent*, *Contritio*, *Confractio*, *Conſciſſio*, *Compunctio*, Somewhat it will be.

Jer. 31. 19. 2 Cor. 7. 10.

But, when we return to enquire, whether and which of theſe two Acts hath in it the very true eſſence of *Repentance?* In *converſion* I find it not: Why? For, *after I converted, I repented* (ſaith *Jeremy*;) and *Nihil prius aut poſterius ſeipſo*, Nothing is after it ſelf. *Converſio* then, is not it. And, when we ſeek for it in this latter: Firſt, in *Sorrow* it is not: Why? for *triſtitia operatur pœnitentiam* (ſaith the *Apoſtle*) Mark [*operatur*] *works* it, therefore is not it: For, *nihil ſui cauſa.* It remains then, of force, that it is in this now of *indignation.* So that now, (and not before) are we come to the *eſſence* of it indeed. And, ſet down that: that ἀγανάκτησις, *Indignation* is the *eſſential paſſion*; and ἐκδίκησις, *revenge* (or this *renting* here) the principal and moſt proper *act* of a true *returning unto* GOD.

Now, if you ask, how or which way we can come to make a *rent* in the *heart*; ſince no hand may touch it and we live? the meaning is not literal: but that, the *heart* by reflecting on it ſelf, is able to make ſuch an impreſſion on it, as the *Prophet* may well call *a rent in the heart.* As firſt, even by

by good moral respects, wherewith the very heathen set themselves in passion against vice. That it is a *brutish thing*; So against the *nobleness of reason*: that a *shameful*; So, against *publike honesty*: that, *ignominious*; So, against our *credit* and *good name*: That *pernicious*, as shutting us out of *heaven* (whither we would come) the greatest losse, and *pœna damni*; and pressing us down to *hell* (which we fainest would flie) the greatest torment, and *pœna sensus*: (For, even the heathen beleeved the *joyes* and *paines* of another world:) And yet we for all this, so evil advised as to commit it.

But, these are but *ἐκ ἀνθρώπου*, drawn from man: the Christian man's is to be *εἰς Θεὸν*, his eye to GOD. Who, with great *indignation*, cannot but abhor himself for the manifold indignities offered to God thereby. To the *Law* of His *Justice*, to the *awe* of His *Majesty*, the *reverend regard* of His *Presence*, the *dread* of His *Power*, the *long-suffering* of His *Love*: That (being a creature of so vile and brittle consistence) he hath not sticked, for some lying vanity, some trifling pleasure or pelting profit, to offend so many wayes at once; all, odious in themselves and able to make a *rent* in any *heart* that shall weigh them aright.

Sure, if we take the impression right, So GOD may *work with us*, as these may *work in us*, a *just indignation*: which, if once it be in fervor, what the hand can come to, it will smite; and would the *heart* also; if it could reach it in. And, if it be in kind, it will award the body to *fast*, and the mind to spend some time, in these meditations. And this is the Act of *renting* (as the *Prophet*;) of *revenge* (as the *Apostle*.) And these two, between them both, in *Joel* and in *Paul*, make up the full power and *consummatum est*, of our *Conversion* and *Contrition* both.

It remaines, that we set not the *Church* to teach us that, which we never mean to learn: but, that we intend and endeavour to do, as we have been taught.

III. The *Time*. *Now therefore.*

And to do it *now* For, (as in a *circle*) I return to the first word [*Now*] which giveth us our time, when we should enter our first *degree*: *Now therefore*. And when all is done, we shall have somewhat to do, to bring this to a *Nunc*, to a *time present*. But besides that, now at this *time*, it is the *time* that all things *turn*; *Now* is the only sure part of our *time*. That which is *past*, is *come* and *gone*. That which is to come, may peradventure never *come*. Till to morrow, till this Evening, till an hour hence, we have no assurance. *Now therefore*. Or if not *now*: as neer *now*, with as little distance from it, as may be; If not this *day*, this *time* now ensuing.

For, though no time be amisse, to *turn* in; yet seeing many *times* go over our heads, and still we cannot find a time to do it in, the *Church* (as I said) willing to reduce the diffusednesse of our *repentance* at large, to the certainty of some one set time, hath placed this [*now*] upon the time now begun, and commends it to us for the time of our *turning to God*.

And we by a kind of form which we perform, by the altering of our *diet* to a lesse *desireful*, by offtner resort hither to Sermons than at other times (every week twice) these make, as if we did agree; seem in a manner to promise, as if we would perform somewhat *now*, that we have not all the year before.

Sure, the *Christian Church* ever looked otherwise, had another manner of face; going in the street, you should have seen by mens countenances, what time of the year it was: more grave, more composed, than at other times.

Performe it then: And when our *turn* is done, God shall begin His, *Et pœnitentiam suam gratificabitur nostræ*, *Our repentance shall beget His*. If we *turn* from the evil we have done, He will *turn* from us the evil that should have been done to us. Where there was *Commination* read, with many curses; He shall *turn* them away, and in stead of them, shall leave a *blessing* behind *Him*. We shall *turn* His very stile, which at first was, *ad Me*, and in the end is, *ad Dominum Deum vestrum*: and so make a chang in *Him*.

In nullo detrimentum patiemini (saith the *Apostle*) we shall be no losers by it. A lesse sorrow shall turn away a greater, by a great deale. Weigh the endlesse sorrow we shall escape by it; it admits no comparison. The *Contrist atoni* is but *πρὸς ὥραν* (saith he) for *an hour*; the *Consolation* is, for *ever* and *ever*. 2 Cor. 7. 8.
To this *lugentes* there belongeth a *Beati*, *Blessed they that thus mourn*. To this *hunger* and *thirst*, Mat. 4. 4, 6.
a *saturabimini*. It is so set by the *Church* (the time of it) that our *Lent* shall end with
an *Easter*, the highest and most solemn Feast in the year; the memory
of CHRISTS *rising*, and the pledge of our *blessed* and *joyful resurrection*.
To which, *&c.*

2 Cor. 7. 9.

A SER-

A SERMON PREACHED before King JAMES, at *White-hall*, on the XIV. of February *Anno Domini*, MDCXXI. being *ASHWEDNESDAY*.

MATTH. Chap. VI. Vers. XVI.

Cum autem jejunatis, nolite fieri ſicut hypocritæ triſtes; Exterminant enim facies ſuas, ut appareant hominibus jejunantes: Amen dico vobis, quia receperunt mercedem ſuam.

* *Or be not like ſowre hypocrites.*

Moreover, when you faſt, * look not ſowre as the hypocrites; for they diſfigure their faces, that they might ſeem unto men to faſt: Verily I ſay unto you that they have their reward.

THE *Leſſons* which this day have been, and yearly, as upon this day, are read in our eares, do all ſpeak to us of *Faſting*. The *Leſſon* of the *Old Teſtament*; *Turn to me with faſting*. The *Leſſon* of the *New*, as you have heard: *When you faſt, &c.* All, either (as the *Epiſtle* (telling us, what we ſhould do (*Faſt.*) Or (as the *Goſpel*) taking it for granted, that *we will faſt*, and teaching us, *how to faſt*, ſo as we may receive a reward for it at GOD'S hands.

Joel 2 12?

These being the *Leſſons*, this the tenour of them; by them there is intimation given us, that the matter of theſe *Leſſons*, that a *Faſt* is at hand; that this *when* is *now*. How in our practice it will fall out I know not; but certainly, in the *Churches* meaning, now. Who would not (we may be ſure) look out an *Epiſtle* for us beginning with *turn to me*, *cum jejunio*, *with faſting*; and a *Goſpel* beginning with *cum jejunatis when ye faſt*, &c. but when ſhe preſumeth, we mean to *faſt*, to diſpoſe our ſelves that way. It were all out of ſeaſon to ſeek and ſelect Scriptures, what to avoid, how to behave our ſelves in our *faſting*, if we mean no ſuch matter; if it ſhall be with us, as *yeſterday* and the day before it was, and no otherwiſe.

This being the *Churches* intent; this, *her Time*; and this *her Text*; What She commends to us, we commend to you, that you would take notice of it, and prepare your ſelves for it accordingly: that the *Epiſtle* be not ſent, and the *Goſpel* brought you, and both, in vain.

The *Church* thus reaching it forth, I took this Text: And I took it rather (if it might be) to ſtop the mouths of them that maligne it; at leaſt, to remove from it the ſlander of any untrue imputation. They preach it, they print it, and (no remedy) ſo they will have it, that the *Locuſts* (*Apoc.* 9.) muſt needs mean us here. Why? *The Locuſt* is all *belly*, and we are all for the *belly*; *hoſtes jejuniorum*, the *profeſt enemies* of *faſting* and of all abſtinence. That we (the Preachers) entertaine you with nothing but with diſcourſe about the *myſtery of Godlineſſe*: but never with exhortation to the *exerciſe* of it. That, you (the Hearers) fall ſad, and (as the *hypocrites* here in the Text) look *ſowre*, not at the *act*, but at the very name and mention of *faſting*, at the reading of a Text that tends but that way, as it might be, of this, now.

Sure,

Sure, for *fasting*, how we practise it, every one is to answer for himself: But, that we preach it, I take, this day, you all to witnesse. *Ioel* shall beare record with his *Cum jejunio*, And now CHRIST, with his *Cum jejunatis*, that we call for it. If it come not, it is not our fault, it is not for want of calling for. We speak to a thing that hath no eares: but we speak though: *Liberamus animas nostras*, We deliver our own soules, and we deliver our *Church* from that false slander of theirs. Ezek. 3. 19.

To follow then, whither the Scripture leads us, we are to understand, that as the *Morall Law* of GOD (in the Chapter before:) and as *Almes* and *Prayers* (in this Chapter) going through the *Pharisees* hands, had gathered much drosse; So had the exercise of *fasting*, likewise. It is the manner of the world, and so it is of the *Prince of the world*, to *sophisticate* ever the best things with *hypocrisie*, with *superstition*, with a thousand devises more. Our SAVIOUR then, as He had done to the other of the *Law*, to *Almes* and *Prayer*; So, here now He comes to *fasting*: and comes *with his fan in his hand*, to do to it, as He had done to them before: to sever the *precious from the vile*, the *corne* in his *floore*, from the *chaff*. *Cum jejunatis*, is his *floore*; *nolite*, his *fan*; *hypocrisie*, the *chaff* to be blown away. *The Summe.* Chap 3. 12.

His purpose is, He would have all stand and continue in force; as the *Law*, it self, so the *lawfull* and *laudable practice* of *almes*, *prayer*, and *fasting*, all three. And it is, as if He should say: That you give *almes*, *pray*, and *fast*, I like it well: do so still. Only, take this *Caveat* from me, *When ye fast*, *beware of the sower leaven of hypocrisie in your looks*, and of the love of *videamini ab hominibus*, to be seen of men, in your hearts, and all is well: *Fast* on and spare not. To GOD it is, you *fast*; and GOD *your heavenly Father shall see it in secret, and shall reward you for it openly*. Luk. 12. 1. Ver. 5.

The parts arise of their own accord; and, at the first view, give forth themselves, *two*: For *fasting*, one: Against *hypocrisie*, the other. As it were a *blast* of the trumpet of *Sion*, to the former: *A retreit*, from the latter. *Cum jejunatis* is set downe to be kept: *Nolite esse sicut* is fanned away, to be left; the *leaven of the Pharisees* (which is *hypocrisie*) is cast out. *The Division*

In the former, we are to doe two things, to settle the duty in both words, 1. *In jejunatis*, (first) *fasting* it selfe: 2. After, in *Cum*, the *time* when.

In the latter, two things more: 1. *The act* of separation and casting out the *old leaven*, first. 2. And then the *danger*, if we doe it not. The *Separation*: *that we be not like the hypocrites*, or not *like sower hypocrites*. *Not like* them in two things. Not, in making it our *labour* to *compose* our outside or countenance. Nor, in making it our *end*, *Ut videamini*, *to be seen of men*. I II 1

But what if we doe? Then followeth the *punishment*: *You have received your reward*. *A gentle punishment* (one would think) to *receive a reward*: but a *Punishment*, and a *grievous* one, when we shall weigh, how silly a thing it is, they *receive*, *Mens breath*: and how great a one they loose by it GOD'S *reward*.

Thus stand the parts. Of which, the former (I feare) will take up this time, *Cum jejunatis*, only, and no more.

Cum jejunatis. Two questions there be: One, about *jejunatis*; whether we will *fast* at all: The other, about *Cum*, *when* we will do it. Best get us a *fast* first; and get us a *time*, after. If the thing, if *fasting* it selfe be loose, the time will be to seeke: God knowes, *when*. The first thing then we are to do, is to possesse mens minds with a true conceit touching it. Men seeme but faintly perswaded of it, as it were no needfull part of a Christian mans duty. *When ye fast*, yea *when we fast*: What make you of this? This leaves us to our selves: *When*, is no *precept*, to enjoyne it. Take it right: Here is *Cum jejunio*, in the *Epistle*: *Cum jejunatis*, in the *Gospel*. The *Precept* is in *Ioel*: *Turne to me with fasting*: And (within a verse after) *Sanctifie Me a fast*: That is a Precept (I am sure.) Here, it stands thus: What *Ioel imposeth*, *Christ supposeth*: implies the thing out of the *Prophet*, and supplyeth the manner *how*, from himselfe. I *Iejunatis*, The duty of *fasting* 2 *Commanded.* Ioel. 2. 15.

But, if we stand upon a *Precept*, we may go higher then *Ioel*: Even *ad Legem* (saith *Esay*) Goe to the *Law* it selfe, and there is one. Nay there are more then one. *One*, for a *standing fast* every year, enjoyned with a severe pain: he that *fasted it not* was to be cut *off from the people of God*, (*Numb.* 29.) *One*, for a *voluntary fast*, (*Num.* 30.) For, whatsoever is *votive*, is *voluntary* of it selfe, but who so took it on him by *vow*, was bound to performe it. *One* for (both) *Integrale*, an entire *fast*, from all, upon the *Kipparim day* [a] *Levit.* 16.) And *another for Portionale Jejunium*, the *Nazarites fast*, from some and not from other ([b] *Numb.* 6.) [c] The *Law* will be for it: The *Law* it selfe was given at a *fast* to *Moses*; *a fast of forty dayes*. 1 *By the Law.* Esay 8. 20. Num. 29 7. 30. 2. 13. a Levit. 16. 29. b Num. 6. 3. 4. c Exod. 24. 18. 24. 16

The *Prophets* are for it too: Under them, and by their direction, to the *standing fast* in the *Law*, you have *five* more added. *One*, in [d] *Est.* *foure*, in [e] *Zacharie*: all enjoyned. 1 *By the Prophets* d Est. 4 16. e Zac. 7. 5. 8. 19, &c. Amos. 8. 11. Zac. 7. 3.

It went then, as now it does; The common sort (by their good wills) would neither have *holy day* nor *fasting day*. In *Amos* they complain of the *Sabboth*, *Quando transibit? When will it be over?* They thought it as long as any *two dayes*, that they might be at *vendamus merces*, opening their shops and selling their wares. In *Zachary*, they shrugge at their *fasts*, *What* and *must we fast still*, *Yet more fasting?* have we not *fasted* enough, and have done it thus and thus long? A sign, they would have been rid of their *fasting*. Willingly, had the *shambles* open, as well as the *shops*. But it would not be, they could not obtein it: The *Prophet* held them to it, and would not release them.

But, this is *Old Testament*: When the *New* came, what then? I had rather you heard S. *Augustine* than my self: *Ego* (saith he) *animo evolvens, &c. I going over in my mind, the writings of the Evangelists and Apostles in the New Testament* [*video jejunium esse præceptum*] *see fasting is commanded*, there is a *precept* for *fasting*. So *fasting* is in *precept* there, if we will trust S. *Augustines* eyes. And we may: He that (in this place) saith [*Cum jejunatis*] When ye *fast*: saith, in another, *Tum jejunabunt*, Then they shall *fast*: and that amounts to a *Precept* (I trow.)

3 By Christ himselfe.

Mar. 2. 20.

Here you see *Cum jejunatis* a part of the *Gospell*, *a head in Christs* first and most famous *sermon*, *His sermon* in the mount.

So that, if there should be a *meeting* about it (such as happened in the *holy mount at* the *transfiguration of* CHRIST) of *Moses* for the *Law*, *Elias* for the *Prophets*, CHRIST for the *Gospel*, famous all three for their *fasts*, and for one kind of *fast*, all (the *fast* we now begin) all would be for it: at no time to be left, but, in all three *estates* to be retained; to have the force of a precept in all.

And *practised*.
1 *Under the law*
a Ios 7. 6.
b Iud. 20. 26.
c 2 Sam. 3. 35.
d 36.
e Ierem 36. 9.
f Da. 1. 8. 10. 3
g Zach 7. 5.
h Ioel 1. 14.
i Ion. 3. 5.
2 *Under the Gospell.*
k Act. 13. 2. 3.
l Mar. 2. 10.
m 2 Cor. 11. 27.
n 2 Cor. 6. 5.
o 1 Cor. 7. 5.

But *lawes* and their *precepts* do often sleep and grow into disuse. How is *jejunatis* for practice? Hath it beene used, and when hath it? The *fast* of [a] *Ai*, under *Iosua*; [b] At *Gibea*, under the *Iudges*; At [c] *Mizpa*, under *Samuel*; [d] At *Hebron*, under *David*; [e] Of *Ieremie*, before the *Captivitie*; [f] Of *Daniel*, under it; Of [g] *Zachary*, after it: At [h] *Ierusalem*, of the *Iewes*, at the *preaching* of *Ioel*; [i] At *Ninive*, of the *Gentiles*, at the *preaching* of *Ionas*: All of these shew *when*, and that it was no stranger with Gods people, so long as the *Law* and *Prophets* were in force.

And what was it, when the *Gospel* came in? At [k] *Antioch* (where the *Disciples were first called Christians*) we find them at their *fast*: the *Prophets* of the *New Testament* there, as well as the *Prophets* of the *old*. Our *Saviour* said to them, [l] *When He was gone they should fast*. So they did. S. *Paul* for one; [m] he did it *oft* (2 *Cor.* 11.) And for the rest they approved themselves CHRISTS *Ministers* (*inter alia*, by this proof for one) [n] *by their fasting* (2 *Cor.* 6) And, what themselves did they advised others to do; even to [o] σχολάζειν, to make them a vacant time to fast in. So that where the *Church* for this day (otherwise then her custome is, on other *dayes*) hath forced us an *Epistle*, out of the *Old Testament*, and a *Gospel*, out of the *New* (both use to be out of the *New*) *She* did it for this end, to shew, that *fasting* hath the wings of both *Cherubins* to cover it: both *Testaments Old* and *New*; *Ioel*, for the one; *Christ*, for the other. So at all hands to commend it to us.

Sure, in the *prime* of *Christianity*, it cannot be denied, it was in high esteem (*fasting*) in frequent practice, of admirable Performance. Which of the *Fathers* have not *Homilies* yet extant in the praise of it? What Story of their lives, but reports strange things of them, in this kind? That, either we must cancell all *Antiquity*, or we must acknowledge the constant use and observation of it in the *Church of Christ*. That *Christ* said not here [*Cum jejunatis*] for nothing. They that were under *Grace*, went far beyond them under the *Law*, in their *Cum*, and in their *jejunatis*, both.

The ground of it.

Precept then, or *practice* it wanted not. Neither did they want a *ground*. It was then holden (and so may yet, for ought that I know) that, when we *fast*, we exercise the *act* of *more vertues then one*.

1 * Gen. 3. 6.

First, an *act* of that branch of the vertue of *Temperance* that consist. (not in the *moderate using*, but) in *abstaining wholy*. *Abstinence* is a vertue. Sure I am, the *primordiale peccatum*, the *primordiall sin* was * *not abstaining*.

2 * 2 Cor. 7. 11. * 1 Cor. 9. 27.

Secondly, an *act* or fruit of *repentance*: there is *pœna in pœnitentia*, in the very body of the word; something *penal* in *penitence*. And of that *penal* part is *fasting*: And so an *act* of *Iustice corrective*, reduced to S. *Pauls* * *vindicta*, or his * *vindicta*, *Castigo Corpus meum*.

3

Thirdly, an *act* of *humiliation*, to humble the soul, which is both the first and most usuall terme for *fasting*, in the *Law* and *Prophets*. For sure, *keep the body up*, you shall but evill, you shall have much adoe to bring or keep the *soule down*, to *humble* it.

4 Gal. 5. 24.

Fourthly, *They that are* CHRISTS (saith the *Apostle*) *have and doe crucifie the flesh with the lusts of it*. *Fasting* is one of the *nailes of the Crosse*, to which the *flesh* is fastned, that it rise not, lust not *against the Spirit*: At least, *fasting*, *we fulfill not the lusts of the flesh*.

5

Fifthly, Nay, they goe further, and out of *Ioel's Sanctificate jejunium*, and out of *Luk.* 2. 37. Where the good old *Widow* is said to have *served* GOD (and the word is λάτρευε) by *fasting* and *prayer* (not by *prayer* only, but by *fasting* and *prayer*) they have not doubted, but that there is *Sanctitie* in it, nor to entitle it *an act of the Service of* GOD: that we *serve* GOD by it.

6 a Heb. 13 16. b Hos. 14. 2. c Mal. 31. 17. Rom. 12. 1.

Sixthly, And serve Him with the *chiefe service* of all; even of *Sacrifice*. For sure, they are all of one assay (these three) *Almes*, *Prayer*, and *Fasting*. If the other *two*, if *Almes* be a *Sacrifice* ([a] *with such sacrifices* GOD *is pleased*;) If Prayer be one (one, and therefore called [b] *the calves of our lips*;) no reason, to deny *Fasting* to be one too. If [c] *a troubled spirit be a sacrifice to* God, why not a *troubled body* likewise? (And it troubles us to *fast*, that is too plaine:) Since we are to *offer our bodies* as well as our soules, both a *Sacrifice to God*: As our *soule* by *devotion*, So our *bodie* by *mortification*. And these *three*, to offer to *God our* [1] *soule by prayer*, [2] our *body by abstinence*, [3] our *goods by almes-deeds*, hath beene ever counted *tergemina hostia*, the *triple or threefold Christian Holocaust* or whole *burnt offering*.

7

Seventhly, and last, the *exercise* of it, by inuring our selves to this part of *true Christian Discipline*, serves to enable us to have *venirem moratum*, the *mastery of our bellie* against need be: The *Fathers* call it ἀγωνίαν, and those that used it ἀγωνιστάς. S. *Paul* gave it the word first (*Act.* 24. 16) and saith, he took it himself, 1 *Cor.* 9. 27.

Use is much; for if before we need, we be not used in some sort, at times, to abridge our selves, but still fill and *farce* our bodies, weeks, moneths, years together; *habituate* our selves in it; what need soever there should be, what occasion though never so pressing (suppose God should call us to fast, as *Esa.* 22. 12.

Say

Say the *dayes* ſhould come of the *loſſe of the bride-groom*) we ſhould not be able for our lives; to break our ſelves of that, which all our lives long we have been accuſtomed unto, But, as it is ſaid of *Dionyſius* lying at a ſiege and forced to keep *order*, he *fell ſick* becauſe he kept *order* and *ſurfeited not ſtill* (that, having been the corrupt cuſtome of his former life.) So ſhould we. Or for lack of it, grow as *impatient* as *Eſau*, rather than looſe our *broth*, for our *birth-right*. Or as they in *Numb.* 11. 5. not part with our *fleſh-pots* to die for it, but ſit by them, and die by them, and ſo with them alſo be buried *in the graves of luſt*. Chap. 9. 14. Gen. 25. 30.

The want of which enuring, you ſee what it hath brought us to. VVe are ſo evil able to *do* it, as we are ſcarce able to hear of it. Our *Saviour*, when He ſpeakes of *faſting*, points at this: Having been ſo long at our *old wine*, we cannot away, nor reliſh *new*. VVe ſee the experience in our preaching it. Our *bottles* are ſo uſed to the *old*, that they *leak* with the *new*; as faſt as we pour it in, it runs out again. VVe muſt provide us new *veſſels*. Elſe, all we ſpeak of this theme, will be ſpoken into the aire. But I forget my ſelf. Chap. 9. 17.

To come to the Text: *Cum jejunatis*, *When ye faſt*: To work out of it a little. I ſay firſt, this very *when* ſhews CHRIST'S *liking of it*; that there is *a time allowed*. Elſe would he allow it no *Cum*, no *when*, no *time* at all. For *videte ne quando*, not a *moment for ryot*, or for any thing, God hath not required. And, if for no *idle word*, for no *idle act* (we may be ſure) is there any *Cum* allowed. 1 Luke 21. 34.

Again, *When ye faſt*: *This when*, is a preſuppoſing at leaſt: and *qui ſupponit*, *ponit*. For, can any man phanſie, that *Chriſt* would preſuppoſe ought that were not required of us by *God*? to be asked by the *Prophet* (or rather by God himſelf:) *Quis iſta quæſivit de manibus veſtris*? Who ever required of you to do any ſuch thing? 2 Eſay 1. 12.

Nay, His manner of the delivery, thus breaking into it with a *Cum autem*, *But when you faſt* (as *faſt* you will, I make no doubt;) here, *But when*, is *plain poſitive*: Nay, it is of the nature of a *Poſtulatum*; takes it as *granted*; layes it for a ground. This (ſay I) is a *precept*, and more than a *precept*; more *binding*. Ever more *forcible* is that which is *preſumed*, than that which is *enjoyned*. One, we are confident, will be yeelded to ſtraight; needs no injunction. The other, we muſt uſe our authority, and well if we ſo get it. 3

The very things he conſorts it with (to wit) *Almes* and *Prayer* (for, them and this He *marſhals* in one and the ſame rank, cares for them all alike, *rewards* them all alike: and they (I truſt) are in *precept*: Yet they are no otherwiſe but *preſuppoſed*, even as this is, *When ye faſt*, *when ye pray*. 4

Then the paines He takes with it, to *fan* it, to *purge the old leven* from it, to *rectifie and reduce* it to the *right manner and end*: He would never have taken theſe paines, but that he held it worth His paines; but that He would have us uſe it, and uſe it not ſeldome. For, things ſeldome to happen the *Law* takes no order for. 5

The parties to whom He ſpeaks this; *they be his Diſciples*. Whereby it will fall out to be, not a *duty* only, but a *Chriſtian duty*; becauſe they were *Chriſtians*, the *firſt Chriſtians* of all, to whom this *Cum jejunatis* here is ſpoken. It is for them too; *they* are not exempted from it. 6

Nay, He likes it ſo well, as he goes about even to prepare even *hypocrites*, and to frame them fit for it. A ſign, it was not their double *faſt*, but their *double face*, (that is) their *diſſembling* firſt, and then their diſdaine of other, He found fault with. 7

And (to conclude) a double *promiſe* He annexeth: Firſt, to anſwer their complaint (*Eſay* 58. 3.) *Why do we faſt and thou ſeeſt it not; puniſh our ſelves and thou regardeſt it not?* That they ſhall never need to fear, their *faſting* ſhall be begged for *concealed*; though it were never ſo ſecret done, though not a man on earth ſee them, He from *heaven* will caſt his eye on them and regard them. 8

And ſecond, as He ſhall not want an eye to ſee, ſo neither ſhall He a *hand to reward* them for it: They ſhall not *faſt* for nothing. *His heavenly father that ſees them in ſecret, ſhall reward them openly*: the upſhot of all. 9

All theſe, [1] The *manner*, He *delivers it in*: [2] The *Parties*, He *delivers it to*: [3] The *things*, He matches it with, [4] The *honour*, He doth it, [5] The *Care*, He ſhewes of it, [6] That He frames his *Diſciples*, [7] That He frames even *hypocrites* for it, [8], [9] The double *promiſe* He aſſureth upon it: All theſe are ſo many paſſings thorow the furnace. Would He do all this and not hold it a *duty* required by God, and *acceptable to Him*? Have we a *Precept*, a *Practice*, a *Promiſe*; a flat Precept, conſtant Practice, and an ample Promiſe, and doubt we yet whether we ſhould do it or no? No ſure. As long as theſe words ſhall ſtand in S. *Matthew*, *Jejunatis* muſt ſtand, and have a *Cum*, a *time when* allowed for it. And now to that *Cum* let us come.

II. Cum *The time for faſting.*

Allowing *jejunatis*, the thing, we cannot but allow it a *time*, *when*. For, * there is *a time when for every thing under the Sun*. Only, *when* that *when* ſhall be, we ſhall not ſo eaſily agree. VVe would fain have our *faſt looſe*, be *left* to our ſelves for the *time*: This *when* to be, *when* our ſelves pleaſe. And, *when* will it be? Indeed, the practice of the world would make one think, this *when* to be without a *then*; a *time* (as they ſay) *in nubibus*. A *caſe* but put; *When*, (that is) *when we liſt*, and if we *liſt*, and not elſe. As if CHRIST had ſaid; If ever you do, if at any *time* you feel your ſelf diſpoſed, *then* to obſerve this caution. Otherwiſe, left to our own liberty, *when that ſhall be*, or *whether it ſhall be*, *or no*. * Eccleſ. 3. 1.

If this ſhould be ſo, I have hit upon a very happy Text. For, if this be all; It is no ſooner ſaid than done; done every where all this Land over. Nay, we may ſay with the *Young-man* in the *Goſpel*, *All this have we done from our youth up*. For, *when we faſt*, *we look not ſowre*, we *diſfigure not our faces*, we *never ſeek to be ſeen of men*. I ſay, *when we faſt*: for, the truth is, we *faſt* not at all: but when we *faſt*, all this is kept. That if this ſhould be the meaning, we have done, before we begin. Luke 18. 21.

To *deſtroy* a Text, is not ſo evil, as to make a Text *deſtroy* it ſelf; which, by this ſenſe will come to paſſe. But, if this *ſenſe* be *ſenſleſſe*, this *gloſſe* (as a *viper*) eats out the *bowels* of the Text. We muſt then reſolve, this is no caſe put; it is a ground laid. No *Hypothetical faſt*, *if you ſhall*; but, *Categorical*, *when you do*. For except it be, all that follows is to no purpoſe. To what purpoſe is it, to direct what *not to do*, what *to do* is our *faſt*, if we never mean to *faſt*? for CHRIST to ſet us down inſtructions how to carry our ſelves, in that, we never mean to go about? Plain dealing were, to tell Him, we would uſe His counſel, in ſome other matter: as for *faſting*, we find our ſelves no way diſpoſed to it. But, by the grace of GOD, we are not ſo far gone yet. We ſee, His will is, we ſhould do it; and take a time to do it we will, and *when* is that? *When ye faſt?* when *faſt ye?* *A time* (we ſaid) there is, if *for all things under the Sun*, then for *that*.

Let us ſpeak but after the manner of men, go to it but *naturâ tenus* (as ſaith *Tertullian*) and Nature it ſelf will teach us *when*. Mark but *when* Nature will yeeld to it; *when* and in *what caſe*, the *natural man* will *faſt*, without eye to *God*, or *Chriſt*, or *Religion* at all. So ſhall we be within the *Apoſtle's*. *Doth not nature it ſelf teach you?*

1 Cor. 11. 14.

1 Natures time 1 When in *fear*. Acts 27. 21. 33.

The time of *fear*, is a *time of faſting* with the natural man, *Nec eſt ſibi tempus in periculo*, for in time of danger men have no mind of meat. They in the *ſhip* with S. *Paul* when they looked every hour to be caſt away (the tempeſt was ſuch,) there was (ſaith S. *Luke*) *nemo diuturna*, no *ſpending* of *victuals*, all that while. Will we naturally *faſt* for *fear* of the *wrack* of our *ſhip*, and not be afraid as much of the *wrack* of our ſouls by ſin, and *faſt* for that? Doth not Nature teach us this? There is one *when*.

2 When in *grief*. a Eccleſ. 3. 4. b Joel 2. 12.

VVhen the natural man is in any inward grief of heart, it will take away his ſtomack, he will *faſt*; *ſemper mœroris ſequela jejunium*, *ut lætitiæ acceſſio ſagina* (ſaith *Tertullian*) *faſting* followeth *mourning*, as *feaſting* doth *mirth*. The [a] *time of mourning* is one of *Salomons* times: VVhy that is our time of *Faſting*. [b] *Faſting and mourning Joel* joyns them both. The *afflicted ſoul*, in his *prayer* (*Pſal.* 102. 4.) *My heart was ſmitten with heavineſſe*, how then? *So that I forgat to eat my bread*. Our *Saviour Chriſt* ſhewes it beſt: He was asked, *Why faſt not your Diſciples?* He anſwers not, how can they *faſt*? (as He ſhould, for that was their queſtion:) but how * *can they mourn*, *while the Bridegroom is with them*? As much to ſay as, if they could *mourn*, they would not fail but *faſt* certainly. So (we ſee) did *Anna*, [c] *Flebat*, *& non capiebat cibos*. So (we ſee) did [d] *David*, for the death of *Jonathan*: and again when his child lay adying, *mourned* and *faſted* for both. Upon *ſorow* for the death of a *friend*, or a *child*, can we *faſt* then, *dictante naturâ*; and can we not do as much for our ſins, the death of our *ſouls*? Doth not Nature teach us that? Nor for the death of *Chriſt* neither, which our *ſins* were the *cauſe* of? There is another, a ſecond *when*.

* Chap. 9. 14. &c. c 1 Sa. 1. 10, 15 d 2 Sa. 1. 12, 25

3 When in *anger*. * 1 King. 21. 4.

Thirdly, *Anger* him throughly, the *natural* will to his *faſt*: * *Ahab*, for *curſt heart* that he could not have his will, *Naboth* would not let him have his *Vineyard*: to *bed* he goes, and no *meat* will down with him. Could he, out of his pure naturals, for *curſt heart*, leave his meat and *faſt*, and cannot we do the like for *juſt indignation* at our ſelves; for *provoking Gods anger* with the curſed *thoughts of our heart*, and *words* of our *mouth*, and *deeds* of our whole body? cannot we be got to it? Will not Nature teach us, this? A third *when*.

4 1 Sam. 14. 24. When in a *longing deſire*.

Fourthly, The natural man, when he is in the fervour of his *deſire* (if it be an *earneſt deſire*) he will purſue that he deſires ſo hard, as he will forget his meat quite. Not a man ſo hardy as to *eat any thing till Sun ſet*, ſaith *Saul*, when he had his enemies in chaſe: Such was his deſire of victory.

What ſpeak we of *victory*? we ſee *Eſau* ſo eager in followving his *ſport*, that he came home at night ſo faint, and he paid dear for his *Supper*; yet felt it not all day, vvhile he vvas hot on his game.

Did we hunger and thirſt for the recovery of GODS favour (as did *Saul* for his *victory*, or *Eſau* for his *ſport*) we vvould not think it much to *faſt* as they did. VVill not Nature teach us this neither? A *fourth when*. Put the natural man into any of theſe paſſions kindly, you ſhall need proclaim no *faſt* for him, he vvill do it of himſelf.

Now mark theſe four vvell: [1] *Fear*, [2] *Sorrow*, [3] *Anger*, and [4] *Deſire*, and look into 2 *Cor.* 7. 11. if they be not there made (as it vvere) the *four elements* of *repentance*, the *conſtitutive cauſes* of it. [1] *Fear*, the *middle* point, the *center* of it. [2] *Sorrow*, that works it. And if *ſorry* for *ſin*, then of neceſſity, [3] *Angry* vvith the *ſinner* (that is our ſelves) for committing it. It is there called *indignation*, and no ſlight one, but proceeding *ad vindictam*, to be wreaked on our ſelves for it. [4] And *Deſire* is there too, and *Zeal joyned* with it to give it an edge. Theſe *four* the proper paſſions all of *repentance*, and theſe four carry every one (as vve ſay) his *faſt on his back*. Much more, vvhere they all meet, as, in true earneſt *repentance*, they all ſhould.

It is ſure, *God* planted theſe paſſions in our nature, to be beſtovved chiefly upon their *Chief objects*. And their *chief objects* are: [1] Of *fear*, that vvhich is moſt *fearful*, *the wrath of God*. [2] Of *anger*, that vvhich moſt certainly procureth it (that is) our ſin. [3] Of *Deſire*, that, than vvhich nothing is more to be deſired, *Gods favour*. [4] Of *Sorrow*, that vve have moſt cauſe to be ſory for, the *loſſe of it*. There then to ſhevv them, there to beſtovv them: vvhich if vve did in kind, vve need never take thought for a *cum* to our *jejunatis*.

For

For *grief of heart*, for *worldly losse*, for *bodily fear of drowning*, for *bitter anger* we can do it: why not, for the *grief of our grievous offences*? for *fear* of being *drowned* in perdition eternal? VVhy not, for *indignation* of our many indignities offered GOD? Alas, it but shews our affections of *sorrow*, *anger*, *fear*, *desire*, are quick, have life, are very *affections* (indeed) in secular matters: but *dead* and *dull*, and indeed no *affections* at all, but plain *counterfeits*, in things perteining to *God*, or that concern the estate and hazard of our souls.

To take down a *peccant humour* (as we call it) in our body, whereby we *fear* impair of our *health*, we can and do enter into a strict and tedious *diet*, and hold out well: We can forbear this and that, as we are bidden (though we love it well) if we be but told, it will do us hurt. If for the *health* of our *body*, we will do that, which, for our *soul's health*, we will not, I cannot tell what to say to us.

What speak I of *health*? To win but a *prize* at a *running* or a *wrestling*, *Abstinet se ab omnibus* (saith the *Apostle*, 1 Cor. 9.) *They will abstaine from all things*, and undergo a strict regiment for a long time before: and all is but for a poore *Silver game*. What shall I say then, if we cannot be got to endure so much, to obtein the *heavenly prize*, which is in part done (as there he saith) by *castigo corpus meum*? This for the naturall mans *cum* when he will *fast*. 1 Cor. 9 25. *Ibid.* Ver. 27.

VVill ye now see the Scriptures *when*, *when* that sets us out our *time*? They be in a manner the very same: *Scripture* and *Nature* vary not, dictate to us the same *time*, both. *The Scriptures. When.*

Our first *when*: VVhat time any great *danger* hangs and hovers over our heads; that, is *Gods time* (saith *Esay* 22. 12.) GOD Himselfe doth then call us to *fasting*. No time then, to kill oxen, or dresse sheep, eat flesh and drink wine: A great pain is there set upon it. God must needs take it ill, if when he bids us *fast*, we fall to *feast*. And this *when*, is of greatest example: None so frequent in all the *Bible*, as *fasts* of this nature. Never came their danger toward them, [a] of *plague*, but *David*: [b] of *famine*, but *Ioel*: [c] of *war*, but *Iosaphat*: [d] of any *destruction* threatned, but not onely good Queene *Hester*, but wicked [e] *Ahab*; nay, even the heathen *King of* [f] *Ninive*, to their *fasts* straight; flying to it, as to a forcible meanes (and so they ever found it) to turne away GODS wrath, and so the danger the matter of their feare. This is a time *When*: and we (then) to do it. VVhen *danger*.

a 2 Sam. 24. b Joel 2. 12. c 2 Chro. 20. 3. d Ester 4. 16. e 1 Kin. 21. 27. f Jon. 3. 5.

Now, if for the effect we *fast*; for the *cause* much more. Of these, of all other our miseries, the cause is within our selves. Our *sin*, whereby GODS anger is kindled and these ever follow upon it. VVhen therefore we would proceed against our selves for *sin* [a] *humble our selves* (the phrase of the *Law*) [b] *chasten our selves* (of the *Psalme*) [c] *punish our selves* (of the *Prophets*) [d] *take reveng of our selves* (the *Apostles* phrase) *tum jejunabunt in die illo*: this, is a way; then, is a time to do it. *Fasting* is a *punishment* to the *flesh*, [*] *Modicum panis and pauxillum aqua* was a part of *Michea's punishment*. By it, as to *amerce* our selves (as it were) for abusing our liberty before, and making it an occasion to the *flesh*, and thereby to prevent his *judgement by judging our selves*: *Do de me pœnas ut ille parcat* (it is *Augustine*.) This so proceeding of ours to take punishment on our selves, it is *illex misericordia* (saith *Tertullian*) it allures, inclines God to mercy; when he sees us angry with our selves in good earnest, and doe somewhat, His *anger* ceases: *Nam qui culpâ offenditur, pœna placatur*, whom the *fault offends*, the *punishment appeases*; whether His *punishment*, or *ours*. But, He had rather, *ours* then *His*: that *we* should it, than *He*. 2 VVhen *in sin*. 1 To *punish it*. a Lev. 16. 29. b Psal. 35. 13. c Ezra 8. 21. d 2 Cor. 7. 11. * 1 Reg. 22. 27.

And this to extend to the *body* also, and to the chastening of it. For, doth the *soul* only *sin*? Doth not the *body* also? And shall the *soul* suffer *sorrow* for *sin*, and shall the *body* suffer nothing, and yet was in the same *transgression*? If it shall, then at least *pœna damni* (for *pœna sensus* I am sure, we would be more loath to come to.) And what *pœna damni* but *abstinere à licitis quia illicita concupivit*, To *deny our selves*, *that we might*, *for doing that we might not*? There is another *Cum*.

Secondly, As it is a *chastisement* for sin, when it is done: So hath it alwayes been held to have in it a *medicinable force*, a special good remedy to prevent *sin*, when it is not yet fallen on us, or we into it; but grudges us only (as it were) and whereinto we are like to fall, for that we are now *leading*, even *entring* into *tentation*. This is also a time *when*. And this time we ground upon *Christs* time of *fasting*: *His fasting* went immediately before *His tentation*. *To prevent it.* *Mat.* 4. 1, 2.

No wayes needful for Himself was CHRISTS *fast*. None is so simple as to think, the *Tempter* would have prevailed against Him, though He had taken His *meals*; *eat*, and *drunk*, the *forty dayes* before. It was not for *Himself*, it was for *us* *His fast*: *Exemplarily* to teach us, it will be a great vantage, if (prepared by this exercise) we shall encounter the *evil Spirit*. Specially if it be some kind of them, if an *unclean spirit*: For, that kind *is not cast out* (no not *kept out*) but, either by *jejunatis*, or not at all. CHRIST'S *fasting* then before His *tentation*, is to shew us, it is good *fasting* against *tentation*. At least, this way we shall weaken his forces, by keeping down our *fleshly lusts*, *which* (saith S. *Peter*) *fight against the soul*, and lying in our own bosome, oft *betray us* to the Fiend. For, when all is said that can be, *Bernard's* saying will be found true; that *Nutriuntur cum carne & vitia carnis*. And, if Religion did not, experience teacheth us, that. *Ply the body apace*, let it be kept high, how *mellow a soile* it proves for the *sins* of the *flesh*! and that, if by *abstinence* we *crop* not the *buds* of *Sensuality*, they will ripen and seed to the ruin of our souls. So, ther is use both wayes of it. [1] Use of *castigo corpus*, For the *time past*: Use [2] of *in servitutem redigo* for the time to come. *Jejuna*, *quia peccâsti*, *Jejuna ut ne pecces*, both (saith *Chrisostome*.) *One*, as a *punishment*, with reference to sin already committed: The other as a *preservative* for *noli amplius peccare*, that we commit it not again. *Two causes* more, and *two times*, *When*. Chap. 17. 21. 1 Pet. 2. 11. 1 Cor. 9. 27.

4 When *in want of some good.* Hest.4.16. Neh.9.1,2.

But, hath *fasting* his use in evil things only, and repelling them? hath it not also in good things, and procuring them? Yes sure. I demand, doth there never happen us, that we have some cause more than ordinary, the procuring of GODS favour whereto, and the successe whereof, wish more than ordinary *prayer* we would commend to GOD? Why there then, is another *Cum*. As, when *Hester* would move the *King*, for the safety of her *people*: or *Nehemias*, for the new building of the *wall of Hierusalem*: Both found good of this, that when there is use of *earnest* and *hearty prayer*, it will be the more *earnest* and *hearty*, if *cum jejunatis* do also go with it. We have other-while extraordinary occasions in our wordly affairs, and then, we make no account of a meales losse: have we none such *in spiritualibus* to GOD-ward? None but vulgar there? Never any, but such as we can entertain with our common *dull devotion*? Need none other, but as if the businesse, between GOD and our soul, were the sillyest and pooreſt businesse we had to go about?

5 When in *spiritual exercise.* † 2 Pet.3.7 † 1 Cor.7.5.

But say we have none; shall we at no time sequester our selves, and for some small time χαιρεῖν, (it is * Saints *Peters* word) get us a *with-drawing-place*; σχολάζειν (it is † S. *Pauls*) *make us a vacant time*, of purpose, to intend devout and ghostly meditation throughly? A case, which S. *Paul* presumes, at one time or other, every good Christian man and woman will not fail but do. Then, hath *fasting* a time too; and one *vacancy* to serve for both.

It is a special friend to *prayer*; to *feather* it, to put a *vigour* or *fervour* into it. Therefore, where (almost) shall you find them but coupled, *fast and pray*, one following straight in the neck of another? Even here, presently before, was CHRIST in a treaty of *prayer*: and here now, immediately after it, He falls to speak of *fasting*. This was not for nothing: But, as if He should give thereby a special *Item*, that there is a mutual reciprocal correspondence; nay, an alliance between them, to sanctifie and support either the other. And namely, a special vertue in *fasting*, to awake up and quicken our *devotion*, thereby the better to elevate our minds unto GOD. We feel this, or we feel nothing; that dull is our *devotion*, and our *prayers* full of *yawning*, when the brain is thick with the vapour, and the *heart* prest down with the charge of the stomack: And that our devotion and all else, is performed (as *Tertullian* saith) *pollentiora mente*, and *vivaciare corde*, our *wits more fresh*, our *spirits more about us*, while we are *in virgine salivâ*, yet in our *fasting spittle*; when *fasting* and *prayer* are not asunder, but we serve God in both. Psal.141.8. Our *Morning prayer*, that, that is the *Intense* (saith the *Psalm*:) Our *Evening*, is but the *stretching out of our hands*, in comparison of it, faint and heavy.

These then: the time, [1] Of *fear* of the danger sin will draw upon us: [2] Of *indignation* at our sin the cause of it: [3] Of *sorrow* for that we have done. [4] Of *care*, that we do so no more: [5] Of *taking down the flesh*: [6] Of *lifting up the spirit*: [7] Of *averting evil*: [8] Of *procuring good*, [9] Of giving our selves wholly to *Spiritual exercise*: These are all *causes*, *Why*: These are all *times*, *When*; all of the *Scriptures* limiting; all, of the *Saints* practice, there.

1 Chap.9.15. Psal.137.2.

And indeed, all of *Christs* own assigning. For, *venient dies*, *there will come dayes* (saith CHRIST.) Do those dayes never come? When come they? Verily when evil dayes come upon us, we may *hang up our harps* then, the *marriage feast* is at an end with us, and we then to *fast* (saith CHRIST) according to the letter.

2

But, goes He from us only *corporally* by adversity? Goes he not *spiritually* also? Yes: and whensoever we fall into any grievous sin, though the *piping* may continue (perhaps) yet the *Bridegroom* is gone; assure your self, gone he is; *Et tum jejunabunt*, and *then fast we must*: Why? even for very grief, that by our wretched folly, we have set *Him* gone. For, if when He is taken from us, *fast we must*: must we not much more, when we our selves, by our lewd carriage have been the *cause* (I say not, of His *taking*, but) even of His very *chasing and driving away* from us?

3

Thirdly, against *temptation*, we need to fast; for, against His *temation Christ fasted*, that needed it not.

4

And last, His close so joyning, and so oft, of these two ([1] *fasting*, and [2] *prayer*) so together still, makes that the time of *fervent prayer* is a time of CHRISTS *appointing* too; and that so intimated, even in this very place here.

The Application *to the time of Lent.*

But, all this while we have been speaking of *when* we are to *fast* at large; or when upon some occasion: In the mean-time, we say nothing of this time now at hand, This is not upon any occasion: it is a *yearly recurrent fast*: Will this also come within the lists of *Cum jejunatis*? I take it, it will. For shall our *fasting* be altogether when we will our selves? shall it not also be sometime when the *Church* will? *May we bind our selves*, and may not *she also bind us*? Hath *she* no *interest* in us, no *power over us*? The *Synagogue of the Jewes* (we see) had power to *prescribe fasts*, and did: Hath the Church of CHRIST none? Is she in worse case than the *Synagogue*? No indeed. If *Recab* might enjoyn his *sons*, *She may hers*. She is our *Mother*, *she* hath the *power* of a *Mother* over us; and a *Mother* hath power to *give laws* to her *children*. And so *Cum jejunatis* is, *When you fast* by the *Churches* appointment, also: the *Churches cum*. This is sure: No man hath GOD *to his Father*, *that hath not the Church for his Mother*: and that, once and twice in the *Proverbs*, order is taken, as *to keep the precepts of our Father*, *so not to set light by the laws of our Mother*. *Ira Patris* and *dolor Matris*, are together in one verse: *He that grieves her*, *angers him*. And he cannot but *grieve her*, that little sets by her wholesome orders. The *Apostle* (we see) S. *Paul* by name, though he had been in the *third heaven*, yet he deferred to *talem consuetudinem*, the *Churches custome*, and rests in it. We must learn to do the like, and not set light by them, as our manner is.

Jer.35.6. Prov.1.8. 17.25. 1 Cor.11.16.

This

This I may say for this *Cum*, It is no *Custome* lately taken up: No *Law* of the *Church* our *Mother* that now is; *She* is *grown* old, and her senses fail her: *She* erres, or at least is said to *erre*, at every bodies pleasure. It is a *custome* (this) of the *Church*, while it was a *à Christo recens*, yet fresh and warme from *Christ*, The *Church*, which was the *Mother* of the *Apostles* themselves, at all times kept; every where observed, then, and ever since. Some to shift it, frame to themselves a fear of (I wot not what) *superstition*, where no fear is. Before any *superstition* was stirring, any *popery hatched*, it was, this *fast* was. *Lex abstinendi in Quadragesimâ semper fuit in Ecclesiâ* (saith the *Oracle of Antiquity*, *Theophilus Alexandrinus*) *Lent* was even in the *Church*. *Nor* onely *Quadragesimam*, *secundùm traditionem Apostolorum*, (the *Montanists* had *three*) but that one was delivered us by the *Apostles* (saith S. *Hierome*.) Why should I weary you with reckoning them up? What one more ancient Writer than other is there, but you shall find it in him expressly, even up to *Ignatius*, who lived with the *Apostles* themselves? *Apostolike* then, it is; and for such S. *Hierome* avowes it; and when that is said, enough is said for it, I think. Yet it is good (you know it) the *fast* so delivered, and by the *Church* ever and every where so kept, the *Council* of *Gangra* hath laid an *Anathema on them that keep it not*, avoid it how they can that keep it not.

And sure in general, that this power should remain in the *Church*, to *prescribe us set times*, was most behooseful. Every man (so we would have it) to be left to himself, for *Prayer*, *Fasting*, *Sacrament*, Nay for *Religion* too (now) and all? For GOD'S sake let it not be so, let us not be left altogether to our selves; No, not in *Prayer*. *Private prayer* doth well; but let us be ordered to come to *Church*, and to do it there, *Pharisees*, *Publicans*, *Peter* and *John* and all: Let us have our dayes appointed and houres set for it. If all were left to us, God knowes, I durst not promise, what should become of *Prayer* it self. The like say I for the *Sacrament*. Let us have a *cum* when to come to that, too. And so for *Fasting*: *Fast* privately in GODS name: But heab you, let not the *Church* trust to that. Nor she hath not held it wisdom so to do: but, as in both them, (*Prayer* and the *Sacrament*,) So in this, holds us to our *order of dayes and times established*. Them if we keep, so it is: Otherwise, were it not for the *Churches times*, I doubt there would be taken scarce any time at all. Now yet, somewhat is done: but leave us once at *liberty*, *liberty* hath lost us some already, and will loose us the rest, if it be not looked to in time.

The rest, are matters of *Discipline* rather than *Doctrine*: [a] The *number of forty*: [b] The *season of the year*: [c] The *manner of abstinence*. Somewhat may be said to content us: But remember, it came from the *Apostles*: that is it that binds us; that is it, that sets it fast.

That which hath been said, is for some *set time* at large, for a *cum*: but, why this *cum*, at this time, now? Why *forty dayes*? Why before *Easter*? Why this *fast*? It is of all hands confest, that ordained it was, as a part of the *Discipline* of *repentance*: And much was done in it, about *publike Penitents*. Yet not for them only. But, even with them, out of the bowels of a *Mother*, the *Church* her self would become a *Penitent*, and have all her *children* do the like. Her self become one; For the whole body of the *Church* hath her fauls (beside the private offences of every *particular member*) for which there was a several set *sacrifice* in the *Law*. For us to become *penitents* likewise for who knows whether we be not as faulty in *private*, as they (the open *penitents*) in publike? As great *sinners* as they, though not known for such? *The cause of it.*

So the *cause* is general, that *she with them*, and *we with her* and *with them*: *with them* and *for them*: For *them*, and *for our selves*, in *whole* and *in part*, all in one, uniformly might performe a *solemne annual Repentance to God*.

As to the number of *dayes* GOD saith in the *Revelation*) † *Dedi ei tempus ad pœnitendum*. He gave a *time* for to *repent* in: What *time* was that he gave? The *time* that God gave was * *forty dayes*, in the *famous Repentance of Ninive*: happy for the issue; recommended by CHRISTS own mouth, and propounded to us as a *patterne*. Other set time (save this) she found not. She took the same then: *She* could not tell how or when to take a better, than that of GODS *own giving*. This The rather, that *Moses*, *Elias*, and CHRIST himself had hit upon the same number in there *fast*. It is not nothing that it conteineth, though it be but an imperfect expressing of the pattern of so worthy authors; of CHRISTS specially. *Ignatius* hath said it before me: I dare say it after him. 1 *The number of 40 dayes.* † Apoc. 1. 2. * Jon. 3. 4.

For the season: The *Prophet* hath said it, if we know not when to lay our *fast*, our *returning to God*, lay it with the * *Stork* and the *Swallow*; take their *time*, do it *cum hirundinibus*, rather than faile. 2 The *Season*: *In the Spring.* * Jer. 8. 7. *Against Easter.*

But besides that, the Church hath laid it most conveniently to end with the *feast of Christs rising*, and so to go immediately before it: that against that time (as the *Fathers* in the first great *Council of Nice* wish it) all being restored, and all prepared by it, we may of all hands celebrate that high *Day*, and bring to *God a pure offering* (the very words of the *Council*.) Then to end with that *high feast*, that the saying of *Zachary* may be fulfilled, that our *fast* shall be to us *turned into high Feasts*; as that is the highest and greatest of our *Religion*; for which cause this *fast* is called, *jejunium Paschale*, with reference to it. For *Easter* and *Lent* stand upon one *base*; both stand and fall together. Zach. 8. 19.

As to the *manner* of our *abstinence*. It is sure, the *fast* in kind was in these three, [a] *Panem non comedit*, [b] *potum non bibit*, [c] *ad vesperam*: neither *eat* nor *drink*, at all *till night*. But *non omnes* 3 *The Manner.*

ca-

capiunt sermonem hunc, all are not *capable* of this saying: Yet, *he that can, let him*. But for them that cannot, the *Church* (as a tender *indulgent Mother* unto all) that she may win somewhat, is content to remit of the *rigour* of this; turns her on all sides, to lay no more on us than we can endure, if she can find ought in Scriptures to relieve us. And that doth she three wayes.

1 *Daniels fast.* 1. *Non panem*, No manner *meat*: None at all: Nay, not *no manner meat at all* (too hard that.) What say you to *non talem*, not altogether *none*, but not such or *such meat*? *Non panem desiderabilem*, no *dainty alluring meats*; and namely, no *flesh* (Dan. 10.) Now we do alter the quality yet; *Daniels fast* we termed it, on which the *Church* did ground her ἐυφημίαν, and ours may ground her *eating* of *fish* (say what we will) a lesse pleasing diet, and lesse desired by us.

Dan. 10. 3.

2 *Tobies fast.* 2. Again, *Non comedit*; *Not eat at all*, *not altogether any*? That were too strict. What say you to *Non tantum*? To *some*, but not so much? Before, altered the *quality*: here, abates of the *quantity*. Not in that *quantity*, not so *much*, not so *oft* as at other times. To cut off *one meal* if both you cannot. They call it *Tobies fast*, *quando derelinquebatur prandium*, he left his *dinner*: (*Dinner* or *Supper*, all is one, so one be left,) *nec ventrem cibo oneres duplicato*, (It is S. *Hieroms*, and we do not double *ballast our bellies*.) And these two we call *portionale jejunium*: takes not away all, takes *some*, and leaves *some*; leaves an *honest portion*, leaves us a *meal*, Some *kind* and some *measure* (only) abridged.

Tob. 2. 4.

3 *Cornelius* & *Peters fast.* 3. Not *usque ad vesperam*, not till *night*, forbear; too long, that.) What say you to (as before not so oft, so here) not so *soon*, as at other times? Put off the time of our repast; Make our *molestus cliens* break his hours a little: it not *ad vesperam*, as neer *vesperam* as we may. *Cornelius fast* they call it: he *was fasting at the ninth hour*: (that is) our *three* at afternoon, till then. *Peters fast* they find, and that is the lowest; he was *fasting till past the sixth hour*: till then. Thus indulgent *she* is: for these are not without example in *Scripture* (we see) nor unknown to *Antiquity*. But, for *Antiquity*, then, they pressed forward as much as they could; and we draw backward all that ever we can. These then, or as many, or as much of these as we can; so to make some manner shew, some countenance toward it: that, if not keep pace with the ancient *Church*, yet not to give them over clean; not to fall behind them so far, till we lose the sight of them quite, and so fall to abandon *Cum jejunatis* altogether. And thus much for this *Cum*, this very *time*, and the manner of *jejunatis*, our *fasting* in it.

Act. 10. 13.

10, 9.

And, now we have found us a *time* for our *fast*, *God* send us to get a *fast* for our *time*, a *jejunatis* for our *Cum*. For, this *Cum* is now *come*. Here then is the *place* and time to answer CHRIST *when ye fast*, to ask, when *fast we*? Every one to enter into his own heart and convent himself about the taking of these *times*, how oft we have taken them. How oft? I would it were come to that. I fear, it must be whether we have taken them at all or no? Whether any of them? And if this question should be put us, I report me to our consciences (a many of us) whether it would not appose us to tell, when this *when* last was.

But if (as I doubt) we have not taken them; then I ask why have we not? Have we no *sins* to be censured? are we in no fear of *wrath* to come? Our case (sure) is *fearful*, if we *fear* not.

Are our *souls* so very *humble*, our bodies so in *subjection*, we need it not? I marvel, if should be so; it should be needful for S. *Paul*; his *body* should need *chastening*; ours *none*. What, is the *Bridegroom* alway *with us*? *He with us*, *& we with him* alwayes? do we never part? doth that time never come? Never all our life long? Yes, yes: we want no *times*, nor we want no causes: we want *wils*. Whereof sure we should do well to be think our selves better, lest we be out of the *Gospel* quite. CHRIST cannot say to us, *when ye fast*, if we *fast* not at all. Somewhat would be done (sure) if it were but to make CHRIST speak to some purpose: Somewhat; or all that hath been said, and that shall be is to no purpose. No use of it, of a *Caution* how to do that, we have no meaning ever once to do at all.

I should have now come to the *Cautions*: and (if God will) so I will: but at some other time. But as our *times* are inclined to leave *sensuality* to our own (which we would fain have called *Christian*) *liberty*; we had need to bend, and to spend our whole exhortation, not so much *against hypocrisie*, as *for fasting*, to keep *life* in it. As our age fals out, that is not so necessary. Time was, when *fasting* was in credit: And when a thing is in request, then is *counterfeiting* to be feared, then take heed of *hypocrisie*. But now, when little it attributed to the true, then should (I think) there need little fear of the *false*. So that it were not altogether without reason, as the world goes, not to stand on the later so much; but even let it go; and, so men would *fast*, let their *countenances* be as pleased them: let them look as *sowre* as they list.

Should I say so, I might well enough, for any fear, *fasting* will now be made matter of *vain-glory*. But, that were to extend my Commission: I dare not; but leave it as CHRIST hath left it, and say with the *Apostle*, *Quod accepi à Domino*, *What I have received of the Lord*, that, and *no other thing*; and, as I have *received* it of the *Lord*, so, and no *otherwise*, *deliver* it unto you; And persuade, exhort, intreat, and even beseech you to do it; but not as *Hypocrites*: and back again, *not as hypocrites* to do it; not so; yet in any wise to *do* it; to fulfil, to make good *Christs Cum jejunatis*.

1 Cor. 11. 23.

Jejunatis, you know what tense it is. In the *present tense* He hath put it, for at the *present time* He requireth it. It is not, *Cum jejunabitis*, or *Cum jejunaturi estis*, when *you shall fast*, but *when you do*. He speaks, as if He would have us fall in hand with it presently, make no future *fast* of it. This *Cum*, is already *come*; and we to do it, now it is *come*: to make answer to CHRIT's *When you fast*, with *Now we fast*, now we are at it, this day commonly called *Caput jejunii*, the *head of it*: to which *head* (I trust) we will allow a body, and so make a *fast* of it.

And even so then, let us do. And *He* that saith it, *will see it* and *seeing it*, will see it shall not go *without a reward* at His hands; See, that, any *hunger* or *thirst*, for Him and upon His word suffered, shall be satisfied at *His heavenly table*, at the great *Easter-day*, the *Day* of the *last resurrection*; where there shall be no fasting any more, but a *Feast* with all *joy* and *Jubilee* for ever.

A SER-

A SERMON PREACHED
before King JAMES, at *White-hall*, on the VI. of March, *Anno Domini*, MDCXXII.
being *ASHWEDNESDAY.*

MATTH. Chap. VI. Vers. XVI.

Cum autem jejunatis, nolite fieri ſicut hypocritæ triſtes; Exterminant enim facies ſuas, ut appareant hominibus jejunantes: Amen dico vobis, quia receperunt mercedem ſuam.

*Moreover, when you faſt, * look not ſowre as the hypocrites; for they diſfigure their faces, that they might ſeem unto men to faſt: Verily I ſay unto you that they have their reward.*

* Or, *be not like ſowre hypocrites.*

OUR laſt yeares endeavours were out of the two firſt words, *Cum jejunatis*, *When ye faſt*; to ſettle a true conceit, what every good Chriſtian man is to hold, both of *Jejunatis faſting it ſelf*, and of *Cum, the time* when. And that not without great need; the moſt part ſeem ſo faintly perſwaded of *faſting*, as if it were no needful part of a *Chriſtian mans duty*: And, of the *time*, as if CHRISTS *Cum* did never *come*.

And this, we did, as for *liberâſti animam tuam*, to *deliver our own ſouls*; ſo to *deliver* the *Doctrine of our Church*, from a *malitious ſlander* caſt on it, as if it favoured any way the *filling* or *farcing* our ſelves, at this no leſſe than at other times; and did not require and enjoyn a more ſtrict and *pœnitential* kind of life, at this time, than all the year beſide.

VVherein, if GOD have ſo bleſſed our endeavours, that theſe tvvo points be ſetled, we may then go forward to the reſt; that is, *Be not like the hypocrites*. If vve reſolve, that CHRIST'S *when* ſhall have a *then*, and *then*, *faſt* vve vvill.

The next point is a Caveat, vvhat vve are to take heed of, vvhen vve *faſt*: That vve *faſt in ſecret*, make no ſhevv of it: Our *faſt* be to God and not to *men*: that vve *faſt* not for *vain-glory as hypocrites do*.

I confeſſe, I proceed to this ſecond part, as to that, vvhereof there is not ſo much need; And, but that I take my ſelf bound to proſecute the text, I have begun, I vvould chooſe rather to ſpend the hour in ſpeaking again for the duty, to have it done; than to deale vvith the Caution, vvhat to eſchevv in the doing. VVe cannot get men to it (to *faſt*:) vvhat need vve then ſpend any ſpeech, hovv they ſhould not do it, vvhen they do it not?

VVe divided the Text into tvvo parts: One, for *faſting*; the other, againſt *hypocriſie*. As our *times* are, there is more need, to ſpeak for *faſting*, then againſt *hypocriſie*. And yet againſt that too: (God forbid, that, or any vice ſhould be favoured:) but, not againſt *hypocriſie*, *in faſting*. There is little fear of that. Men *faſt not like hypocrites*, vvhen they *faſt* not at all.

But,

But you will be pleaſed to call to minde how we then left, and wherewith we concluded the laſt year. That, we muſt not think any thing more then needs, in any ſpeech of CHRISTS. That, what *we have received of the Lord*, that and no *other thing*; And as we have *received* it of the Lord, ſo and no otherwiſe are we to *deliver* it unto you. And, from him we have received both *Cum jejunatis*, and *Ne Sitis*; the one as well as the other. And ſo we ſet forward, to *Ne ſitis ſicut*, the *Caution*. Yet ſo as our firſt caution ever be, we omit not to *faſt*. Not, at other times: but not at this eſpecially, when the *Church*, or rather, God, by the *Church* her ancient order and cuſtome cals us to it.

For when we are to look to all this, what time? Why, *When we faſt*: That *when* is ſtill to be kept in mind; to that we muſt come. That, the ground of all; thither we muſt return again in the end.

The Summe, & Diviſion. We ſay then, *Cum jejunatis*, is the *good ſeed-corne* which CHRIST Himſelf hath ſowen. All beſides, is but *chaffe* to be blowen away. And, now He takes His *fan in his hand*, to *fan away* this *chaffe*. For, *quid palea ad triticum* (ſaith God, in *Jeremy*) *wheat and chaffe*, what ſhould they do together? Theſe muſt be ſevered: One to be laid up in the *Garner*, the other to be burnt with unquenchable fire.

Jer. 23. 28.

I. 1 The *fan* in theſe words. *Nolite fieri ſicut*, *Be not like*. The *Chaffe*, is in the word *Hypocrites*. Firſt then, *Hypocriſie* in general to be avoided.

II. 2 But here is a ſpecial kind, *ſicut hypocritæ triſtes*, Not, *ſowre*, *like hypocrites*: Or, not like *ſowre hypocrites*. Not like them.

III. 3 Not like them, wherein? In two points upon which the *fan* goes. [1] Not like them, in their *Sicut*: [2] Not like them, in their *Ut*. Not, in their *manner how*: Not, in their *end*, why. [1] Not in their *manner how*: Why, what do they? they are all for their countenance; and that they *diſfigure*. In making it their labour, to have it appear in their countenance. [2] And *why* do they ſo? That ſo, *men may know them for faſters*. In making it their end, to be *ſeen of men*. Theſe two He *fannes* away.

IV. 4 But, what if one could find in his heart to *faſt*, and yet would have *men ſee it*, and *commend him for it*, *Ad quod damnum*, what hurt will come of it? One would think, none: CHRIST ſayes *Amen* to it. They make it their *reward*, *to be ſeen of men*: Why, it ſhall be their *reward*, they ſhall be ſeen of men: that is all, they would have to come. VVhy, this, one would never think a *puniſhment*: But it is one. And think it not a ſmall one, for though it ſeem no great *harm to receive a reward of praiſe*: yet when we ſhall lay together, how *poor* a thing it is they receive, *Man's praiſe*: And, how *great* an one they loſe by the meanes, Gods *reward*: they had better be without it. For, when they have that, there is all, all that ſhall come of their *faſting*: *Acceperunt ſuam*, *amiſerunt meam*, They have *received their reward*, they have *loſt mine*; and CHRIST to ſay *Amen* to it; This ſay I, is ſure a *heavie puniſhment*. Therefore look to it.

Luke 12. 1. And, when the *Chaffe* is blowen away, and the *floore* purged: when the old *leven*, which is *hypocriſie*, is caſt out; of the reſt, we are to make our *ſweet-bread*, now againſt the *great feaſt* of *our Paſſeover*, we make ready for.

I. The Fanne. *Be not like.*

WHen we have got paſt the two firſt words; when the *thing* is won, and the *time*; and we reſolved, that *faſt* we will; and *when* we will; and we ſet our ſelves ſeriouſly to it: What, is all ſafe? Will the *Devil* be gone his way? Shall we hear no more of him, as ſoon as he ſees us ſo ſet? *No*, indeed: but hovers about us ſtill; as if there were yet ſomewhat for him to do. Our Bleſſed SAVIOUR when *the Spirit led Him into the wilderneſſe*, and He fell to His *faſt*, it is ſaid, that then *the tempter came to Him*: So, we muſt make reckoning, He will to us. It is exceeding behooveful for us, to take notice of this: as they ſay, to know the length of the *Devils chaine*: That, neither *full* nor *faſting*, we are out of his reach, but he will be buſie with us in them both. Attends our *Feaſts*, to make [a] *our table a ſnare*: Attends our *Faſts*, *to turn* them (as well as our prayers) [b] *into ſinne*. *Eating*, he is buſie with us, to make us eat like [c] *Eſau*. Faſting; no leſſe buſie, to make us *faſt* like the [d] *Phariſee*. And look what in this, in the reſt: Both *Alms* and *Prayer* too, are ſubject to it. Therefore, in and through all, whether we *give Almes*, *pray*, or *faſt*, to have an eye to him; in all. *Praying*, *Faſting*, *giving Almes*, he leaves us not; gives us not over, till he have corrupted the *manner*, perverted the *end*: till, one way or other he have ſet them awry. His firſt eſſay is, *Ne bonum*, we do not that which is *good*, we *faſt* not at all: His ſecond is, *Ne bonum benè*, we do it not, as we ſhould; by putting to it a wrong *ſicut*, an *undue manner*; or a wrong *Ut*, an *undue end*; that ſo, we may do what GOD *commands us*, for the *Devils end*. Sure, it is not enough to be exerciſed in doing *good*; we muſt look to both the *Sicut*, the *manner* how we do it; and to the *Ut*, the *end*, why we do it: or he may hap go beyond us; and both ſpoil them, and ſpoil us of our reward for them.

Mat. 4. 3.

a Pſal. 69. 22.
b 109. 7.
c Gen. 25. 30.
d Luke 18. 12.

But then again, take heed ye be not caught here; and for doubt ye may *do it amiſſe*, be brought not to *do it at all*, but let all alone. That is another of his tricks: For his method and manner of proceeding, in this point, is well worth our obſervings: *Nôsse hæc ſalus eſt*. It is one of the *Profunda Satanæ* (as the *Revelation* cals them) the *deep fetches*, or *policies of Satan*. For, would any man think, he

Revel. 2. 24.

would

would uſe this Text, theſe very words of our Saviour [*Be not like hypocrites*] to draw men from *faſting*? He doth. For, finding here, *faſting*, and *Hypocrites* thus cloſe together; and ſo, that *hypocrites* uſe to *faſt*; he perſwades ſome (and ſuch, as ween themſelves no fooles) to think, they cannot *faſt*, but they muſt *ipſo facto* prove *hypocrites*. Sets up this for a ſcar-crow, to raiſe up a vain fear in them, and ſo to chaſe them from it. Will ye *faſt*? *Gods Lord* take heed what you do; do it not: why? *Ne ſitis ſicut hypocritæ*; for, and you do, you will be taken for an *hypocrite*.

And mark the double taking of *Ne ſitis*: *Ne ſitis*, *Be not like* (ſaith CHRIST:) *Ne ſitis*, *Leſt you be like* (ſaith he.) Now, the *belly* is apt and eaſie enough to apprehend any fear in this kind; any oppoſition, or expoſition, any thing that makes for it.

Nay, hereby he prevailes with them, not onely to give over faſting themſelves: but draws them further to grow jealous, leſt every one that *faſts*, be not tainted that way: and, leſt every one that preaches for it, be not juſtly to be ſuſpected, *as that way given*; as having in him ſome ſparks of a *Phariſee*. Thus doth he.

And, will you ſee how compendious a way he deviſeth, to rid us clean of all *hypocriſie*? Thus: to keep no *Lent*; not to *faſt* at all: and ſo, he will warrant us, we ſhall be ſure to be clear from being any *hypocrites*. So, to avoid *hypocriſie*, he voids *faſting* quite.

But, what is this, but to *caſt out devils by the power of Beelzebub*, one *devil* with another? To caſt out *hypocriſie* by *gluttony*? To caſt out *ſuperſtition* with the *prophaneneſſe of Eſau*? VVho, rather than offend his *belly*, cared not what became of his *birth-right*. To bring in *Ne jejunatis*, *Faſt not*; under colour of *Ne ſitis hypocritæ*, not *Being like hypocrites*: To caſt out *Ne ſitis hypocritæ*, Be no *hypocrites*, with *ſitis Epicuri*, Die not in debt to your *bellies*. The Devils only way, to rid *hypocriſie*, by engroſſing *Epicuriſme*. Mat. 12. 25: Heb. 12. 16.

But (alas) what will this availe us? what is gotten by this? Small eaſe will it be (GOD knowes) for any, not to be condemned as an *hypocrite*, Seeing he that *fell to eat and drink with good fellowes* (in the XXIV. *Chapter* after) *had his portion given him with hypocrites*, as good a *trencher-man* as he had been; all his life time. So that, both come into one room, both *lye* together; and *fry* together in one *place* of *torments*. And, thither it is he would bring us, he cares not whither way. This is his firſt aſſay: and much hurt he hath done this way. Mat. 24. 51.

I know not how, but *faſting* is laid aſide: In a manner clean gone: Few or none keep it. How is it gone? what is pretended, or given out for it? But for fear of doing that, which *perſons* do that are *ſuperſtitiouſly* given; fear, of being like them. For, no fear of *hypocriſie*, now: *Sicut hypocritæ* is now gone. But, by this one precedent, this one *ne ſitis ſicut*, he can make more. As now, in place of *Be not like hypocrites*, is come a fear of, *Be not like Papiſts*: we ſhall be like *Papiſts*, if we do. And not to *faſt*, is made a *Superſedeas* of all *Popery*; as if that alone were enough, to make us truly reformed. This is all our fear now.

But, *ibi trepidaverunt timore*, *ubi non erat timor*, *there were they afraid*, *where no fear was*. This is but a *ſcar-crow* neither. [1] *Firſt* ſet down this: we muſt do ſomething, that *hypocrites* and *ſuperſtitious perſons* do, or we muſt give over *Alms* too, and *Prayer* as well as *Faſting*; for, they have a like *Ne ſitis* upon them. You ſhall find *Hypocrita* in, at all three. Pſal. 14. 5.

[2] Then the *ſecond*: we may do what *hypocrites* do, and yet not do it, *as they do it*. And it is the *ſicut*, the *manner* (not *the thing it ſelf*) that CHRIST here excepts to. So, that fear is at an end.

[3] Laſtly, theſe words being directed by CHRIST, and by Him ſpoken to His *Diſciples*, by the grace of GOD all be not *hypocrites*, or *ſuperſtitious*, that *faſt*; For, CHRISTS *Diſciples* were neither. We may *faſt* then like CHRISTS *Diſciples*, we may be of their number. And indeed the truth is; CHRISTS *Diſciples* are only truly ſeiſed of it. *Hypocrites* do but encroach upon *it*, or rather on the *out-ſide* of it, as doth the *Wolfe* upon the *ſheeps clothing*. But neither is the *ſheep* to leave or lay down his *fleece*; nor the *Chriſtian* man, his *faſt*; becauſe other-while, the *VVolf* is found in the *one*, or the *hypocrite*, at the *other*.

In three ſhort words CHRIST teacheth us as a way to anſwer both. His *ne ſitis ſicut* will make both fly away, as *chaffe* before the fan, and *Cum jejunatis* never be ſtirred, but lye ſtill. Do the *Hypocrites faſt*, *to be ſeene*, doe they? And do the *Papiſts faſt*, with opinion of *merit*? Why, *Be not like hypocrites*, but yet *faſt*: Nor, be not like *Papiſts*, no more than like *hypocrites*, yet *faſt* though. CHRISTS *ne ſitis* will ſerve for theſe, and for as many as the Devil can deviſe. *Faſt not like them*; *faſt like* CHRIST'S *Diſciples*, and all is well. And this, for his firſt way of turning CHRISTS *Cum jejunatis* into *Ne jejunatis*, upon fear of *being like hypocrites*, if we ſo do.

But if, this way he ſucceed not to keep us from it, but *faſt* we will; then comes he about, with a new ſtratagem. And that by way of wholeſome counſel; that, if we will needs *faſt*, we would do it to ſome purpoſe: (that is) do it ſo, as we may be *known* to do it, in any wiſe. For, to what purpoſe will it be to do it *in tenebris*? It is no *work of darkneſſe*; or, as good in a blind corner, where no man can take notice of it; as if we were aſhamed to be ſeen about ſo *good a work*. Nay, in any wiſe; take heed of *concealment* of your *faſt*, of *hiding it under a buſhel*. And, good reaſon; they be *works* of *light* (all three) *Almes*, *Prayer*, and *Faſting*; and ſo love to be brought to *light*, to be ſet on a *Candleſtick*, and to be ſeen. Therefore, as before, in our *Almes*; he had deviſed we ſhould call our *Almesfolk* about us with a * *Trumpet*: and, as in *Prayer*, that we ſhould do it in † *choice places*, where folk may come by, and ſee us at it; and to be a good deal *longer* than ordinary, that ſo, we may ſeem ſomewhat *ſingular*, and to have more in us, than our fellowes. So, here now, when it is *Faſting-day* Chap. 5. v. 15. * Verſe 8: † Verſe 5.

with

with us, to get us a *faſting-day face*, at any hand. For that, except we be ſomewhat altered in *countenance*, no man will look at us, or mark us; there vvill be no notice taken of it; and ſo as good not *faſt* at all: But if it appear in our *faces*, we ſhall both get reputation to our ſelves, and our *Profeſſion ſhall* receive *credit* beſides. Thus doth he medle his *chaff*; *mold* in his *ſowre leven* into CHRIST'S *nova conſperſio*; to make us do, what God vvould have us, for his owne; to do *Gods* vvork, for the *Devils end*. *Sanctifie me a faſt*, (as I told) ſhews, there is *ſanctity* in it; a *holy duty* it is, and he ſeeks to breed *moths* in it. For, ſo the *Fathers* call *hypocriſie* (*tineam ſanctitatis*) the *moth* that frets in ſunder all, that holy or good is; and ſo by that meanes, make it a meer *moth-eaten faſt*.

1 Cor. 5. 7. Joel 1. 14. 2. 15.

Thus whitherſoever we turn our ſelves, he meets with us ſtill. Theſe are his deſigns: this doth he, *diverſis itineribus*, *by contrary wayes*, ſeek to circumvent us. Firſt, down he ſits in his *Court*, and offers us a *licence*, not to keep *Lent*, to keep what *diet* we will: And if we refuſe it, threatens us, he will get us preſented for *hypocrites*. But if that move us not, but we ſtand out reſolute for all his ſcarcrow, then, out he comes in a new ſtyle; fals to commend to us, as *good orderly men*: but (withal) to adviſe us friendly to do all ſo, as may be for our beſt behoof: which is, to have it *ſeen* in any wiſe. And (that which is ſtrange) ſcars us with that, in the beginning, which he brings us to, in the end: Even, to do that in *hypocriſie*, that (before) he wiſhed us, in no wiſe to do, for fear of *hypocriſie*. So as, upon the matter, now it is come to *ſitis hypocrita*, though not in ſo broad terms; but, ſo is his meaning, do it *like hypocrites to be ſeen*.

II. The *Chaffe*. 1 *Not like hypocrites* in general.

This is the proper place: here now comes CHRIST with his *fanne*, and *ſevers the precious from the vile*, with *Ne ſitis ſicut*. And think it never a whit the worſe for this *Ne ſitis*. *Almes* hath the ſame before; and ſo hath *Prayer* the very ſame: And many a *Ne ſitis* belong to theſe, and to every good *duty*. They are not the worſe; the better rather, for the *fanning*: they are rid by it of much refuſe ſtuffe. And, even to this of *faſting*, there belongs more *Be not like's* than one. Not like the *Manachees*, that thought the *creatures unclean*. Not *like* them, whoſe *faſt* is a *Commutation of Gluttony*. Not *like* them, that *faſt* to ſave charges. Not like them that make it an *opus operatum*: and ſo it be done, it skils not how with them; it skils not for any *Sicut*. *Not like* any of theſe. One *ne ſitis* ſerves them all, ſends them all going one after another, as many as come. *Ne ſitis* to them all, and to every, or any of them all. And ſo, you ſhall not need give over your *faſting* for any of them all. I would *faſt*, but for being like one of theſe: why, be not like any one of theſe, and yet *faſt* notwithſtanding.

Not like any one of theſe, But ſpecially (ſaith CHRIST here) not *like Hypocrites*. Why, not *like them*? For, then, the *Phariſees* faſted, and their *diſciples*: and *John* faſted, and his *diſciples*: there was, then, *faſting* on all hands. And then is the time of *hypocriſie*: Then doth it abound moſt, when things are in requeſt, when moſt uſed; then, is moſt danger of counterfeiting. And *hypocriſie* is but a kind of *counterfeiting* (as I ſhall ſhew you.) Therefore as thoſe times were, *Be not like Hypocrites*.

Mark. 7. 18.

Not *like them*? and *them*, of all other, *one would chooſe to be like*, they of all others are more like to *faſt*; they look as if they *faſted*, they *carry* their *faſt* in their *face*, they. Why, that, CHRIST likes not; the carrying it in their *face*: tels us plainly, they be not the men, we take them for: no true *faſters*, they be but *hypocrites*.

Hypocrites: that is, *ſtage-players*.

Hypocrites? What is that? We muſt needs ſtay a little, to ſearch out the true ſenſe of that word: They be ſo baited, all the Goſpel thorow; there be ſo many *Woes* cried againſt them. The word *Hypocrite* is neither *Engliſh* nor *Latine*, but as a *Deniſon*. Originally, it is a known *Greek* word; and is (in that tongue) the *ordinary* and *proper name* for thoſe, whom the *Latine* term *Hiſtriones*, and we in Engliſh *Stage-players*, Such as in diſguiſed attire and haire preſent themſelves on a Stage, and there oft repreſent thoſe, whom (GOD knowes) they are far from; but yet outwardly take upon them their *perſons*; as if they were.

And the ground of the word is, they are therefore called *Hypocrites*, for that, to give a true judgement of them, you muſt ὑποκρίνειν *judge* them (not by their *Players coat* above, but) by that, they are *underneath* in their own, when their *gorgeous* and *gay attire* is off. That, may be *gallant* and *brave*: they themſelves are, it skils not what; Peradventure, he that plai'd the *Souldan*, but a *Sowter*.

The word (in the tongue CHRIST ſpake) is as much as to ſay, as one in a *vizour*, *Aſſumens vultum*, a *face-taker*; one that hath got him a *taken-on-face*, which is none of his own, nor nothing like it; as in *Plays* and *Shews*, the manner is. But, we hold us to the word *Hypocrita*. The dative ſenſe of the word you ſee: and it is, as if He had ſaid in plain Engliſh; *When ye faſt*, *be not like theſe ſame Stage-players*. So, it ſignifies at the firſt. And at the ſecond hand, all others, which do off of the Stage, that which they do upon it; and in *Court*, *City*, or *Countrey*, carry themſelves with other *faces* than their own, as theſe do on the *Stage* at *Playhouſes*.

The Heathen man long ſince obſerved, that *Mundus*, *ſcena*; that, in his conceit, the world, for all the world, was like a *ſtage* or *theater*; ſcarce a *true face* in it: all in a manner *perſonate*. And the *actions* in the world, not much unlike to their *acting* of their parts in the *Acts* and *Scenes* of a *Stage-play*. But our Saviour CHRIST, he goes further: he tels us here, of a ſtranger matter. That, there want not, that make his Church a very *Stage*; and *play with Religion*, and *play Religion* and every part of it: So carrying themſelves in things perteining to GOD,

as if they had ſome *Play* or *Pageant* in hand. It is but too true, this. If you will ſet up a *Stage*, I will find you *Actors* for it now.

Will you ſee *Almes played?* out comes *Judas* fagely, with a ſentence in his mouth [a] *Ut quid perditio hac?* Alas it *would have been* better beſtowed upon a many of poor people: why *ſhould there be ſuch waſte upon Chriſts head?* right, the *ſupplication of beggers.* [a] Mat.26.8. Iohn 11.5.

Will you ſee *Prayer played?* Look upon the *Players* in the XXIII. *Chapter* after that, under colour of [b] *a long prayer*, now and then *prey upon the houſes* and goods of a ſort of *ſeduced widows*: and make as good gain of their *Prayers*, as *Iudas* would have done of his *Almes.* [b] Mat.23.14.

But, *Sermons go away with it* now; The *Church* is, then, *full*: and (GOD knows) *a few true hearers*: the reſt are but a ſort of *Sermon-Hypocrites.* The Scene is in the 33. of *Ezekiel*: *O let us go hear the word*: and the Prophet addes, *So was the faſhion then*, and *for faſhion* it was. And thither they come, and when they are come, here ſit they, but their heart is elſewhere, wandring where it will. *Either they attend not*: or if they do, it is *to make jeſts.* Or, at the beſt, it is but, as *they hear a ſong of one that hath a pleaſant voyce*; and no more comes of the *Sermon* than of the *Song.* Or, if you love the *New Teſtament* better, there have you (in the 6 of *Mark*) [a] *Herod* ſending for *Iohn Baptiſt* oft, and *hearing him* full devoutly, till (for a [b] *Non licet tibi*, in one of his *Sermons*) he made his *Head* fly off his Shoulders. And in very deed, the *Marriage* at [c] *Sichem*, and the *Circumciſion* for it; [d] *Abſoloms vow*; [e] *Iehu's ſacrifice*, what were they but very *Playes*, *meer Maſks*, imitations of him that is *Roſcius in ſcenâ*, the *Maſter Hypocrite* of all, who (in the Old Teſtament) got him on a *mantle*, and played [f] *Samuel* at *Endor*: and (in the *New*) got him *wings*, and *bright rayment*, and came forth [g] *transformed into an Angel of light.* To whoſe company they *belong*, and whoſe they are, that get them [h] S. *Pauls* μόρφωσιν εὐσεβείας, the *viſor*, or *maſk of Godlineſſe*; and make of it Saint *Peters* πρόκαλυμμα κακίας, a *cloak* or cover, for *every bad intent.* They do no better, but even *play religion.* And of this *Scenical, theatrical, hiſtrionical godlineſs*, there is good ſtore abroad in the world: GOD grant it be not found in *Iſrael.* Be not *like Stage Players*, when about any *religious act*; Not, when about any. [a] Mat.6.10. [b] Verſe 18. [c] Gen. 34. 13. [d] 2 Sam. 13.7. [e] 2 King. 10.18 [f] 1 Sam. 28.14. [g] 2 Cor. 11.14 [h] 2 Tim. 3.5. 1 Pet. 2.16.

But, of all parts of *Religion*, our Saviour (here) may ſeem to have made choice of the worſt. To ſay, when ye *faſt*, *be not like Players*, not then, of all times. For, a *play* and a *faſt* ſuit not. A *Play* is lightly had at *Feaſts.* Men when they *faſt* are in *heavineſſe*: theſe agree not well. Well, as evil as they agree, for all that, *Faſts* have been *played* too. There was a *Faſt played*, to get *Naboths vineyard*: It coſt him his *Vineyard*, and his life too. There was another played (*Acts* 23.) to have got S. *Paul* made away. And they ſay, there was one *played* againſt the *fifth of November*; and a *Proceſſion* too; and all, to have made us all away. From ſuch *Faſts playing the Lord deliver us.* But ſo you may have a *faſt played* too, for a need. Not like them *in faſting.* 1 King. 21.9. Act. 23.14.

That we may not marvel, theſe *Hypocrites* that *play in faſts* (CHRIST tells us) are a ſpecial ſort by themſelves. *Be not like Hypocrites* at all: but, of all other, not *like them.* Why? the common ſort of *Hypocrites* abroad, ſeek to put on a *better face than their own*: but, here have you a *Monſter, exterminans vultum, out-lawing* (as it were) and *baniſhing* his own natural countenance, ἀφανίζω is CHRISTS word, *defacing his face*, as you can hardly know, it is he: taking to himſelfe a worſe *face* far, than ever GOD made him. To lay on a little (I wot not what) to the end, to look the more faire, the better coloured, of a clearer complection; that, is not ſtrange: But, to affect a look more *dim*, more *hollow*, more *evil favoured*; and to *be-leven* his *face* to that end, that paſſes; that, is a new kind of *Hypocriſie, per ſe*; a kind *by it ſelf*, that. Yet, ſuch there be. There were, that *wore a ſourſe garment to deceive* (ſaith *Zachary*:) So, there is not only *gay*, but *ragged hypocriſie.* And, there were (ſaith CHRIST here) that *rough-caſt* their countenance, and that, to deceive too. That, there is not only *fucus*, but *fermentum pietatis.* Not onely *fleering*, but *lowring*; not onely *well complexioned*, but *pale coloured hypocriſie.* Such are they, that *play* in CHRISTS *faſt*, here; *triſtes, torvi, auſteri*, the word is σκυθρωποὶ; which is (properly) the look of a *wild beaſt* (a *Lion*, or a *Bear robbed* of their *whelps*) *grim* and *ghaſt*; one would be afraid to look on them. Theſe would CHRIST have us not be like; as indeed who would be like them, but ſuch *hypocrites* as they? 2 Not like *ſowre Hypocrites.* Zach. 12.4.

Not like them? Why, how do they? *Exterminant vultum.* We begin with *vultum*, The *hypocrites* whole labour is but his *look.* Blame him not; for he is nothing but *look.* Nothing but *face*, and *caſe*; but a *very out-ſide* onely. As for any inward matter, he never looks after. 1 Not like them in their *Sicut*, their *manner.*

In which point, they ſuit well with *Players*, whoſe names they bear. It is a very fit *reſemblance* for them, that are nothing but *reſemblance.* In the very true and lively *perſon* of a *Prince*, the *outward pomp* or ſhew is the leſs part, by far: the *Regal qualities*, the *Princely vertues* are they, we chiefly admire; A *religious heart*, *high wiſdom*, *heroical courage*, *clemency*, like that of GOD, without meaſure or end. In him that *playes the King*, it is quite otherwiſe. No *Royal quality* is required at all; No *Princely vertue* needs, he never cares for them. But, *geſture* and *gate*, the *carriage* of his *countenance*, to ſay his *part*, to *pronounce* and to *act* it well; that is all that is cared for by him, or that is looked for at his hands. And even ſo it fares here: *Contrition* of *ſpirit*, a *broken heart*, *unfatgued humility*, *truth in the inward parts*; theſe are moſt requiſite in the *true faſt.* It skills not a whit for any of theſe, in the *Stage-faſt*; So he can ſet his countenance well, have the *clouds* in his *forehead*, his *eyes* ſomewhat *hollow*, certain *wrinkles* in his *cheek*, carry his *head* like a *bulruſh*, and look like *leven*; all is well. As for any inward accompliſhment, he never takes thought for any. *Vultum* only is it; He goes no further. Only to be like, to be *ſicut*; as one, though (indeed) none. Pſal. 51.6.

2 Not like them in their *Vt* their *end.*

But why do they take all these paines to disfigure themselves? That do they, *Ut videantur*, that they might *be seen of men*, and seem to men, appear to them in the likenesse of such as *fast* indeed. The *leven* of *hypocrisie* in their *looks*, is from the love of a *Videantur* in their hearts. *Vain-glory*, the ground of *hypocrisie*, ever. And, here now, they match again. The *hypocrites end*, is as the *Players end*; Both, *to be seen*. You never see the *play* begin, till the Spectators be come, so many as they can get. Nor, no more shall you see this *fast* acted, unlesse there be some, to *eye* and to *note* it, He will not *fast* on the ground; there must be a *Stage* set up for him; where I dare say, they wish the *scaffolds* full to see them: the more, the better.

Both match in *videantur*; and it must be *ab hominibus*, *of men*. *Angels eyes*, *Gods eyes* will not serve the *Hypocrites* turn. Other *eyes* then, there must be entreated, to gaze on them, or ye get no *fast*.

Why, is there any harm in *mens eyes*, that they may not see, nor we may not be *seen of them*? *Verè oculi hominum* (saith *Bernard*) *basiliſci ſunt bonorum operum*: Now truly there is in mens eyes *venome*, like that of the *Cockatrice*, to infect our *well-doing*; with a *well-weening* of our selves. O now, I am seen! *O ego quantus ſum, mundo cenſore!* O what a *holy mortified man* am I taken for! It troubled *Alms* before (this:) it troubled *Prayer*: and now, *fasting*: It troubles all. In all, this, is the point, this is the *Ut*, to be *seen of men*. Not, that it is unlawful to be *seen well doing*: You will easily put a difference, between, *to be seen to do well*; and, *to do well, to be seen*: between *facere & videri*; and *facere, ut videare*. *Do, and be seen*, may be casual, never thought on by us. *Do, to be seen*; that is the *Ut* (and that *Ut* is it) the very *end*, we do it for, and otherwise we should not do it. It happens otherwhile, many good people do well, and are *seen so doing*, as it falls out: but, beside their purpose quite. But, none, save this *masked crew*, *sacrifice themselves and their fasts* to the *eyes of men*; and do, what they do, for no other *end* but that.

Mat.4.1. Luk.5.16. You shall easily discern them. You shall not get one of them, to do as CHRIST did, get Him *aside out of the way into the wilderneſſe, fast there*: No: CHRIST was not so well advised, to do it there, in a desart desolate place, where there was no body to meet Him, or see Him at it. They be all for the *eye* (these:) a *perſpective fast*, or not at all. Nothing out of sight; never by their good-will, where no body to look on. *Jejunium oculare*, ὀφθαλμιατικὴ, this. The Heathen man said well: *Ergo, iſte, in tenebris, non ſervaret hominẽ*; Such a one would not be entreated to *save a mans life* in the *dark* (if he might) Not, but by *torch-light*. For, all, is *lost*, he is clean *undone*, if no body *see* or look upon him.

Luk.4.1. Well, if it were the *Spirit of* GOD *led* CHRIST *into the wilderness to fast* there, like an *Hermite*; you may well know, what *spirit* it is, that sets one up a *Stage*, there, to *fast* like an *hypocrite*. *To be seen* then, is their *Ut*, the very But they aim at.

Mat.16. And wherefore to *be seen*? in the *play*, that they may have a *plaudite*: So plain as they even crave it in their *last words*. So, in this *eye-serving fast*, *seen* they must be: And why must they be *seen*? To be given out, for such an one is a great *faster*. And why that? That *men seeing that good work of theirs, might glorifie* GOD? No indeed: but, *them*: the *earthly child*; not, the *heavenly Father*. And, mark it, when you will: There is no *Animal* so ambitious, no *Chameleon* so pants after *air*, as doth the *hypocrite* after *popular praiſe*. 1 Sam.15.13. For it, he *fasts*; and so *hungry* and *thirsty* he is after it, as you shall hear him even *beg* for it: *Honora me coram populo hoc*; saith *one* of them (it is *Saul*:) *O grace me for the love of* GOD; seem to *honour* me in the peoples *eyes*. Iudg.9.2. *Loquimini in auribus populi hujus*, saith another (it is *Abimelech*) O give it out in the *peoples ears*; I am thus and thus. Mark: the *peoples eys*, and the *peoples ears*; for, *hypocriſie* is ever *popular*: for their, for mens applause, all in all.

Nay then, will ye hear them expostulate for it, and that, even with GOD himselfe? *Wherefore* (say they, in the 58. of *Esay*) *fast we, and thou seest it not*? So, they would *be seen*. And, why do we pinch and punish our selves, *and thou regardest it not*? So, they must be *regarded*, or they will not take it well. To be short: *the putting forth of the finger* (as *Esay* there calls it) or (as the *Poet*) *Digito monſtrari*, to be pointed at, and *dicier Hic eſt*, and said, *Look ye, there he goes*: To have it whispered, *That is He*: To be magnified up and down the Peoples mouth, that, is even the *conſummatum eſt* of all this *Stage-devotion*.

Which very point makes the *fast* loose; and indeed, makes it to be no *fast* at all: They *extermine their countenances* so long, that they *extermine fast* and all. This very *Ut videantur* makes, that it *seems* to be, but *is* (indeed) none. For, in the true *fast*, Psal.69.14. It is as *David* saith of his; *I ſorrowed, and my ſoul fasted*: It is an *humbling of the soul*. Else, if it go no further than the *body*, it is a *fast* without a *soul*. But these though their *stomacks* be empty, yet their *souls* do feed and *feast* all the while. *Nam* Eſa.51.21. *eſt quædam ſagina laudis* (saith the Heathen man:) *Praise will feed and fill both*. And, it is our *meat* and *drink* (and so we call it) that we take delight in. And sure, if *Esay* be right, that one *may be drunk, and no cup come at his head*; it is like possible, one may *surfeit*, and yet no *meat come in his belly*. And with *pride* both. As for *meat* and *drink* the *Devil* never takes any; keeps a *perpetual fast* for that matter: but, feeds on *pride*, as one doth on his *meale*; and *surfeits* that way, as much as any *Epicure*: And even so (for ought I know) one may *eat* and *drink* no more than the *Devil*, and yet be as *proud as the Devil*: why not? So as upon the matter, their *fast* is but even the *Devils fast*, and no better.

Fasting then being an *act of humility*, if the Devil can make it matter of *pride*, *habetur propoſitum*, he hath what he would; he will give you good leave to *fast* and spare not. And, even matter of *pride*, Luk.18.11. he makes it. The *Pharisees*, whom CHRIST would have us *Non ſicut*, they were, in their own conceits, the *Non ſicuts* of the world. They tell it GOD, *Non ſicut alii*, not *like other men*. Others did but *fast once a week*, if that: *they twice*, & never missed. And in the Ecclesiastical story, there is a rare example

example of it. He, that ſame *John* the *Patriarch* of *Conſtantinople*, that firſt took upon him the proud title of *Vniverſall Biſhop*, that very man was called and known by the name of Ἰωάννης ὁ νηστευτής, *Johannes Jejunator*, *Iohn the great faſter*. So *pride* will grow of *faſting*. Being then ordained to take down the *ſoul*, if he can bring it to *puffe it up*, and ſo, turn our *faſt* into *ſin*; that is even a *Faſt* of the *Devils own chooſing*. One, which (he is ſure) GOD will never look at. The *Prophet* gives the reaſon: *If we faſt for mens eyes, we faſt for men, not for God.* If we *faſt* for our own *praiſe*, we faſt for our *ſelves*, not for GOD neither. Now, what GOD ſhould *reward*, ſhould be done for GOD. And, with GOD, a righteous thing it is, to put men over to receive their *rewards*, at their *hands* for whom they *faſted*: that they pay them their *wages*, that *ſet* them on *work*. For, at *His hands*, they are like to receive none, ſeeing, for Him they did it not: He was not the *He* of their *faſting*. And this is the laſt point. As before; not *like them* in their *Sicut*; So, not here in their *Ita* neither, neither in their *manner*, nor in their *end*. Zach. 7. 5, 6.

III. The *Danger* of it. *Verily they have*; &c.

Suppoſe now, one may be ſo in love with the *praiſe of men*, as he is altogether out of love with an *inviſible faſt*, and muſt needs look a little that way; what harm will come of it? *Amen dico vobis, quia receperunt mercedem ſuam*: This muſt needs be their *puniſhment*; for, there is none other but this. And ſure, as ſtrange a *puniſhment*, as you ſhall read of: To ſay *Amen* to that, one deſires; to ſay, one *ſhall receive a reward*. Can it be a puniſhment to *receive*, to *receive a reward* and a *reward of our owne* deſiring? It is ſurely none. You do it, *to be ſeen*; *you ſhall be ſeen*; *to be praiſed*; Why, *you ſhall be praiſed*: This is your *end*; your *end* be it. You hunger and thirſt for *mens praiſe*, faine you would have it; you ſhall have it; There it is, take it to you, much good doe it you with it. Call you this a *puniſhment*, to receive a *reward*, to have ones *deſire*? Surely, it ſeemes but an eaſie one, if it be one.

True, if the *reward* be worth the while firſt. And ſecondly, if by *receiving*, *it*, we *forfeit* not one *incomparably greater*. But, in theſe two caſes, ' If the *reward*, be but ſome ſlight thing, *little worth*. ' And then, if by getting it, we looſe another *above all worth*, then have we no great cauſe to *rejoyce* at our *receiving*: then, in ſtead of a *reward*, it is a *puniſhment*, ſay I; and that an heavie one, whenſoever both theſe caſes meet.

I Their *Reward* (*popular praiſe*) is *ſlight*. 2 As *not judiciall*.

Now, both theſe caſes meet here. Firſt, it is but a poore thing, they *receive*. Shall we value it as it is? I meane this *goodly reward*, *of popular praiſe*, which they ſo itch after. What is the *popularite*, but a ſort of men nothing *judiciall*? Not one among an hundred. Not *praiſing*, but out of *paſſion* (lightly) if that: and not *conſtant* in that *paſſion* neither.

Praiſe if it be *judiciall*, is ſomewhat worth; and ſo worth the deſiring. The *popular* is not ſo. CHRIST ſaith; *they have alwayes ſpoken all good of the falſe Prophets*: as for the true, they have ever followed them with all *diſgrace*: And, then, what *judgement* is there in them? CHRIST himſelf, will ye hear their *verdict* of Him? Some there were ſaid, *He was a good man*; but ſome other (and the greater ſumme) ſaid, *No, but a very ſeducer, a cooſener of the people*: And then, who can think, there is any *judgement* in them? In the 19. of the *Acts*, the whole multitude was together, and when *Demetrius* had ſet them in, for *two houres they never left crying*, *Great is Diana*: *and the moſt part of them never knew why they were come together*, not why they cried ſo: And then what *judgement* is there in them? No ſure: out of *lightneſſe of mind*; out of *paſſion* it is, they *praiſe* or *diſpraiſe*, *magnifie*, or *vilifie* a man, for the moſt part. Luk. 6. 26. Iohn 7. 12. Act 19. 28. 32.

2. Not *durable*.

But is this (be it paſſion, or what it will) of *any endurance*? will it hold? No indeed. *Sicut luna mutatur*, Every, *new moone*, *a new mind*? nay, every *quarter*. No better witneſſe of this, than our, *Saviour* Himſelf, who heard *Hoſanna in the higheſt*, and *Not Him but Barabbas*, both, within the ſpace of a *ſeven-night*. St. *Pauls* was yet ſhorter; for he was firſt a *murtherer*, and ſuddenly, a God and no leſſe, in a manner *with one breath*. There is their conſtancie, this the hold you can have of it. No *lock* nor *key*, to ſhut up our *reward* in: No *tenendum* to our *habendum*, to *hold it when we have it*. And who then would much eſteem it? Chap. 21. 9. Chap. 27. 21. Iohn. 18. 40. Act. 28. 4, 6.

But, ſay there were both *lock* and *key*; yet, what is *praiſe* but *words*? and *words* but *wind*? what is *ſpeech* but *breath*? *breath but aire*? *tenuiſſimus fructus*, a thin *reward* (*God* wot.) For, what is more *thin* than *aire*? This is ſure, no great *reward*. *Mihi pro minimo eſt*: So, *Paul* makes but a *minim* of it, we make ſo much of. 1 Cor. 4. 3.

2 It is their *finall reward*;

And yet even this, ſlight as it is, were it onely to *receive* it, and that were all, there were no great hurt in it. But, now comes the hurt, For, when it ſhall come to this, that we are ſo to *receive* it, as in full *payment*: (for, ſo it is; not ἔχουσι, *have it*; but ἀπέχουσι, *have it for all*, that ever they ſhall have) So to receive it; *tanquam mercedem*, as it ſhall be our *laſt pay*, our *finall* and *full recompence* and *ſatisfaction*, for all that ever we have done, then it goes hard.

And that is it, CHRIST meaneth: And that is it every good mind feareth: That here ſhall be all; a few *good words*, a little *warme breath*, a *blaſt of vaine praiſe*, of a ſort of vain men. And when we have this, we have no more for ever to *receive* or look for beſide this. That, as CHRIST tels us (in the *firſt verſe* of the *Chapter*) this *acceperunt* infers an *amiſerunt*: *Acceperunt ſuum* here, an *Amiſerunt meum* elſwhere. And that, where (of all) we would leaſt be without it. That the receiving of this, cuts us off from another, infinitely above and more worth than this. The *reward* we *receive*; *no thing leſſe to be regarded*: the *reward* we loſe, the *damage* we incurre; *nothing more to be feared*. Lay theſe together, *mercedem juxta mercedem*, we ſhall find it a *puniſhment*; ſuch a *puniſhment*, as no man would ever wiſh his very enemie more.

Of this *Amen* here, of these words [*they have received their reward*] you shall read in S. *Gregory*, that there never did any saying so *sound in his ears*, so *run* in his *head*, *reign* in his *heart*, *work* upon his *conscience* (as he deeply protests) as did these. This, he took for one of the most *fearful sayings* in the whole *Bible*: that what he did here *receive* (were it *praise*, or *preferment*, or what other earthly thing) it should be his *last receipt*, his *final reward*, his *portion for ever*, his *Amen*: for *Amen* is the last word (we know) that ends all. For, so are we in a manner proceeded against, and deprived of all hope of further *reward*, at the last great *receipt* of all.

The *praise of men*, which we here sought and found, shall deprive us of hearing *Euge Serve bone*; One syllable whereof is more worth, than all the *Panegyricks* that ever were. And not only of that, but of *Intra in gaudium Domini* besides, much more to be esteemed than all the *Euges* in the *world*, nay, than the *world* it self. That the winning of one shall be the losing of the other.

Mat. 21. 23.

And now judge, whether *this receiving* be not a *losse unvaluable*; this *reward*, a *punishment insufferable*; this *Amen*, to be be prayed against of all. Nay, whether there be any so *penal a punishment*, so *heavy a censure*: This shall be your *punishment*, that this shall be your *reward*; and never more but this.

For, do but ask: VVhy do they this wrong to their *faces*? To seem to men to *fast*. And what then? Then they shall be *commended of men*. And what then? Nay, there is all. And GOD comes to a point with them: saith, Let them be commended for it: And they have no wrong, they making it their *end*, if GOD make it so too.

To *punish* one by his own *desires*; to say (as GOD doth in *Osee*) *Because Ephraim will have altars to sin, they shall be to sin*; because you make this your *reward*, it shall be your *reward*, take it for your *reward*: To say, *So be it*, to have our *fast* to conclude with the *Hypocrites Amen*: no more fearful *punishment* in the world.

Osee 8. 17.

The Application.

[a] 1 Cor. 5. 11.

* *Knowing then this fear*, we *perswade*, *exhort*, *intreat* men (and no otherwise than CHRIST here doth) to *fast*. And the *Cum* is now *come*: Now then to *do it*. Not to do it *as these*, yet in any wise to *do it*. To *fast* to GOD; not to the *world*: to our own *hearts*, not to other mens *eyes*: to *conscience*, not to *form*, Not, to *set* us up a *stage* to do it; but (with CHRIST) to do it apart, *in secret*. And think not, if *men see* it not, it shall not be *seen* (be it never so secret:) that you shall do it without *witness*. Beside the witnesse, *Testis in corde* (set by the Heathen man as a *thousand witnesses*) there is (as *Job* cals *Him*) *Testis in cœlo*, *One* in *heaven* who sees it; needs no *light* to see it by: whose *theatre* is the *dark*, and beholds us as cleerly when the *candle* is put out, as when it burns. *Fast* then, do it to be *seen of Him*; and being done not for men, but for *him*, *Him* shall you be sure of, to cast His *eyes* to look on it, to like it; to *regard* it and *reward* it, both.

Job 16. 19?

So much doth CHRIST undertake in the verse following; and that, in *His Fathers name*: and seal it with His *Verily*, that most certain it shall be so. Our *secret fast* shall have his *open reward*. It may be, even here upon earth, He will *make our light break forth as the Morning*. If *here* He do not; *there*, He will. The *lesse earth answereth*, the *more heaven reserveth*. * *Euge Serve bone*, in that day is another manner *praise*, if *praise* be it: [b] *Intra in gaudium Domini*, another *manner reward*, than earth hath *any*. Both together [c] *Merces magna nimis*, *Abrahams reward*, *an exceeding great reward*: [d] *sed non ascendit in cor hominis*: it exceedeth the *heart* of man, to think how *exceeding great*.

Esay 58. 8. 8.
[a] Mat. 25. 21.
[b] Mat. 21. 23.
[c] Gen. 15. 1.
[d] 1 Cor. 2. 9.

Which *reward* Almighty GOD grant we may set before us, and *seek* it in all our doings: So *seek* it here on earth, in this *life*, as we may there find it in *heaven*, in the *life* to come, to our endlesse comfort and content, through CHRIST our LORD.

SER-

A SERMON PREACHED BEFORE King Iames,

At WHITE-HAL, on the XXVI. of FEBRUARY, *Anno Domini*, MDCXXIII, being *ASHWEDNESDAY.*

MATTH. Chap. III. Verse VIII.

--Progenies viperarum, quis demonstravit vobis fugere à ventura ira?
Facite ergo fructum dignum pœnitentiæ (*Vel*, Proferte igitur fructus dignos pœnitentia.)

--*O generation of vipers, who hath fore-warned you to flee from the anger to come?*
Bring forth therefore fruits worthy * *amendment of life.*

* *Or repentance.*

TO speak of *repentance*, at the time of *fasting*, or of *fasting* at the time of *repentance*, is no way out of season: As *tree* and *fruit*, they stand. Of these fruits *fasting* is one. And this, we now begin, a *worthy fruit* ever from year to year, religiously *brought forth* in the *Church* of *Christ*. That we go not from one, when we fall upon the other. The time of *repentance* will fall out to be a *Cum jejunatis*.

Repentance is here brought in, and presented to us, as a *tree* with *fruit* upon it. The *tree* of *Gods planting*; The *fruit medicinable*; of the nature of a *counter-poyson*, against our bain taken by the *fruit* of another *tree*. The *fruit* of the *forbidden tree* had envenomed our Nature: the *fruit* of this *tree*, to expel it, to recover and cure us of it. Gen. 3. 6.

Now this Metaphor (of *trees* and *fruit*) puts us in mind, that the manner of *fruit-trees* is, once a year they bear *fruit*. All do so; once at least: And if all, this *tree* likewise, within the same compasse, *to bring forth* hers.

And, though at no time *repentance* comes amiſſe; *good* all the year long; it may be taken every day (for, *repentance* would be as familiar to us; as *ſinne* it ſelf; and, as the one, ſo the other, daily: Yet at ſometime, more than other: and at this *time*, moſt *proper*: for then we have ſpecial uſe of it. That the *body* and the *ſoul* may keep *time*: and when we take *phyſick* for the *body*, we may do likewiſe for the other. If all were well known, of the twaine, the *ſoul* hath more need.

This *medicine* is to be taken *faſting*; as the rules of *Phyſick* are, and as *medicines* uſe to be. Men come neither *eating* nor *drinking* to take *Phyſick*: when we will take that, we take nothing elſe. Thus *faſting* is a friend to *Phyſick* both of *ſoul* and *body*. When we *repent*, no man will adviſe us to do it upon a *full ſtomack*, but *Cum jejunatis*.

Of this *tree and fruit*, GOD (knowing the great need we have) hath a ſpecial care, we be not without it: that it be *planted* and *growing ſtill* in our *gardens*; and that it beares us *fruit*, whereof we have ſo continual uſe. As that in *Paradiſe*, was termed the *forbidden fruit*; So may this (as truly) the *fruit bidden*, it is ſo enjoyned, ſo called for of us.

Mar. 22. 36, 37. And that, firſt called for, and before all other, as the firſt *fruits* of the *Spirit* returning to GOD. There was a *firſt commandement in the Law*: This, I may juſtly ſay, was the *firſt Commandement* of the *Goſpel*.

Go no further, but even where we are, where the *Book* opens; Saint *John* is at it, at firſt. It is his very firſt word [*Repent*] *Sermo in apertione oris*, the opening of his mouth. So begins *He*: And ſo begins CHRIST; takes it up after him, word for word the ſame: *Repent, for the Kingdome of Heaven is at hand*: neither more nor leſſe. It is the *firſt fruit* of their lips both. And as our Saviour CHRIST began with it himſelf; So gives He it in charge to his *Apoſtles*; they with it, to begin likewiſe. Both, when He ſent them to *preach*, to the *Jewes* firſt; And again after when, at His Aſcenſion, He renewed and enlarged their *Commiſſion*, and ſent them *to all Nations*. That *repentance* firſt; (firſt that;) and then, *remiſſion of ſins* (after) ſhould be preached in His *name*.

Verſe 2. Chap. 11. 4. Chap. 10. 9. Luke 10. 9.

Which was accordingly by them purſued. Ever, they ſtood on it, as the ground-work, the *fundamental* point of all the reſt. So it is expreſly termed, *Heb. 6. the foundation of repentance from dead works*. On which *foundation*, would GOD, more coſt were beſtowed: that, while we are buſie aloft on the *Scaffolds*, in our *high points*, the *groundſils of Religion* decay not for want of looking to. To lay them ſurely: VVhich S. *John* doth here, and we may all learn of him.

Heb. 6. 1.

For, having begun (above at the 2. *verſe*) with his *pœnitentiam agite*: when he ſaw, in the throng of his *Auditory*, diverſe *Scribes and Phariſees hypocrites*, he knew where they would be ſtraight: (we ſhould have an *Agite*; a *repentance* with a *penitential face*, and all *acted*:) *Repent?* Yes, in any wiſe, that they would, and could do it full well, and never trouble themſelves with any ſuch matter as *fruit*. This made him lay it anew; to his *Agite*, to put a *Facite*; to *Agite pœnitentiam*, a *Facite fructum*. Elſe, he diſclaimes *fruitleſſe repentance*. It is none of his: it will do them no good: it will never quit them of the *wrath to come*.

Verſe 3.

Where we ſee the good of *repentance*, what it is: To free us from *ira ventura propter peccata præterita*: Which, theirs will never do: Which none will ever do, unleſſe, beſide *pœnitentiam agite* (that is, the Act) there be alſo *fructum facite*, matter of fact beſides; ſome *real fruits*. And S. *John* asks, Who did it? and marvels much that any ſhould do it: teach them any other way, how to eſcape *wrath to come*. Tels them directly there is no other way: but that they do but beguile themſelves, while they vainly imagine, to ſlip thorow GODS wrath with this *fruitleſſe*, *formal*, *ſlight* kind of *repentance*.

Ver. 7.

If they will go to it indeed, and do it, and ſo do it, as it may be available to rid them of *wrath to come*, then muſt it not be *barren*, but *bring forth*, and that, *fruit*: and that, not ſuch ſlight and ſlender *fruit*, as they commonly poſt it over with, but *worthy fruits*, and ſuch as may well be-ſeem *repentance* indeed.

The Summe. The points we are to take into our conſideration, are: 1 That there is *wrath to come*: but, it is yet but *to come*. That it *will come*. There is no falling into it, when it comes: nor no abiding, till it comes. Fly from it we muſt, and fly from it we may. It may be fled from, is in the Text: we may be ſhewen a way, how. Who ſhall ſhew it us? That will S. *John* here; who well can: He was *ſent to prepare it*. But (it ſeems) we may be ſhewed a *wrong* way too; the *Phariſees way*: But S. *Johns* is the *right*. He that takes any other, the *wrath of God* will come on him, which is to come upon all *impenitent ſinners*.

The Diviſion. All which may be reduced to theſe two heads, which S. *John* would have imprinted in them and us: 1. There is no flying *Gods wrath*, but by a *true repentance*. 2. There is no *true repentance*, without *fruits*, and thoſe *worthy*, and well becomming it. *Bring forth fruits* therefore.

Of which words there is not any waſte or to ſpare. Every one of them is *verbum vigilans* (as Saint *Auguſtine* ſpeaks) *awake* all; never an one *aſleep* among them, Each hath his weight. Nor, never an one out of his *place*, but (as *Salomon* ſpeakes) *upon his right wheel*, ſtanding juſt where it ſhould. We will take them as they lye, 1. *Bring forth*. 2. *Bring forth fruit*. 3. *Bring forth fruit therefore*: wherefore? That you may *fly the wrath to come*: There, will that fall in. It is the only true way: Let no man teach you any other way to fly it. 4. Then, *fruits of repentance*. And if, *repentance bear fruits*, then it is a *tree*. 2 Of the *tree* then firſt, that bears *them*. 2 Then, of the *fruits* it beares: *Repentance's fruits*. 5. And laſt, that they be *worthy fruits of Repentance*. *Bring forth fruits therefore*, &c. So fall they in order, of themſelves. To order them otherwiſe, were but to diſarray them and do them wrong.

Prov. 25. 11. I. II. III. IV. V.

Bring

BRing *forth*: At vvhich, at the very firſt, vve ſhall have ſome ſticking, as the vvorld goes. All, in *carrying in*: *little in bringing forth*. For, to take our *Age* at the beſt, and our *ordinary Profeſſors* in the time of their *profeſſion*, and this is our vertue; vve *carry* vvell *in*, vve are ſtill carrying *in*: but nothing, or as good as nothing *comes from us*, *bring* vve *forth*. So, this vvord comes very oppoſite to our times. All our time, is ſpent in *hearing*; in *carrying in Repentance-ſeeds*, and other *good ſeeds* many. All, in *hearing* in a manner: none, in doing vvhat vve hear: None, in *bringing forth repentance*, or any other good *fruit*. I. *Bring forth: carry not in.*

At *Athens* they ſaid of S. *Paul*: *Nova quædam infers auribus noſtris*. It is our caſe right, *infers auribus*: but it is an *infers* without a *profers*; any *profers* at all. In, at our *ears*, there goes I know not how many *Sermons*: and every day more and more, if we might have our wills. *Infers auribus*, into the *ears* they go; the *ears* and all *filled*, and even *farced* with them: but there, the *ear* is all. Act. 17. 20.

It puts me in mind of the great abſurdity, as Saint *Paul* reckons it. What, *is all hearing*? (ſaith he) *All hearing*? Yes: *all is hearing with us*. But that all ſhould be *hearing* is as much as if all one's *body* ſhould be *nothing but an ear*, and that were a ſtrange body. But that abſurdity are we fallen into. The *corps*, the whole body of ſome mens profeſſion; all *godlineſſe* with ſome, what is it, but *hearing a ſermon*? The *ear* is all, the *ear* doth all that is done: and but by our *ear*-marke, no man ſhould know us to be *Chriſtians*. They were wont to talke much of *Auricular Confeſſion*: I cannot tell, but now, all is turned to an *auricular Profeſſion*. And (to keep us to *Proferte*:) Our *Profeſſion* is an *inning Profeſſion*. *In* it goes, but *brings* nothing *out*; nothing comes from it again. 1 Cor. 12. 17.

But, *Proferte*, *bring forth* (ſaith Saint *John*,) be not alwayes *loading in*. And there is reaſon for it. As, there is a *time* for *Exiit qui ſeminat ſeminare ſemen ſuum* (in the *Parable*) wherein the *Sower* goeth forth and carrieth with him *good ſeed*, and caſts it *in*. So is there a *time* too (ſaith the *Pſalme*:) for *Rediit meſſor ferens manipulos ſecum*, that the *Reaper comes back and brings his ſheaves* with him; the *ſheaves*, which the *ſeed* (he carried *in*) *brought forth*. But, with us, it is otherwiſe. For a wonderful thing it is, how many *Sermons*, and *Sermons* upon *Sermons* (as it were, ſo many *meaſures* of *ſeed*) are thrown *in* daily; and what becomes of them, no man can tell. Turn they all to wind? Or run they all thorow? For, *fruit* there comes none. *Omnia te adverſum*, all *in*: *Nulla retrorſum*, None *out*. It went hard (ſaith *Aggee*) when, for *twenty meaſures of ſeed*, *there came but ten of grain*; but half in half: Why, we would think our ſelves happy, if that were our caſe. Nay, it was worſe with *Eſay*, an *Homer* of *ſeed yeelded* but an *Epha* of *corn*; that, was but *one* in *ten*, It were well with us, might one but ſay that: for that were *ſomewhat* yet. To be wiſhed we might ſee more: but, till more come, ſee but even that. Chap. 13. 3. Pſal. 126. 6. Aggee 2. 13. Eſay 5. 10.

Now, that ground (ſaith the *Apoſtle*) that receives ſuch a quantity of *Seed*, and returns no more for it, is *neer a curſe*. And that *tree* (ſaith the *Goſpel*) that was *well leaved*, and no *fruit* found on *it*, was ſo neer, that it had a *curſe*. And thoſe *ears* that have (I know not how many) *Sermons* and *Lectures*, and all in a manner *ſine fructu*, without any *fruit* that can be ſeen, are not far from it, from a *curſe*. Heb. 6. 8. Chap. 21. 19.

Which I would not have drawn to be ſpoken any way againſt *hearing*; but againſt our *evil proportioned hearing*: Not to ſlake our *devotion* in receiving *good Seed*; but to make a *conſcience*, in ſome degree, to proportion our *fruit* to our *ſeed*: To reduce our *inferte* and our *proferte* to ſome *analogy*. For, if there be an *analogy* of *faith*; ſo is there of *hearing* alſo. Sure, if the *body* thrive not with it, and yet be alwayes *hungry*, it is no good ſigne. It is a diſeaſe, which they call βουλιμία, or *Canina appetentia*; and would be looked to.

Well; there hath been old *carrying in*, and little elſe: let us have ſome *bringing* forth another while. Be not alwayes lading *in*: *bring forth* ſomewhat: Elſe we ſtumble at the very *threſhold* of the Text, and are not come to the firſt word of it, *Proferte*, *bring forth*.

Bring forth fruit. VVith much adoe, at laſt ſomewhat there comes. *Forth* they *bring*; but what is it? It is well known, *trees* bring forth ſomewhat elſe, before *fruit*. And, ſomewhat brought forth there is, but it is but *leaves*. *Fruit* it ſhould be, *leaves* it is: there is all our *product*. So that here, we ſhall be ſtaid again. *Leaves* come of the *kernel*, as well as the *fruit*: ſo doth *chaffe*, of the *Seed*, as well as good *graine*, VVhat of that? VVe plant not for *leaves*; nor we ſow not for *chaffe*. VVe count that no *bringing forth*. *Quid palea ad triticum*? (ſaith the *Prophet*:) And, *Quid foliis ad fructum*, may we ſay? It is not *chaffe*, or *leaves*; *fruit* it is, we are willed to *Bring forth*. II. Bring forth *fruit*, not *leaves*. Jer. 13. 28.

Vitis frondoſa Iſrael we find in *Hoſee*, and *Ficus frondoſa*, we have in the *Goſpel*. A *Vine* and a *Fig-tree*, that *brought forth*, both; and ſo paſſed the firſt; but ſtumble at this ſecond: For, *fruit* it was not: But, as for *leaves*, well taken both; ſtore of them. And ſo, to many a *tree* ſhall CHRIST come among us, and find *leaves* poſſibly; but, that will not ſerve. It is *bring forth fruit*. VVhat became of *Hoſea's Vine* we may there read: what, of the *Fig-tree*, we all know. Hoſ. 10. 1. Chap. 21. 19. Verſe 6, 7.

VVill you know, what theſe *leaves* be: Saint *Auguſtine* tells us (No man can do it better:) It is to *hear a Sermon*, and to *praiſe the Preacher*: There comes ſomewhat; ſome *leaves*. His words are: *Audiviſtis, laudâſtis, Deo gratias; Semen accepiſtis, verba reddidiſtis. Laudes veſtræ gravant nos potius, & in periculum mittunt. Toleramus illas, & tremimus inter illas. Tamen, fratres mei, laudes veſtræ folia ſunt: modò fructus quæritur. You hear, and you commend* (ſaith *Auguſtine*:) *well, thanks* What the *leaves* be.

be

be to GOD. *Good ſeed you receive, good words you give back. Theſe good words profit us not; peradventure, do us hurt other-while. Bear with them we muſt; tremble at them we ſhould. Yet, when all is done (good brethren) good words are but leaves; and it is fruit, fruit is it, we preach for.* Not *the fruit* of your *lips*; they be but *leaves*: but, *fructus operis*, that *fruit*.

Now if you marke, what it is our beſt *Sermons bring forth*, we ſhall eaſily obſerve, the moſt is a *few good words* of ſome point or other in the *Sermon*, handled (peradventure) not amiſſe: and (hear you) well, if that: but, if that, look for no more; there's all. And this *leafe*, it laſts not long neither; *fades* quickly, as did the *leaves* of *Jona's gourd*: One day *green*, the next *dry*.

Jon. 4. 7.

Chap. 6. 2. And, is this the *fruit of our labours*? Is not this the *Phariſees Accepiſtis mercedem veſtram*? If the *fruit* of our labours be but the *fruit* of *mens lips*, we are like to make but a cold reckoning of it,

Prov. 11. 29. to *inherit the wind*. As if we came hither to *bring forth* a *leaf* of *praiſe*; to *preach art*, and not *Spirit*: *Art*, to draw from men a vain applauſe; And not *Spirit*, to *bring forth* the *fruits* of the *Spirit*, *fructifying to newneſſe of life*, by *fructus facite*; *fruit*, that may abound to your account and *ours*: *Yours*, that did; *Ours*, that preached to have them done.

The only true praiſe of a *Sermon* is, ſome *evil left*, or ſome *good done*, upon the *hearing* of it. One ſuch *fruit*, ſo brought forth, were a more ample *commendation*, than many mouths full of *good words* ſpent, and *copies taken*, and *printing*, and I wot not what. And ſure it is,

Acts 2. 37. On whom a Sermon works aright, it leaves him no leaſure to *ſay much*, to uſe many words, but makes him rather *full of thoughts*. And when all comes to all, *fructus factus*, the *deed done*, is it. And, it is no good ſigne in a *tree*, when all the *ſap* goes up into leaves; is ſpent that way: Nor, in an *auditor*, when all is *verbal* that comes, and nothing elſe: No *reality* at all.

Verſe 9. Saint *John* himſelf (in the next words following) tels us, the *fruit* he meanes, it is not *Dicentes*: And *begin* not (ſaith he) to *Say*: For, it is no matter of *ſaying*, either to your ſelves, or to others. This is but a *green leaf*; and, with the *fruit*, doth not amiſſe; without it, is *little worth*. It is not *repentance* in the *leaves*, but with the *fruit*, he calleth for.

I wil ſhut up this point with St. *Auguſtines* prayer, before one of his Sermons: that God would vouchſafe, *quod utiliter meditatum eſt cor meum*, what my heart hath profitably thought on, to bring it thence into my *tongue*, and from thence into your *ears*, and from thence into your *hearts*, and from thence into your *deeds*: that ſo all may end in *Proferte fructus*, *Bring forth fruits*.

III.

Bring forth fruit, *therefore*. The *Root* or *Reaſon*.

Proferte fructus igitur. *Igitur*, every where you find, ſlip it you muſt not: the whole weight of the ſentence lyeth upon it. There is in it the *ground* and *reaſon*, *wherefore*; and ſo is indeed the *root*, all theſe *fruits* muſt grow from. And the Prophets Rule is, to look to the *root downward*, before to the *fruit upward*. Firſt then, to find a *wherefore* for this *therefore*. *Therefore*, is the known note of a *concluſion*: Then muſt there be a *Syllogiſme*: and here it is, *Quicunque vult, Whoſoever of you will fly from the wrath to come, he is to bring forth fruit worthy of repentance*; But you are all of this mind, that you would *fly from the wrath to come*; *Bring forth fruit therefore*.

Eſay 37. 31.

Flying from the wrath to come. We muſt then caſt our eye back to this *flying from the wrath to come*, which is the *medius terminus*, or *cardo*, whereupon all the argument runs, and the very life of the whole inducement. There is *wrath to come*: That muſt you *fly from*: *Fly from it* you cannot, but by this *igitur*: *Proferte fructus igitur*.

Many are the *Therefore's*, why we ſhould *repent*, and of divers natures. The *goodneſſe* of God

Rom. 2. 4: (ſaith the Apoſtle) doth (even) *lead us to repentance*: And well is him that will be *led*. But theſe

Verſe 2. (here) would not *lead*. St. *John* had uſed that before (*ver.* 2.) Do it; *Repent*, and the *Kingdome of heaven is at hand*, hard by you. One would think, this would have done it; have even *led* them to it. It ſtirred them not: He is fain to lay *Heaven* by, and the *life*, *joy*, *glory to come*; And to take him to *Hel*, to the *anguiſh*, *tribulation*, *torments* there (for, all theſe are in the *wrath to come*.) So, to *drive* them (if it may be) to it, ſince *leading* will not ſerve.

Strange: but ſuch is our *indolet*. The *Kingdome of Heaven* works not with us, as doth *Wrath to come*: So doth *ſin* bewitch us. For the loſſe of *Heaven* if that were all, we would never abſtaine from it: if no *ira ventura*, never care for the loſſe of *Heaven*. *Repent*, or *you loſe Heaven*, will not: *Repent*, or you muſt to *Hell* (the place of *wrath to come*) that bites ſoon; that makes an *Igitur*; that will move us: And, to *fly* from it, makes us *fly to Repentance*.

Ventura, It is ſomething *to come.* Saint *John* takes the courſe to ſhew us ſomewhat *to come*: He chooſeth *ventura*: For, the *things preſent* carry us and keep us from *Repentance*. *Preſent good cheer*, *preſent ſport and mirth*, *preſent good company*, *preſent* twenty things elſe, they make us no fit *ſoil*, for theſe *fruits* to grow in. But then (as GOD would have it) beſides theſe *preſent things*, there are *ventura*, ſome other *to come*, that would be thought on. For, in all our *jollity*, before we venture too farre, it will not be amiſſe, to look to thoſe *ventura*, and what will come of it. There is an *ira ventura* for *peccata præterita*.

Deut. 32. 29. Knowing the vertue of this piece of perſpective, *Moſes* doth wiſh but this, *ô Si*, O that men would but look לאחריתם, look but that way to the hindmoſt dayes, to the latter end! There is ſomevvhat, there vvorth our ſight. The *Prophets* do the like: *Populus meus dilexit talia* (it is *Jeremy:*)

Jer. 5. 31. My *People*, *this ſin they like*; and *that ſin they love*, *Sed quid fiet in noviſſimo*, but vvhat *will be the end of this*? What vvill become of it, at the laſt? Yea, our bleſſed *Saviour* Himſelf (and He ſhould move

Luke 19. 41, 42. us) moſt earneſtly vvith teares in his eyes: *O that thou hadſt known in this thy day!* and could not ſpeak out the reſt for *weeping*: His meaning vvas, the *ventura*, vvhat vvas to come upon them. So much doth it import us, ſometime to open a vvindovv that vvay. The clapping it to, and the putting

them

them from us out of our ſight, makes us, we care not, never look after the *tree*, or the *fruit*. *Ventura* would much help forvvard this *Proferte fructus igitur*.

These *Ventura* (*three* of them) follow here cloſe in the *tenth* and *twelfth verſes*: the *Axe*, the *Fanne*, and the *Fire*: I will onely touch them. The *Axe* firſt: For ſure, our dayes be numbred: there is a line ſtretched upon every one of our lives, and it is no long line neither, *quia velox eſt depoſitio tabernaculi hujus*, the taking dovvn of this *Tabernacle* is not farre hence: death vvill come with his *axe* and down we go. For it is not (ſaith St. *John*) *laid to the branches*, but, to the *root*; and then, we are paſt fruit-bearing for ever. *Proferte fructus igitur*.

What that *ventura* is.

1 The *Axe*. 2 Pet. 1. 14. Verſe 10.

After the *Axe*, comes the *Fan*, to ſhew whether our *bringing forth* be *corn* or *chaffe*; which is our doom after death. So long agoe told of by old *Enoch* in his *Maranatha*, that the *Lord will come*, come to *Judgment*: *Et omnes ſtabimus*, and we ſhall all ſtand before His *Judgment Seat*, and the *fan* go over us: And there by theſe *fruits* here; and by theſe *fruits* only, all ſhall go: for none is in *Heaven*, but by it. Sinners, both they in *Heaven*, and they in *Hell*: only, this difference; they in *Heaven* had *theſe fruits*, they in *hell* had them not. And then, ſeeing they vvill be all in all, *Proferte fructus igitur*.

2 The *Fanne*. Verſe 12. Jude 14.

Theſe tvvo *ventura*, come they vvill to all, and to all alike: vve hear not of *wrath* yet? But, here it comes. I go further and ask, *Ventura*, to come: *to come*, vvhat? *Ira ventura*, *wrath to come*. VVhoſe *wrath*? His, vvho *when He hath killed the body, can caſt both body and ſoul into hell fire*. Luke 12. 5.

For, after the *Fan* comes the *Fire*. The *fan* divides the *corn* and the *chaffe*, ſends each to his ovvn place, the *Corn* to the *Garner*, the *chaffe* to the *fire*; and *every tree that bringeth not forth good fruit*, thither too. *Proferte fructus igitur*: Elſe, how will you ſcape the *wrath to come* (ſaith St. *John*) How will you ſcape *the damnation of Hell* (ſaith CHRIST?) and mean the ſame thing. That of CHRIST is but a *Commentary* of this of St. *John*. *Ire* and *fire* are but one thing.

3 The *Fire*. Verſe 12. Chap. 21.

Now the noiſe of *fire* will ſtartle any of us, even at midnight, out of his dead ſleep. Of any *fire*: but, much more, of this: *Non eſt iſte ignis ſicut qui ardet in foco tuo* (ſaith *Auguſtine*.) This fire is another manner fire, than that on our harths. Why? ours may be *quenched*: that, is (ſaith the *twelfth verſe*) *unquenchable fire*. A *worm* ever *gnawing*, and *never dying*: So doth our *Saviour* deſcribe it: a *flame ever burning and never going out*. Mar. 9. 44, 46.

Now will I but ask the *Prophet Eſay's* queſtion, (Chap. 33.) *who* of us *can dwell in conſuming fire*? That, is *our fire*, which as it *conſumes*, ſo will it be *conſumed* it ſelf: But then, he comes over again, but *who is able to abide in everlaſting burnings*? That can none do: *Proferte fructus igitur*. This (loe) is the *wrath*, the very *dregs* of the *wrath to come*. But *who regardeth the power of this wrath*? They (I fear me) leaſt, that ſhall feel it moſt. Eſay 33. 14.

I have purpoſely ſtood upon this a little, For that, as upon this *day* they were wont, by the *ceremony* of giving *aſhes*, to put men in mind of this *fire*. For, *aſhes* were not given to put men in mind of their *mortality*: *duſt* had been more proper to have done that. Our *mortality* is grounded upon *Pulvis es & in pulverem*. But, *aſhes*, they come not without *fire*: where they are, *fire* muſt have been firſt. And, ſo they moſt meet to repreſent *fire* and make us think of it. The *aſhes*, they be blown away; but, not the *memory* of them (I hope.) Whatſoever becomes of the *ceremony*, the *ſubſtance* would not be *blowen away* after it. Sure, theſe *aſhes* laid well to the *root* of the *tree*, it hath been thought, will make it *bear the ſooner*. The *preſent fear* of *future wrath* for ſins paſt, will put ſome force into this *igitur*: If this will not, nothing will. This or nothing make the ſap to aſcend: This, or nothing *bring* them *forth*.

[a] *Scientes igitur terrorem hunc*: you have ſeen the *terrour*: Shall I open you a [b] *door of hope* in the valley of *Achor*? All is not *terrour* in *ventura*: there is ſome comfort, that it is but to *come* (this *wrath*;) it is yet to come. So, while it is yet to come, there is time given us to take order for it, before it come: that the *fruit* may come before the *wrath*, and not the *wrath* before the *fruit*: for then we are gone for ever.

The comfort of *Ventura*, it may be *fled from*.
a 2 Cor. 5. 11.
b Hoſea 2. 15.

There is another comfort: that though the *axe* and the *fanne* ſhall come upon all; and none fly from either of them, ſo ſhall not *wrath*. That ſhall not come *upon all*; but *all may*, and ſome ſhall *fly* from it. *Fly* from it (I ſay) for, there is no *meeting* it, no *abiding* of it when it comes: No ſtanding it out, but *fly* from it we muſt (ſaith the Text;) and *fly* from it we may. There is a right way, if we may be ſhewed it; and there is no right way, but one, and who will ſhew us that? that will St. *John* teach us. He *prepares* it, and he is beſt able; and he knows no way but by *Proferte igitur*.

By *Proferte*.

But if there be a *flight*, there is no *flying* it, not with the *wings* of an *Eagle*; not with the ſix wings of a *Seraphin*, onely the wings of *repentance*, will fly from it. But, there is no *flight* intended: *Proferte igitur* will ſerve: onely ſtand and *bear this fruit*, and it ſhall be a *Superſedeas* to all *wrath to come*. You need not *fly*; you need not ſtir, no more than a *tree*; but keep your ſtanding, and *bear your fruit*, and it ſhall not come neer you, but fly over you, as did the *deſtroying Angel*, their houſes in *Ægypt*. *To come* it is (this *wrath*:) *fly* from it we may: this, the *way* to do it. Exod. 12. 23.

Yea, this is *one way*: but, is there no way but this? It ſeems, there was ſome body ſhewing ſome other way beſides, that St. *John* was a little ſtirred, and asked, *Who hath ſhewed you it, who?* Whoſoever he was, he had ſhewed them a wrong way. So that, even then, even in CHRISTS time and St. *Iohns*, ſome there were that took a phanſie, they had found a neerer way to cut between, to *fly* this *wrath*, and yet let *tree* and *fruit* alone, and care for neither. And (as it follows) by a *dicentes intra ſe*, ſaid within themſelves (ſomewhat ſtrange things men will ſay there) *fruits* are for them, that have not *Abraham for their father*, but *we have him for our Father*: and ſo took themſelves Verſe 9.

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Joh. 8. 39. priviledged from *fruit-bearing*, by that. *Christ* ſhews them their folly: Have you ſo, have you *Abraham* to your *Father*? then *do the works of Abraham*: that is, *bring forth the fruits* that he did. For, *Abraham* himſelf brought forth theſe *fruits*, went no other way but this, by *Proferte igitur*.

The ſame may be ſaid to another *Dicentes intraſe* of ſome of us. We have *Abraham to our Father*, ſo they: We have CHRIST *to our Saviour*, ſo we: and make a ſhort cut and ſtep to CHRIST ſtraight, and lay hold on Him by *faith*, without any more adoe: Thruſt by St. *John Baptiſt*; *Him*, and his *Repentance*, Both. Indeed, ſo ſome goe (but with more haſte than good ſpeed) that vainly imagine to come to *remiſſion of ſins*, *per ſaltum*, over *repentance head*, But, it will not be: *Eſay's qui crediderit, ne feſtinet*, is good counſel in this ſenſe; Not to caſt away all, with making too much haſte, but take S. *John* in their way. To him it is ſaid, *Thou ſhalt go before His face to prepare His way*:
Luke 1. 76. And, but by that *way*, he *prepares*, CHRIST will not be come to. If he prepare one way, and you go another, you will never come at *Chriſt*. Therefore he wonders, *Quis oſtendit*? who hath ſhewed them any other way. St. *John* knew it not; CHRIST knew it not: And I cannot tell what to ſay, but, they that goe it, I pray God it deceive them not.

But, for this [*of no other way*] CHRIST Himſelf is more peremptory than S. *John*. See you
Luke 13. 3, 5. any, Hear you of any that periſh? *Niſi*, *&c.* *Unleſſe you repent*, and ſcape that way, ſo ſhall you too: that is flat. There is no *Iron*, no *Adamant* binds ſo hard as *Chriſts Niſi*. If any but CHRIST had ſaid it, we might have ſought ſome evaſion: Now when it is *He* that tels us, there are but two wayes, [1] *Repent*, or [2] *Periſh*, chooſe you whether; *Repent* here, for a time; or *periſh* there under Gods *wrath* for ever; Not to *repent*, and not to *periſh*, is not poſſible.

VVhich *Dilemma* of CHRISTS (no way to be avoided) makes of the twain to chooſe this fruit of *Repentance*, rather than to fall into the *Wrath to come*: To *fly to* the one, to *fly from* the other: which otherwiſe we are of our ſelves but coldly affected to. For, though it be ſomewhat bitter (this *fruit*) yet (ſure we are) if it were ten times more, the bitter pains of *ira ventura* are far beyond it. Now, the *Phyſick* of the *body* and *ſoul* ſtand upon one *Maxime* both, *Melior eſt modica amaritudo in faucibus, quàm æternum tormentum in viſceribus*: *Better the bitter Electuary than a burning Ague*: Better *a ſhort diſtaſte in the mouth*, than *a perpetual torment in the bowels*: Better *Repent*
Jon. 3. 4. *Ninive for forty dayes*, than no *Ninive at forty dayes end*.
Pſal. 34. 12. Shall we conclude then with the Pſalmiſt, *What man is he that would deliver his Soul from the wrath to come*? And they all began at once to ſay; that would I: Yea, even they that ſhall not eſcape it, will yet ſay, That would I. VVhy, by the *bringing*, or not *bringing forth of this fruit* all goes; depends the *comming*; or not *comming* of this *wrath*: *comming* if you do not; Not *comming*, if you do bring them *forth*. *Proferte fructus igitur*.

And, now we have been at the *root* downward, to come *upward* to [1] the *tree*, [2] the *fruits*, [3] the *worth* of the *fruits*, (three points yet behind) which will aske more time than is leſt; Nay, more than hath been already ſpent; and ſo the work of ſome other time. A word or two, of *Proferte*, and I have done.

1 *Proferte*, a Precept. Mark 1. 21. Chap. 8. 9. First, take it not (this *Proferte*) by way of *advice*, or, as the *wiſh* of a *well-willing friend*. No; St. *John* delivers it, *quaſi authoritatem habens*, as a *Precept*, or *Injunction*: the word will warrant it. To ſay, *do this*, belongs to *authority*; (the *Centurion* will tell you ſo:) and requireth *obedience*, *Do this*, and *He doth it*.

2 *Profrrteigitur*, a Concluſion. Then, beſide *authority* to enjoyn us, there is *reaſon*, to conclude us. It is not made a *Propoſition* barely, *Doe*; It is (beſide) a binding Concluſion, *Bring forth therefore*; whereto we in reaſon, to conforme our ſelves, and conclude, vve will ſo *bring them*.

3 *Proferte*, an injunction with a penalty. Laſt, beſides both theſe, it bindes the harder by the *penalty* annexed to it, As you vvill avoid the *wrath to come*: And falling into it, you fall from the *fruition of Heaven* to the *damnation of Hell*. VVhich is *pœna pœnarum*, the *penalty* of all *penalties* moſt *penal*. This is the *three-fold cord* that bindes it about: Let ſome, or all of them prevail vvith us to *bring them forth*.

4 The Time: *now*, *Proferte*: in the Preſent Tenſe. But oft it fals out, vvhen vve are agreed of the thing, vve are not ſo, for the *time*. VVill vve at all *bring* them *forth*? If vve vvill, vve vvill take ſome *time* to do it in. Some *time*: yes, that vve all agree to. At vvhat time then? It is not *proponite*, or *promittite*, *purpoſe* or *promiſe* to do it, hereafter to *bring them forth*; but *Proferte*. VVhat *Tenſe* is *Proferte*? The *Preſent*: Do it then in *Preſent*. It requires an act *inſtantly* to be done, *Bring* them *forth out of hand*. This is a ſmall note: but, it is no ſmall matter, to get this ſmall note borne vvell avvay; to get our *Repentance* into the *Preſent Tenſe*.

In the *Aoriſt*. ποίησατε. Nay, then it ſits neerer: for to tell you the truth as it is, The vvord, is not *Bring forth*, at this *time*, *now*; then, it ſhould be ποιεῖτε, in the *Preſent*: But, it is not: It is ποιήσατε, in the *Aoriſt*; (a *tenſe* the *Latine* hath not, nor our *Tongue* neither.) It ſignifies rather *Have done bringing forth*; rather than, *Bring forth preſently*. And I would to GOD vve had even done ſo: had done *bringing them forth*; for then, all *fear* vvere paſt. *Ventura* is to *come*, but *come* it vvill, and, vvhen vve knovv not. Both, are yet to come (for ought I ſee) *wrath*, and our *fruit*. If the *fruit* come before the *wrath* come, it is vvell: But, if the *wrath* come, before the *fruit* come, vvhere are vve then? VVe are paſt recovery.

But, vvhat ſpeaks he to us, of having *done*? VVe have ſcarce yet *begun*, ſcarce ſet the root that ſhould bear this *fruit*: VVell yet, this ſhevvs us, it is *time* vve vvere about it, ſeeing Saint *John* ſaith, it is more than time, vve had done *bringing them forth*.

But

But, well, to take no advantage of that tenſe, we will be content with the *preſent*, if we may obtaine that. And ſo would he have it, *now*: For, *now* (ſaith he) *is the axe laid to the root: Now* then, or not at all. Nay, not *now*: this is not a *time*; we have appointed other buſineſſe which we cannot put off. Well, one queſtion more will make an end; if not at this *time*; at what *time*? If not *now*, *when*? But then, this muſt be ſet down, now before we ſtir hence; And ſo ſet down, as if it be not *now*, it be as neer *now*, as may be, for fear *ventura* come not too ſoon, and take *tree* and all. This is ſure; the *ſooner* the *better*, becauſe the more likely; the *later*, the *werſe*, becauſe the leſſe certain.

But, when we ſpeak of the *preſent*, we ſhut it not up in *ipſo nunc*, in a *day or two or three*. *Fruits* require a time to *bring them forth*: who ever heard of *fruits* brought forth on a *ſudden*? Saw ever any man ſuch a thing? (It is *Eſay*) *Shall the tree bring*, or the *fruit be brought forth at once*? A *Gourd* or a *Muſhrome* may ſhoot up in a *night*; So cannot *fruit*: It askes *time*. I take it to be an errour, and that of dangerous conſequence; teaching *repentance*, to think it a *matter* of no more *moment*, than to be diſpatched in a *moment*. Commonly, our *repentance* is too ſoon done. That time more than a moment. Eſay 66. 8.

GOD knew it well; and therefore He allows a *time* for it: *Ecce dedi ei tempus* (ſaith He to the *Church* of *Thyatira*) He gave a *time to repent*, to *bring forth theſe fruits*. VVhat time might that be? He never gave certain *time*, but to *Ninive*; and that was *forty Dayes*. You know, where we are now, and what that means. Application to *Lent*. Apoc. 2. 21. Jon. 3. 4.

We are not againſt allowance of *time*, ſo it be not to *ſlip* the *collar*, to be ſtill *uncertain*. But, I like not his ſaying ὅταν εὐκαιρήσω, yea, *when I find a convenient time*, then He that ſaid it, never *found it: had it then*, *never found it after*. Acts 24. 25.

But, if we mean, as we ſay, would do it at a convenient *time*, we cannot find ſo *convenient a time* as *this*. Take it firſt, as the *time* of the *Faſt*; that time may ſeem to claim a property in it. They go alwayes together; In the *Law*, their *ſolemn repentance* was ever at the *time* of their *general Faſt*. Levit. 16. 29. In the *Prophets*, *Joel* tells us the beſt *turning to* GOD (that is, *repentance*) is *cum jejunio*. They that had not the *Law* (as *Ninive*) *Nature* it ſelf taught them to do it *faſting*; when they took this *fruit*, to *taſte nothing*. In the *Goſpel*, *John Baptiſt* the *Preacher of repentance*, *came neither eating nor drinking*. And our *Saviour* though He did both, yet this *faſt* He kept, though not for any need He had of it Himſelf, but (as in other) for *Exemplum dedi vobis*, to give us an example, and to point at us that had need, what time to do it in. Which hath ever ſince, from year to year been religiouſly obſerved; both, as a time of *publike penance*, and as a time of *General abſtinence* in the *Church* of CHRIST, Convenient, for the time of *Faſt*. Joel 2. 12. Jon. 3. 6. Chap. 11. 18. Joh. 13. 15.

And, convenient, for the time of the *year*. For, if it will be the *tree* in the I. *Pſalme*, to *bring forth fruit in due ſeaſon*, this way it fits our turn: that *ſeaſon* is at *this ſeaſon*. It is now *tempus proferendi*: when can we better ſay *Proferte fructus igitur*? You can never *bring forth* at a better time. The ſeaſon is now come; and *bringing forth* will ſhortly be in ſeaſon, of which the Poet ſaith —— *Nunc omnis ager*, *nunc omnis parturit arbos*, when the *trees* will fall in *travaile*, and they and the *earth* (both) make proffer toward, and give *pledges* in their *buds* and *bloſſomes*, of *fruit* that is comming, and will follow in due time. Pſal. 1. 3.

We are made theſe *offers*, chooſe which we will; If we will keep time with the *heavens*. Now the *heavens* return again to their firſt degree: It is *turning time in heaven*. If with the *foules* of *heaven* (and them CHRIST bids us *look to*) they know their *times* juſt, and juſt at this *time* make their return; the poor *ſwallowes* and all; And ſo let us; that the *Prophet Ieremy* upbraid us not with them. So, whether we will go by *heaven* and the *foules* of *heaven*; or, by *earth* and the *fruits* of the *earth*, they all invite us to the diſpenſation of this *ſeaſon*. Yea, if we will give our *ſouls* leave to keep *time* with our *bodies*, the *time* we take *phyſick* for one, may be (if we will) allowed in like ſort for the other: The *opening* of the *year* for both. Equal need is of both: if any odds, on the *ſouls* ſide. Chap. 6. 26. Jer. 8. 7.

Nay, it hath ſo fallen out, that *Repentance*, *Faſting*, and the very ſeaſon of the year (for the moſt part) hit together. That of *Ninive* the moſt famous: by the ſpringing up of *Iona's gourd*, we may gueſſe, what time it was: we know what time it is, when *gourds* ſpring. And, for our *Saviour* CHRIST, if we will take up His *time*, it is ſuppoſed, He laid His alſo much about this time. For, when the people were *baptized*, then was CHRIST alſo *with them*, as St. *Luke* ſaith: And immediately after His *Baptiſme*, He was *carried away into the wilderneſſe*, and there began His *forty dayes faſt*. *Exemplum dedi vobis*, A pattern for us; both for our *faſt*, and for our *time* of it. Luke 3. 21. 4. 1.

It is true, the *ſolemn faſt* in the *Law*, was in *Tiſri*, which anſwers our *September*: But then, take this withal; vvhen it vvas ſo in *Tiſri*, *Tiſri* vvas vvith them their *firſt moneth*. So they alſo began their *repentance* vvith the *beginning* of the *year*.

And, take this beſides, that, in that *firſt moneth*, the *trumpets* firſt blaſt of all, vvas to aſſemble them to their *Kipher*, their great *Repentance-day*, That, vvas their firſt vvork of all.

Novv I ſhall tell you, hovv it vvas. Betvveen the *Faſt* and the *Sabboth*, it is vvell knovvn, there vvas neer alliance, inſomuch as the *Faſt* is called a *Sabboth*, and both are ſaid to be *ſanctified*. *Sanctifie a faſt*, as vvell as *Sanctifie the Sabboth*. Their *Sabboth* vvas the *ſeventh day*; their *Faſt* vvas the *ſeventh moneth*. And it may vvell be thought, by vvhom and vvhen the *Sabboth* vvas *removed* from the *ſeventh day* to the *firſt*; by the ſame *perſons*, and at the ſame *time*, vvas the *Faſt* removed from the *ſeventh moneth to the firſt*, from *Tiſri* to *Niſan* the *firſt moneth* of all. Novv *Niſan* is alſo called *Abib* of the firſt *bringing forth fruits* in it. Joel 2. 15.

Novv, in *Niſan*, vvas the time vvhen their *Paſchal Lamb* vvas *ſlain* and *eaten*. The ſame *is alſo* the

Joh. 1. 29. 1 Cor. 5. 7. *the time* of the *killing of ours*; of St. *John Baptists Lamb*, *the Lamb of God*; when CHRIST *our Passeover* was offered; *Offered for us* in *Sacrifice*; *Offered to us* in *Sacrament*; to whom St. *John Baptist* will point us to take special notice of *Him*, and of *His time* both.

Exod. 12. 8. And we, now at this time, to set those *sowre herbs*, and see them come up, wherewith the *Passeover* is to be *eaten*; which are nothing else but these *fruits* of *Repentance*. Now, to set them; that

2 Cor. 6. 2. then, we may *gather* them to serve us for *sawse* to the *Paschal Lamb*. Thus every way, we may say (with the *Apostle*) *Ecce, &c. Behold this is the due season*, Behold, now is the *convenient time*. Now then; *Bring them forth.*

And, now all that hath been spoken, would GOD it might bring forth but this; that, seeing the *time* serveth so well, we can no way except to it, we would not slip it. If we did but truly apprehend

Psal. 132. 3, 4. the words *ira ventura*, our *eyes* would not *sleep*, nor our *eye-lids slumber*, nor the *temples of our heads take any rest*, till we had taken straight order with our selves, for the *when*, *when* it should be; At what *time* we should not fail but to do it; and nothing should let us, but perform it once to purpose, and seal to our selves this *fruit*; that, yet once we may assure our selves, we are in good earnest, and that done it is, and such and such were the *fruits*, we had of it.

A *time*, whensoever it shall happen, which will be to us no lesse memorable, than the *day* of our *birth*, or the *day of our comming* to any *place* or *dignity*. And as much joy and comfort shall we take in the remembrance of it, as of any of them. The *rest* and *repose*, our *spirits* shall find upon the accomplishment of it, will be worth our paines, and abundantly recompense our going through with it.

And, when come back again to St. *John Baptist*, and to bring him word, you have *brought forth this fruit*, he will then shew you *Agnus Dei*: And, then is (indeed) the shewing of *Him* in kind, and the right time of *Seeing Him*. And, that sight shall be worth all: we will think, we never saw Him before.

We shall be sure to fly the *wrath to come*. Nay, it shall fly *from us*; *by us*, or *over us*, but, *from us* sure *Wrath* shall fly; and in stead of it, the *Kingdom* of *heaven* shall come neer to us, and we to it. For, *Repent*, and *it is at hand*, say St. *John* and CHRIST, both. It is our daily *Prayer*, it may *come*; and, this is the way to make it come. What shall I say? we shall *sanctifie* thereby this time of *fast*; and as it hath ever bin counted, make it an *holy time*: And we in it shall *have our fruit in holynesse, and the end everlasting life.*

A SER-

A SERMON PREPARED TO BE PREACHED

On the Xth. of *Februarie*, *A. D.* MDCXXIV.
being ASH-WEDNESDAY.

MATTH. Chap. III. Ver. VIII.

Proferte Fructus igitur dignos pœnitentiæ.

Bring forth Fruits, therefore, worthy amendment of life (*or* Repentance.)

OF this Text, *three points* we have gone through; these three, [1] *Proferte*, *Bring forth*, be not alwayes *carrying in*: [2] *Proferte fructus*, *Bring forth fruit*; *Leaves* will not serve: [3] *Proferte fructus igitur*, *Bring forth fruits therefore*: Wherefore? that so you may *escape the wrath to come*. There is no way to escape it, but that. Now we goe on.

Bring forth fruits therefore. What *fruits*? *Fruits of repentance*; *fruits* growing on a *tree* called *Repentance*: For, the fruits ever *carry us* to the *tree* that carries them. If we be to have *fruit*, it must be *brought forth*: *If brought forth* it must be, there must be a *tree to bring it forth*. That *tree* is *Repentance*.

The reason, that St. *John* in his whole Sermon runs all upon this metaphor of *tree* and *fruits*, and *axe*, and *root*; that he, brings in *Repentance* as a *tree*, I have touched formerly. It seemes to refer us (this *tacere*) to another, the *forbidden tree*. That *tree* had *fruit*: This *tree* to have so *too*: *Tree* for *tree*, *fruit* for *fruit*. The *worthy fruits of Repentance*, for the *unworthy fruits* of *disobedience*. The *fruit of that tree* was our *bane*; the fruit of this to be *our medicine*. The *fruit* of that made *ira ventura* to come; The *fruit* of this will turne it away. Gen. 3. 17

It is true; the *fruits* of this *tree* of *Repentance*, they were not *primæ intentionis*, first or principally intended. There was another more excellent plant, called the *tree* of *innocence*; the *fruit* whereof, *Ne peccetis*, not to *sin* at all. There were no *fruit* to that, if it were to be had. But, where shall we find that? Where growes the *tree* that beares that *fruit*? Who is there that *sinneth not*? The *forbidden fruit* was no sooner taken, but, that *tree withered* and *died*; could never be got to grow in our nature since. No talking of that. Rom. 3. 23.

That *tree* failing, it pleased GOD, of his great goodnesse, to graft upon a new stock, this second plant, the *Plant of Repentance*: To the end it might serve for a *counterpoyson*: the *fruit* of it against the venome of the *forbidden fruit*. To the end also that it might serve to supply that other of *Innocency* (they be *Elihu's* words in *Job*, to *restore unto man his innocency*. For, *quem pœnitet peccâsse penè est innocens*, (could the Heathen man say) the next degree to *Innocence*, *is Penitency*. That if we cannot present God with the *fruit of Innocency*, at the seat of His *Justice*, yet, with the *fruit of Repentance*, we may, at the *throne* of his *grace*. Job 3. 26.

And this *tree* will grow in our soil; our soil will bear it, and with good tending, bring forth *fruits*, *worthy fruits*, which we may offer unto *God*, and He will take it in good worth. And this is the *tree* we must trust to, now: and blessed be God, that so we may.

The Diviſion. To keep us cloſe to our metaphore. We ſay firſt, that *Repentance*, if it be right, is no *Log*, no
I. *dry piece of wood*: A *Tree* it is; hath *life* in it; *vegetable life* at the leaſt.
II. 2 A *Tree*, and that no *barren tree*: Such there be, that for all their *root*, *bring forth no fruit* at all. This *tree* is a bearing *tree*, you may ſay *Proferte* to it. It will *bring forth*.
III. 3 *Bring forth*, and what? That, it was ſet for. It was not ſet for *ſhadow*, not for *fewel*. It was planted for *fruit*, and *fruit* it is to *bring*.
IV. 4 But, will any fruit ſerve? No: *trees* there be that carry *fruit*, but *fruit*, of no *worth*; *porcis comedenda*, for *ſwine* (perhaps) not for *men*. Neither for *meat* nor *medicine*. Neither meet to be preſented to God, nor uſeful for the *ſervice of men*. So [1] a *tree*: [2] a *bearing tree*: [3] a *fruit-bearing tree*; and [4] the *fruit* it beares *worthy* the *tree* that beares it. [1] If it be a *dead ſtocke*, and no *live tree*. [2] If it be a *tree*, but *bare* and *barren*;, No *proferte*; *Bring not forth*. [3] If it *bring forth*, be it what it will, if it be not *fruit*. [4] If it be *fructus* and not *dignus*, *fruit*, but ſuch as is nothing *worth*, it comes not hence: St. *John* acknowledges it not. None of his *tree*; ſome baſtard ſlip it is: None of his ſetting. His, lies faire before us. *Bring forth therefore*, &c. Of theſe four we are to proceed. [1] Of the *tree*, [2] The *bearing* of the *tree*, [3] The *fruit* it *beares*, [4] The *worth* of the *fruit*:
V. and a word (if you will) of the *fruit time*, the *time* of all this: which will fall out to be at this very time.

I. *Of the Tree.* WE are to treat of *Repentance*, as a *tree*, firſt. To ſpeak properly: *Repentance* is a Vertue, a *moral* Vertue, a branch of *Juſtice*, of *Juſtice corrective*; and ſo ſhould be delivered in *moral termes*, as (in the *Ethicks*) other Vertues uſe to be. It is not, though: you ſhall ſeldome find it ſo: but moſt-what ſet out in the termes of ſome one paſſion of the mind or other. And why ſo? For no other cauſe, but that we are ſo dead and dull, when, we are about it (this buſineſſe)
Heb. 6. 1. as if *Repentance* were a very *log*, and no *quick* or *live tree*. Which cannot be; *Repentance* being from *dead works*, and therefore cannot be a *dead thing* it ſelfe, but have *life* in it. Marke it when you will, the *Holy Ghoſt* (as it were of purpoſe) ſtill chooſeth to expreſſe it under ſome terme of paſſion (as *ſorrow*, *fear*, *anger*, and the like) rather than the other way: Rather in *Pathetical*, than in *Ethical* termes. And this he doth in a manner continually. For, *Paſſions* be *quicke*, there is *life* in them. Therefore, their termes He chooſeth, to put *life* in us. To ſhew He would have us *affectionate*, when we are about this worke: and not ſo cold and ſo calme, as we uſe to be. And indeed, theſe *affections* be the very *radical humour* or ſap: If they *goe up*, there is hope of ſome *fruit*: If *down*, and riſe not, no *proferte* to be looked for.

Now, if *affections* give *life*, the *quicker* the *affection*, the more *life* it gives. And there is none *quicker* than that of *Anger*. For which cauſe, when time was, you may remember, we made it the chief *Ingredient* into *Repentance*. Even, *Anger* at our ſelves, we were ſo evil adviſed as to bring our
Pal. 129. 3. ſelves into the *anger* of GOD. Whoſe *anger* when it comes, *Quis poterit*, who can, *who is able?* (that is, none can, none is able) *to abide*. And why found we it ſo? Becauſe moſt *life* and *ſpirit* appeares in that: *Feare* and *Sorrow* and the reſt, are but *dull* and heavie in compariſon of it.

And this, I now mention the rather, becauſe the *paſſion* of *Anger* (if you marke it) ſtrikes upon *ira ventura* in the Text: doth even in a manner lead us by the hand unto it. *One anger to another: God's anger, to ours: God's to come, to ours for the preſent.* For by our *anger* for the *preſent*, we *turne away His to come*. Our *anger* is a *ſuperſedeas to His*. Or, if you will have it in termes of *Juſtice*, *judging our ſelves*, *we ſhall not be judged of the Lord*.

But our *Anger*, and (generally) all our *affections*, are well compared to *lime*. *Out of the water*, where they ſhould be hot, no *heat* appeares in them: *in water* where they ſhould be cold, there they *boile* and *take* on. Uſed there moſt, where they ſhould be leaſt: and again leaſt, where they ſhould be moſt. For, take me a worldly man, and let him but over-reach himſelf, in ſome good bargaine, in matter of profit, you ſhall ſee him ſo *angrie*, ſo out of *patience* with himſelfe, as oft it caſts him into ſome diſeaſe. There (lo) is *repentance* in kind: there, is that which makes it a *tree*, the *Spirit of life*. *Ours* (for the moſt part) towards GOD is *dull and blockiſh*; neither life nor ſoule in it.

II. *The Bearing of the Tree.* But we may not ſtand thus about the *tree*: We are called on for *Proferte*, to *bring* ſomewhat *forth*: Elſe how ſhall we know, it is a *tree*, and no *log*? Small ods or none at all, between a *dead ſtocke* and a *barren tree*; one brings forth as much as the other. It is the *bringing forth*, that makes the *difference*.

Bringing forth is oppoſite to *keeping in*, we muſt have no *kept-in-repentance*. *Forth* it muſt come, *forth* it muſt be brought. From whence? from *within*. *Carrying in* (before;) *Keeping in* (now:) *all within's* are againſt, utterly againſt *Proferte*.

St. *John* ſaw well, which way the world would goe: Men would have their *repentance* prove *res intus peragenda*, a matter to be *ſped*, *diſpatched*, *ſhuffled* up *within*, between their *conſcience* and *them* (forſooth.) And then they would tell you great matters, what they are *within*. There, within, they have it, that they have; where no body can ſee what they have. Under the *buſhel* much, but no-
Matth. 5. 15. thing on the *candleſticke*, that any man can ſee. So, inſtead of *Proferte*, we ſhould have *Preferte*, nothing but *pretending*. Nay, no *Preferte*: *Proferte* (ſaith St. *John*) No *boſome repentance*: *Bring it out*,
Iam. 2. 18. *ſhew it*. For upon St. *John's Proferte* is grounded St. *James Oſtende mihi*, *Shew me thy faith*: And it holds, in *repentance* too. Tell them not of a *repentance under the ground*; *down in the root*; within, in the

hollow

hollow of the *barke*: They will not hear of it, *Ut in pœnitentiâ, ſola conſcientia præſentetur; ſed ut aliqua etiam externo actu adminiſtretur*: Not only a *pretence*, or *faire ſhew* to be made of our *conſcience* within, but ſome *outward thing* to be *done* and *executed* upon it: Somewhat to be *brought forth*. Take heed of this errour, as if *repentance* were a matter meerly *mental* or *intentional*. It is not, *good notions in the braine, nor good motions in the mind* will ſerve, theſe are but the *ſap within*: Look to the *branches*; what ſee you there? Look to *Proferte*, what is *brought forth*.

III. The *fruit* it *beares*.

Bring forth then: And what, Many things doth a *tree* bring forth, and divers of them as *fore-runners* to the *fruit*, as *boughs*, and *leaves*, and *buds* and *bloſſomes*. Saint *John* mentions none of them; paſſeth by them all: ſtayes at none, till he come to the *fruits*. That is it, the *tree* was planted for. Not to make *materials*, not to *give ſhadow*: Not for the *green boughs*, nor the *gay bloſſomes*, not for any thing but for the *fruit*. The *tree* is for the *fruit*; and, but for the *fruit*, there had been no *tree*. *Fruit* it was, for which it was firſt ſet, and for which it is *let grow*: and when there is no longer hope *of bringing forth fruit, downe* with it (ſaith the Lord of the *ſoile*) *why troubles it the ground any longer?* And then comes *Ira ventura* with his *axe*, *layes* it to the *root*, and *down it goes*, and into the *fire* it is caſt: and ſeeing it will not ſerve for *fruit*, make it ſerve for *fewel*; the end of all *unfruitfull trees*. Marke it well, this. It is the *fruit of repentance*; not *repentance it ſelfe*, but the *fruit* it is, is ſought for, That, is all in all. So, not only a *bearing*, but a *fruit-bearing repentance*. Luk. 13. 7.

And, good reaſon. For, if the one *tree* (ſinne) if that have brought forth *fruit*, ſo muſt *repentance* (the other *tree*) doe likewiſe. It is true, in ſinne, the *ſenſe* (and ſo, the *ſoule*) is firſt in *fault*. In at that *gate* it firſt comes, and out at that, it *muſt firſt goe*. But, ſinne hath her *fruit* in the *body*: So, is *repentance* to have *hers too*. *Repentance* is to be *incorporate*, and *bring forth her fruits in the body*. The ſoul alone, not to be put to *penance*; all laid upon it: The *body* to ſhare, as in the pleaſure, ſo in the *paine*.

Perhaps, in the ſinne, that lies ſmothering in the thought within, never comes *in actum*, there may be ſome queſtion, whether *Repentance* alone may not ſerve. But, if it have brought forth the *forbidden fruit* (the *body*;) the *body* muſt have her *fruit* in *Repentance* alſo. To both, ſaid it is, ſaid it muſt be, *Proferte igitur fructus*.

That *fruit* is *work*.

And what be theſe *fruits*? To let goe the *metaphore*, if you would know in plain termes what *fruits* meane, Saint *Paul* will tell you without any figure. He ſaith (*Acts* 26. 20.) he preached; *Men ſhould turne to God, and doe workes worthy of repentance*. Look ye: St. *John's fruits* (Saint *Paul* being his *Commenter*) are nothing but *works*. Both mean the ſame thing: Saint *Paul's works* are Saint *John's fruits*: *fruits* and *works* are all one. *In omni opere bono fructificantes* (It is the *Apoſtles*, *Col.* 1. 10.) *Every good work is a good fruit*. To *doe a worke* then *of Repentance*, is to *bring forth the fruits of Repentance*.

There is no *vertue* at all but hath her *proper act* or *worke*: but not any vertue of them all, ſo proper as *repentance*. For, of *repentance* it is ſaid, *agere pœnitentiam*: So, it is not, of any beſides. That in a *work*, it may ſeem to claim a *propriety*, above and before all the reſt. And that it ſo requires an *Act*, as, no *Act*, no *Repentance*. Now becauſe we have taken up a diſtinction; that an *Act* is but a *thing tranſient*, but a *fact*, that is *permanent*. Therefore (to make all ſure) beſides *pœnetentiam agere*, you have *quæ fructum non fecerit*. So, both *agere* and *facere*, *Act* and *Fact* both. And the *fact*, that is the *fruit*, that, hath ſome *reality* in it. So ſome *fruit* is to come; Something to be done: Not, *thought*, or *ſaid*; but *done, actually done*. Otherwiſe, *fingitur non agitur pœnitentia* (It is *Auguſtine*) we doe but dally, all is but counterfeit. No ſerious *Repentance*, if ſomewhat be not *done*.

For, that ſomewhat is to be done, is ſo ſure, as ye ſhall not find any man in the minde or way to *repent*, but (ever) his firſt queſtion is, *What muſt I doe?* And that, even by the very *inſtinct of reaſon*. *Lord what wilt thou have me to doe?* (Saint *Paul's* firſt words, when he began:) *Quid oportet me facere?* The *Gaolers firſt words* (being now a *Convert*) to St. *Paul*, when he began. As much as to ſay: Somewhat I am to doe, if I knew what. Thrice together you have this queſtion here immediately after, *Quid faciemus?* Say the *Publicans*: *What ſhall we doe?* Say the *Souldiers*: *What ſhall we doe?* Say all the people to St. *John*, when they came to the *baptiſme of repentance*. All agreeing in this, all implying, ſomewhat there was to be *done*, whatſoever it was: that the *fruit* of *repentance* is in the *work*. Acts 9. 6, Acts 16. 30; Luk. 3. 10. 12, 14.

And, what is that *work*? I will anſwer firſt in general. In *moral Divinity* (if we goe that way) the proper *work* of *Juſtice*, is to *give to each his due*. Of *corrective Juſtice*, to *doe juſtice*, to inflict *correction*, where it is due: And to *ſin* it is due. The difference only is: *Correction* (for the moſt part) is done upon *others*: in *repentance*, it reflects, and is done upon *our ſelves*.

If you will put more life into it, and utter it more *pathetically*, goe by the way of *affections*; *Anger* is the *predominant affection* (we ſaid.) The proper *work of anger* is to be *avenged*. What, *ſhall I not viſit? ſhall not my ſoul be avenged on ſuch an indignity?* ſaith *Indignation*. As *anger* then the chief *Paſſion*; ſo, that, the chief *action*. The *Apoſtle* therefore leaves not off, till he have asked, Yea, but *quæ vindicta*? what *revenge*? what *puniſhment*? That is his laſt queſtion: Comes not to his period, till he have ſhut up all with that. For till that be done, all is not done. That is the very *Conſummatum eſt* of all true *repentance*. Jer. 5. 6. 2 Cor. 7. 10.

What theſe *works* are.

To grow to more particulars. We ſort the *works* of *repentance*, as they may beſt anſwer and ſuit with the *works of ſinne*. Now, all *ſinnes* grow out of theſe *three* heads, and may be reduced

The Division. To keep us close to our metaphore. We say first, that *Repentance*, if it be right, is no *Log*, no *dry piece of wood*: A *Tree* it is; hath *life* in it; *vegetable life* at the least.

I. 2 A *Tree*, and that no *barren tree*: Such there be, that for all their *root*, *bring forth no fruit* at all. This *tree* is a bearing *tree*, you may say *Proferte* to it. It will *bring forth*.

II. 3 *Bring forth*, and what? That, it was set for. It was not set for *shadow*, not for *fewel*. It was planted for *fruit*, and *fruit* it is to *bring*.

III. 4 But, will any fruit serve? No: *trees* there be that carry *fruit*, but *fruits*, of *no worth*; *porcis comedenda*, for *swine* (perhaps) not for *men*. Neither for *meat* nor *medicine*. Neither meet to be presented to God, nor useful for the *service of men*. So [1] a *tree*: [2] a *bearing tree*: [3] a *fruit-bearing tree*; and [4] the *fruit* it beares *worthy* the *tree* that beares it. [1] If it be a *dead stocke*, and no *live tree*. [2] If it be a *tree*, but *bare* and *barren*;, No *proferte*; *Bring not forth*. [3] If it *bring forth*, be it what it will, if it be not *fruit*. [4] If it be *fructus* and not *digni*, *fruit*, but such as is nothing *worth*, it comes not hence: St. *John* acknowledges it not. None of his *tree*; some bastard slip it is: None of his setting. His, lies faire before us. *Bring forth therefore*, &c. Of these four we are to proceed. [1] Of the *tree*, [2] The *bearing* of the *tree*, [3] The *fruit* it *beares*, [4] The *worth* of the *fruit*:

V. and a word (if you will) of the *fruit time*, the *time* of all this: which will fall out to be at this very time.

I. Of the *Tree*. WE are to treat of *Repentance*, as a *tree*, first. To speak properly: *Repentance* is a Vertue, a *moral* Vertue, a branch of *Justice*, of *Justice corrective*; and so should be delivered in *moral termes*, as (in the *Ethicks*) other Vertues use to be. It is not, though: you shall seldome find it so: but most-what set out in the termes of some one passion of the mind or other. And why so? For no other cause, but that we are so dead and dull, when, we are about it (this businesse) as if *Repentance* were a very *log*; and no *quick* or *live tree*. Which cannot be; *Repentance* being from *dead works*, and therefore cannot be a *dead thing* it selfe, but have *life* in it. Marke it when you will, the *Holy Ghost* (as it were of purpose) still chooseth to expresse it under some terme of passion (as *sorrow*, *fear*, *anger*, and the like) rather than the other way: Rather in *Pathetical*, than in *Ethical* termes. And this he doth in a manner continually. For, *Passions* be *quicke*, there is *life* in them. Therefore, their termes He chooseth, to put *life* in us. To shew He would have us *affectionate*, when we are about this worke: and not so cold and so calme, as we use to be. And indeed, these *affections* be the very *radical humour* or sap: If they *goe up*, there is hope of some *fruit*: If *down*, and rise not, no *proferte* to be looked for.

Heb. 6. 1.

Now, if *affections* give *life*, the *quicker* the *affection*, the more *life* it gives. And there is none *quicker* than that of *Anger*. For which cause, when time was, you may remember, we made it the chief *Ingredient* into *Repentance*. Even, *Anger* at our selves, we were so evil advised as to bring our selves into the *anger* of GOD. Whose *anger* when it comes, *Quis poterit*, who can, *who is able?* (that is, none can, none is able) *to abide*. And why found we it so? Because most *life* and *spirit* appeares in that: *Feare* and *Sorrow* and the rest, are but *dull* and heavie in comparison of it.

Psal. 129. 3.

And this, I now mention the rather, because the *passion* of *Anger* (if you marke it) strikes upon *ira ventura* in the Text: doth even in a manner lead us by the hand unto it. *One anger to another: God's anger, to ours: God's to come, to ours for the present.* For by our *anger* for the *present*, we *turne away His to come*. Our *anger* is a *supersedeas to His*. Or, if you will have it in termes of *Justice*, *judging our selves*, *we shall not be judged of the Lord*.

But our *Anger*, and (generally) all our *affections*, are well compared to *lime*. *Out of the water*, where they should be hot, no *heat* appeares in them: *in water* where they should be cold, there they *boile* and *take* on. Used there most, where they should be least: and again least, where they should be most. For, take me a worldly man, and let him but over-reach himself, in some good bargaine, in matter of profit, you shall see him so *angrie*, so out of *patience* with himselfe, as oft it casts him into some disease. There (lo) is *repentance* in kind: there, is that which makes it a *tree*, the *Spirit of life*. *Ours* (for the most part) towards GOD is *dull and blockish*; neither life nor soule in it.

II. The *Bearing* of the *Tree*. But we may not stand thus about the *tree*: We are called on for *Proferte*, to *bring* somewhat *forth*: Else how shall we know, it is a *tree*, and no *log*? Small ods or none at all, between a *dead stocke* and a *barren tree*; one brings forth as much as the other. It is the *bringing forth*, that makes the *difference*.

Bringing forth is opposite to *keeping in*, we must have no *kept-in-repentance*. *Forth* it must come, *forth* it must be brought. From whence? from *within*. *Carrying in* (before;) *Keeping in* (now:) *all within's* are against, utterly against *Proferte*.

Matth. 5. 15.

St. *John* saw well, which way the world would goe: Men would have their *repentance* prove *res intus peragenda*, a matter to be *sped*, *dispatched*, *shuffled* up *within*, between their *conscience* and *them* (forsooth.) And then they would tell you great matters, what they are *within*. There, within, they have it, that they have; where no body can see what they have. Under the *bushel* much, but nothing on the *candlestick*, that any man can see. So, instead of *Proferte*, we should have *Praeferte*, nothing but *pretending*. Nay, no *Praeferte*: *Proferte* (saith St. *John*) No *bosome repentance*: *Bring it out*, *shew it*. For upon St. *John's Proferte* is grounded St. *James Ostende mihi*, *Shew me thy faith*: And it holds, in *repentance* too. Tell them not of a *repentance under the ground*; *down in the root*; within, in the

Iam. 2. 18.

hollow

hollow of the *barke*; They will not hear of it, *Ut in pœnitentiâ, ſola conſcientia præferatur; ſed ut aliqua etiam externo actu adminiſtretur*: Not only a *pretence*, or *faire ſhew* to be made of our *conſcience* within, but ſome *outward thing* to be *done* and *executed* upon it: Somewhat to be *brought forth*. Take heed of this errour, as if *repentance* were a matter meerly *mental* or *intentional*. It is not, *good notions in the braine, nor good motions in the mind* will ſerve, theſe are but the *ſap within*: Look to the *branches*; what ſee you there? Look to *Proferte*, what is *brought forth*.

III. The *fruit* it *beares*.

Bring forth then: And what, Many things doth a *tree* bring forth, and divers of them as *fore-runners* to the *fruit*, as *boughs*, and *leaves*, and *buds* and *bloſſomes*. Saint *John* mentions none of them; paſſeth by them all: ſtayes at none, till he come to the *fruits*. That is it, the *tree* was planted for. Not to make *materials*, not to *give ſhadow*: Not for the *green boughs*, nor the *gay bloſſomes*, not for any thing but for the *fruit*. The *tree* is for the *fruit*; and, but for the *fruit*, there had been no *tree*. *Fruit* it was, for which it was firſt ſet, and for which it is *let grow*: and when there is no longer hope *of bringing forth fruit, downe* with it (ſaith the Lord of the *ſoile*) *why troubles it the ground any longer*? And then comes *Ira ventura* with his *axe*, *layes* it to the *root*, and *down it goes*, and into the *fire* it is caſt: and ſeeing it will not ſerve for *fruit*, make it ſerve for *fewel*; the end of all *unfruitful trees*. Marke it well, this. It is the *fruit of repentance*; not *repentance it ſelfe*, but the *fruit* it is, is ſought for, That, is all in all. So, not only a *bearing*, but a *fruit-bearing repentance*. Luk. 13. 7.

And, good reaſon. For, if the one *tree* (ſinne) if that have brought forth *fruit*, ſo muſt *repentance* (the other *tree*) doe likewiſe. It is true, in ſinne, the *ſenſe* (and ſo, the *ſoule*) is firſt in *fault*. In at that *gate* it firſt comes, and out at that, it *muſt firſt goe*. But, ſinne hath her *fruit* in the *body*: So, is *repentance* to have *hers too*. *Repentance* is to be *incorporate*, and *bring forth her fruits in the body*. The ſoul alone, not to be put to *penance*; all laid upon it: The *body* to ſhare, as in the pleaſure, ſo in the *paine*.

Perhaps, in the ſinne, that lies ſmothering in the thought within, never comes *in actum*, there may be ſome queſtion, whether *Repentance* alone may not ſerve. But, if it have brought forth the *forbidden fruit* (the *body*;) the *body* muſt have her *fruit* in *Repentance* alſo. To both, ſaid it is, ſaid it muſt be, *Proferte igitur fructus*.

That *fruit* is *works*.

And what be theſe *fruits*? To let goe the *metaphore*, if you would know in plain termes what *fruits* meane, Saint *Paul* will tell you without any figure. He ſaith (*Acts* 26. 20.) he preached; *Men ſhould turne to God, and doe workes worthy of repentance*. Look ye: St. *John's fruits* (Saint *Paul* being his *Commenter*) are nothing but *works*. Both mean the ſame thing: Saint *Paul's works* are Saint *John's fruits*: *fruits* and *works* are all one. *In omni opere bono fructificantes* (It is the *Apoſtles*, *Col.* 1. 10.) *Every good work is a good fruit*. To *doe a worke* then *of Repentance*, is to *bring forth the fruits of Repentance*.

There is no *vertue* at all but hath her *proper act* or *worke*: but not any vertue of them all, ſo proper as *repentance*. For, of *repentance* it is ſaid, *agere pœnitentiam*: So, it is not, of any beſides. That in a *work*, it may ſeem to claim a *propriety*, above and before all the reſt. And that it ſo requires an *Act*, as, no *Act*, no *Repentance*. Now becauſe we have taken up a diſtinction, that an *Act* is but a *thing tranſient*, but a *fact*, that is *permanent*. Therefore (to make all ſure) beſides *pœnetentiam agere*, you have *quæ fructum non fecerit*. So, both *agere* and *facere*, *Act* and *Fact* both. And the *fact*, that is the *fruit*, that, hath ſome *reality* in it. So ſome *fruit* is to come; Something to be done: Not, *thought*, or *ſaid*; but *done, actually done*. Otherwiſe, *fingitur non agitur pœnitentia* (It is *Auguſtine*) we doe but dally, all is but counterfeit. No ſerious *Repentance*, if ſomewhat be not *done*.

For, that ſomewhat is to be done, is ſo ſure, as ye ſhall not find any man in the minde or way to *repent*, but (ever) his firſt queſtion is, *What muſt I doe*? And that, even by the very *inſtinct of reaſon*. *Lord what wilt thou have me to doe*? (Saint *Paul's* firſt words, when he began:) *Quid oportet me facere*? The *Gaolers firſt words* (being now a *Convert*) to St. *Paul*, when he began. As much as to ſay: Somewhat I am to doe, if I knew what. Thrice together you have this queſtion here immediately after, *Quid faciemus*? Say the *Publicans*: *What ſhall we doe*? Say the *Souldiers*: *What ſhall we doe*? Say all the people to St. *John*, when they came to the *baptiſme of repentance*. All agreeing in this, all implying, ſomewhat there was to be *done*, whatſoever it was: that the *fruit* of *repentance* is in the *work*. Acts 9. 6, Acts 16. 30, Luk. 3. 10, 12, 14.

And, what is that *work*? I will anſwer firſt in general. In *moral Divinity* (if we goe that way) the proper *work* of *Juſtice*, is to *give to each his due*. Of *corrective Juſtice*, to *doe juſtice*, to inflict *correction*, where it is due: And to *ſin* it is due. The difference only is: *Correction* (for the moſt part) is done upon *others*: in *repentance*, it reflects, and is done upon *our ſelves*.

If you will put more life into it, and utter it more *pathetically*, goe by the way of *affections*; *Anger* is the *predominant affection* (we ſaid.) The proper *work of anger* is to be *avenged*. What, *ſhall I not viſit*? *ſhall not my ſoul be avenged on ſuch an indignity*? ſaith *Indignation*. As *anger* then the chief *Paſſion*; ſo, that, the chief *action*. The *Apoſtle* therefore leaves not off, till he have asked, Yea, but *quæ vindicta*? what *revenge*? what *puniſhment*? That is his laſt queſtion: Comes not to his period, till he have ſhut up all with that. For till that be done, all is not done. That is the very *Conſummatum eſt* of all true *repentance*. Jer. 5. 6. 2 Cor. 7. 10.

What theſe *works* are.

To grow to more particulars. We ſort the *works* of *repentance*, as they may beſt anſwer and ſuit with the *works of ſinne*. Now, all *ſinnes* grow out of theſe *three* heads, and may be reduced

In particular. 1 Joh. 2. 16. to one of them; the [1] *Spirit*, the [2] *Flesh*, and the [3] *World*: and are corrected each of them, by his *contrary*. In *Physicke* it holds, *Every thing is cured*: In *Iustice* it holds, Every thing is best *corrected*, by his *contrary*. Now, it is *contrary*, much against each of these, to be deprived of that, it loves and delights in.

1 Prayer, &c. The *Spirit* loves to be at *liberty*, to range and to scatter it selfe in many manner of thoughts: Or, if it fix, to doe it, upon some pleasing object. *Confine the spirit*, make it undertake some task of *devotion*, set it to *pray*: to *read*, to *meditate*, which is a dry *object*, and nothing pleasing to it: fix it so, and you punish it. For, nothing is more irkesome. It is *vexatio spiritus*.

2 Fasting, &c. The *Flesh*, that loves to *fare well*, put it to *fast*: loves to *sleep* and take her ease; put it to *watch*, or to *lie hard*: loves *vestiri mollibus*; gird it with *sackcloth*: loves *mirth* and *good company*; make it *retire* and *sit pensive*: abridge it of these all or any, and you punish it more or lesse, I warrant you.

3 Almes. The *World* and the *Worldling*, they love to part with as *little* as they can. *Charge* them with any thing that shall be to them *chargeable*, it punisheth them shrewdly, and is to them a *punishment*.

Thus then those three, they may be met with, each of them if they have made a fault. For neglect of *serving of God*, with some *task* of *devotion* more than ordinary. For *fulnesse of bread*, with that truly *sacra fames*, the exercise of *fasting*. For *loosnesse of life*, with *works* tending to the taking down of the *flesh*, and making it lesse *fleshly*. For taking that which was *others*, to depart with that which is *our owne*. For want of *bowels*, with *works of mercy*. In a word, with *suffering that we would not*, *for doing that we should not*. So, *punishing* our evil *concupiscence*, in that it is so bent to; and making it leave that; for which it left GOD. So the triplicity stands thus: for *spiritual sinnes*; *Prayer*, and *works of devotion*: for *fleshly*; *works* pertaining to *castigo corpus meum*: for *worldly*; *Almes*, and *works* of *charity* and *compassion*. Let me shew you them briefly.

1 Cor. 9. 27.

1 Acts 8. 12. For the *first*. *Simon Magus* went not *through* with his *bargaine*; did but think the Holy Ghost had been ware for his money; all was but thinking; went no further than the *Spirit*. *St. Peter* prescribes him what to do, To fall to *prayer*: *pray* (saith he) *if it be possible*, *this thought of thy heart may be forgiven thee*. *Prayer* serves, where it goes no further than *thought*.

2 Jon. 3. 5. Nahum 1. 1, 3, 4. For the *second*. The *King of Ninive* and his people, they fell to *fasting* on all hands. What was their *sin*? *Nahum* will best tell us that: He wrote the *burden of Ninive*. This it was: *Because of the fornications of the harlot*. For that kinde of *fleshly sin*, that was the proper fruit.

3 Dan. 4. 7. For the *third*. One example shall be the *King of Babylon*. He had been a mighty *oppressor* of his people. There have ye now a *worldly sinne*. *Break off thine iniquity with mercy to the poor*, *is Daniels prescript* to him. That is the right *fruit* for sinnes of that nature. All may be comprised under these three: 1. *Works of devotion*, as *Prayer*: 2. *Works of chastisement* of the body, as *Fasting*: 3. *Works of mercy*, as *Almes*. These three, between them, make up the *corrective* or *penal* part of *repentance*.

1 Psal. 32. 7. Luk. 18. 10, 13. Jer. 3. 25. Jon. 3. 8. *Prayer* is a fruit of *Repentance*. *For this cause* (saith the *Penitential Psalme*) even *for this* and for no other cause, *shall every one that is so disposed make his prayer unto thee*. The penitent *Publicans* first moving was, *he went up to the Temple to pray*. Let them pray and say: *Spare thy people, O LORD, and give not over thine inheritance to be a reproach unto the heathen*: (saith JOEL in his repentance.) *Let them cry mightily unto the* LORD, (say they of *Ninive*, in theirs.) And the *prayers* of DAVID, JONAS, MANASSES, for their own sins: of DANIEL, EZRA, NEHEMIAS, for the sins of the Land; and in a word, the *Penitential Psalms* shew this, that were chosen for no other end but to be a task for *penitential persons*. There is one *fruit*.

2 Prov. 11. 17. *Almes* is another. A *fruit*, and so (by the name of *fruit*) expressly called, *Rom.* 15. 28. For, *by mercy shewed*, *sins are forgiven* (saith SALOMON:) He that seeks *mercy is to shew mercy*, *Prov.* 16. 6. DANIEL (you heard) did prescribe it to no lesse person then the *King* himself at *Babylon*. Esay 58. 7. And the same at *Jerusalem* was a *fruit* too: witnesse, *Esay* 58. *Break thy bread to the hungry*, made by him, there a part of true repentance. And *Zachee* shewed as much in his own happy practice upon himself, of our Saviour CHRIST'S *high approbation*. Luk. 19. 8. There is another *fruit*.

3 1 Sam. 12. 16. 1 Reg. 21. 27. Jon. 3. 6. *Fasting* is a third fruit: and that a special one, and so hath alwayes been reputed. It appeareth by the three *Kings*, *King* DAVID, who was a *religious Prince*: Not only by him, but by *King* AHAB, who was scarce found in *religion*. Nor by them only, but by the *King of* NINIVE *a heathen man*, who, even by the *light of Nature*, brought forth this *fruit*.

Gen. 3. 6. We name it last, but it is (indeed) first: First in *Nature*: first, *quoad nos*. First, in *nature*, as opposite to the *first trangression*, which was by *eating*. First, (I am sure) *quoad nos*, speaking of us and our country. *Excesse* that way in fare and feeding, hath been and is counted our *Gentile vitium*, our *National fault*. So, no *fruit*, that our Nation is more bound to *bring forth*, than it. For *Esca ventri*, and *venter escis*, *meat for the bellie*, *and the bellie for meat*, it no where reigneth so much. This is a third *fruit*.

A *fruit*, which if we would frame our selves to bring forth in kind, there would come with it both the other *fruits* besides. For if we could so *fast*, as we should, it would abate *lust* certainly; which otherwise, keep the *body high*, you shall hardly bring low: (that *fruit*.) And if we could so *fast*, it would mend our *devotion* much; our *Prayers* would not be so full of *yawning* as we find them: (that *fruit*.) And if we could so *fast*, there would be the more left to enable us to be so much the more plentiful in *Almes* than we be: (that *fruit*.) So as a good encrease or yeeld would come of this third *fruit* well brought forth.

These *three* in special are chosen out; but in general, any as well as these. ¶ There is a way, how

howv it is poſſible, there is not a *vertue* of them all, but you may make the *work* of it a *fruit* of *Repentance*. In moral matters it holds ever. *Finis dat formam*, *the end* (that) *gives the form*, and ſo the true *eſſence* to every *work*: inſomuch as the *work* is reckoned a *fruit*, not of that *vertue* from vvhence it proceeds, by vvhich it is done; but of that *vertue* to vvhich it refers, for vvhoſe *end* it is done. What theſe *Works* are in *general*.

Nay, it fals out often ſo, as an act of vertue (as *Prayer*, *Faſtings*, *Alms*,) done for a *vitious end*, (ſuppoſe, vain glory) looſeth his ovvn kind, and becomes the proper *act* of that *vice*, it is done for. So povverful a thing is the *End*, *in moralibus*. VVhereby it comes to paſſe, the vvork of any *vertue*, be it vvhat it vvill, undertaken vvith a mind and intent (or, as vve ſay) *animo corrigendi*, conjoyned *eo nomine*, referred to that, alters the nature, and becomes a vvork of *Iuſtice corrective*, and ſo a *fruit of repentance*.

For even in theſe three before remembred, ſo it goes. *Alms*, of it ſelf, is a vvork of *charity*: *Faſting* (properly) an act of the vertue ἐγκράτεια, *abſtinence*: *Prayer* of his ovvn nature, a vvork of *religious worſhip*. But, *Alms* done ſome vvay to amerce our ſelves: *Faſting* done *animo caſtigandi corpus*: *Prayer* impoſed as a *taskwork*, to ſpent ſo much time, to ſtand ſo long bend at it: all theſe thus referred ſtill vvith an eye to that, change their nature and become *acts penal*, and ſo *fruits* of *Repentance*.

Of *fruits*, vve ſaid at firſt, *two* Uſes there are: *Firſt*, to be offered as a *preſent*: So, JACOB ſent them to the * *Governour of Egypt*. For the firſt: vve have (in all) but three things to offer unto GOD, to *preſent*, to *honour* Him vvith; The [1] *Spirit* (or *Soule*) [2] the *Body*, and [3] our *worldly goods*. [1] The *offering* of the *ſoul* is, the pouring it out in *prayer*, and other *works* of that kind. [2] Of the *body* the *chaſting* it by exerciſes that vvay tending. [3] Of our *goods*, by diſtributing and doing good vvith them in *Alms* and *offerings*. The *Uſe* of this fruit. 1. *As an offering*. * Gen. 43. 11.

Suppoſing the *ſin-offering* in the *Law* beſt to ſuit vvith repentance (as it doth.) [1] *A ſorrowful ſpirit is a ſacrifice to* GOD (that we knovv;) [2] and no reaſon but a *chaſtned body* ſhould be ſo likewiſe, [3] and why the *price and charges of the ſacrifice* ſhould not come into the reckoning, I ſee not, which was part of their worldly State; which being diſtributed and done good withal, in meat and drink offerings, this the Apoſtle calls a *ſacrifice wherewith* GOD *is well pleaſed*. The firſt Uſe of theſe *fruits brought forth*. Pſal. 51. 17. Phil. 4. 18.

The *ſecond* Uſe we ſpake of was, as they are *medicinable*. This difference there is between the *puniſhment* of *Iuſtice*, and *Repentance*. *Iuſtice* otherwhiles deſtroyes the *delinquent*; ſo doth *repentance* never, but ſaves alwayes. So, it is more like the *puniſhment* of *Phyſick* than of *Law*. For, *Phyſick* though it be a *cure*, yet a *penance* it is to the *body*, if we deal with it throughly, and go through with it. And *repentance* is the *Phyſick* of the *ſoul* and *body* both. *Sit obſecro ſanatio* (ſaith DANIEL) Let *there be a cure* done, when he exhorteth him to *repent*. Both are a *cure*: as *Corrective* of what is *paſt*, ſo *preſervative* (or if you will, you may call it *corrective* too) of what is to *come*. When the ſinner is *corrected*, hath *correction* given him, for the former, he *correcteth* his wayes, amends his life for ever after. *Caſtigo corpus* ſerves for what hath been done: *In ſervitutem Redigo* ſerves, that he do it no more. Both to *wreak* our ſelves for ſo often offering ſo foul indignities to Heaven and the GOD of Heaven, in our former bad courſe of life: And to keep under the fleſh, and hold the concupiſcence in awe, that it runne not again into the former ryot. This latter, we call *amendment of life*; which is not *repentance*, for it perteins rather to μετάνοια, than to μεταμέλεια, (being yet to come) but it never fails to follow it infallibly, in ſo much as if it do not, nothing is done. 2. *As a medecine*. Dan. 4. 27. 1 Cor. 9. 27.

For I report me to you: Let it be but known to the *fleſh* that this ſame *light* or *ſlight repentance* ſhall not ſerve the turn, but to a *round reckoning* it ſhall come and make full accompt to taſte of theſe *fruits* throughly, without hope of being diſpenſed with; whether it will not take off the *edge* of our *appetite*, and make it more dull and fearful to offend? On the other ſide, let it be conſidered, whether this be not to lay the *bridle* on the *neck* of *concupiſcence* to power it ſelf into all riot, if (ſinning) it know, it ſhall be diſpatched with any *repentance*, never ſo ſhort and ſhallow, as *do no more ſo*; and *all is well*? Whether (I ſay) this will not make all the *ſap* go down, as we ſhall never ſee *fruit* come: Nay, whether it be not to *deſtroy fruit* and *tree* and all?

Verily, they that for pure *zeal* and *indignation* at themſelves for their *ſins*, never ſhew a *tear*, nor miſſe a *meal*, nor break a *ſleep*, nor do, nor ſuffer, nor part with ought; it may ſeem a queſtion, whether they think not S. *Iohn* here over-ſeen in preſſing that for ſo *needful*, which they can ſo eaſily *diſpenſe* with.

But if when we come to *Caſtigo Corpus*, there we leave S. *Paul*; when to *neither eating nor drinking*, there we leave S. *Iohn*; and when to *flevit amarè*, there we leave S. *Peter*, and when to πένθος and κλαῦσαι changing our *mirth* into *perſiveneſſe*, there we leave S. *Iames*, I marvel, what manner of *repentance* we will leave before we have done, or what ſhall become of our *fruits* here? 1 Cor. 9. 27. Mat. 1. 18. 26. 75.

In our repenting (commonly) we make ſuch haſte, as we take away before the *fruits* come. But if there happen to come any, is not this even our caſe? Our *tears*, if any, *dry ſtraight*: Our *prayers*, if any, quickly *tedious*: Our *alms*, indeed *pityful*: Our *faſts*, *faſt or looſe*, upon any the leaſt occaſion: And ſo our *repentance* (if any) *pœnitentia pœnitenda*, a *repentance needing another*, a *new*, a *ſecond repentance*, to *repent* us of it. To *repent* us, of our *repentance*, no leſſe than of our *ſin* it ſelf. IV. The *worth* of this *fruit*.

So

[1] Cor. 5. 10. So that, if any *fruit*, *fruit* of no *worth*. And if the *fruit* be of no *worth*, no more is the *tree*: *unworthy one, unworthy both*. Thus we are not yet where we ſhould be, till unto *fructus* we have added *dignos*.

Nay then, if you fall to talk of *worthineſſe*, we ſhall have *ſatisfaction* up again. And had we not beſt then to aſk firſt, are there any *worthy*? for, if there be none ſuch, bid S. JOHN beware how he talk of *worthy fruits*: bid Saint PAUL beware how he ſpeak of *worthy works of repentance*. If none ſuch be, they did ill to cleg the *bill* with any ſuch word. But they knew well, what they ſaid: therefore, ſuch there be (ſure) get them where we can.

Act. 26. 20.

How it is *worthy*.

Only, when we ſay *worthy*, it would be underſtood *cum grano ſalis*. How *worthy*? in what ſenſe? whither *referred*? that we miſtake nor. I demand then *firſt*, ſhall we put them into the *balance*, to weigh the *worthineſſe of our fruits*; with the *unworthineſſe* of our *ſins*, and the conſequent of our ſins the wrath of GOD? the *dignity* of the one, with the *indignity* of the other, and think by their *dignity* to ſatisfie GODS great *indignation*? I trow not. At this *beam*, no *fruits* of curs will hold weight: None, ſo, found *worthy*: No, not if we could (I ſay not, *ſhed, or poure out*, but) even *melt into tears*, and every *tear* a drop of *blood*. No: *Non ſunt condigna paſſiones* (ſaith the Apoſtle) we *can ſuffer nothing worthy our ſins*, but (that, we cannot ſuffer) *ira ventura*, the *wrath of God*. The *infinite incomparable high worth of Him*, that in our *ſin* is *wronged*; the *foul contempt* that is therein *offered*, are far above the *worth* of any our *fruits*; weigh them down as any *feather*. Why, all *Lebanon* (ſaith the *Prophet*) is not ſufficient to find *wood*; nor, all the [a] *beaſt upon a thouſand hils* not enough for [a] *ſacrifice*, [b] *Tekel, tekel, toſight all*. Take them out of the *ſcales*, away with them, *Non ſunt digni*; in that ſenſe. In which ſenſe, not the wicked [c] *prodigal child* only, but even the good [d] *Centurion*; nay then, even S. *John Baptiſt* here himſelf, cry all, [e] *Non ſum dignus*; neither their *fruits*, nor *they*. The honour of *dignos* (in this ſenſe) belongs to the *fruits* of no *tree*, but the *tree* of the *Croſſe of Chriſt*; to *His ſufferings*, and to none but *His*.

Rom. 8. 18.

[a] Pſal. 50. 10.
[b] Dan. 5. 27.
[c] Luk. 15. 21.
[d] Mat. 8. 8.
[e] Verſe 11.

Yet (I wot well) there hath been another manner of eſtimate by ſome men of their own *fruits*; but they weighed them with their own *falſe weights*, and made them a *diſcharge* both from *pœna* and from *culpa*, and that *toties quoties*. Nay then, *inventus eſt plus habens*, they found a further *ſurpluſſage* too of I know not what beſides. What of that? CHRISTS *Caveat* is here to take place: that *weeding* out the *tares*, we take heed, we pluck not up together *good corne* and all. That to avoid certain *wormes*, that may hap breed in the *fruit*, if it be not the better looked to, we beat not all the *fruit* off the *tree*, and leave it all naked and bare; no *fruits* at all: and, for fear of teaching a *proud*, teach a *fruitleſſe repentance*. Well: though not ſo compared, not this way, yet muſt we have *fructus dignos*.

How, *worthy* then? referred whither? As *worthy*, as the poſſibility of our *Nature* will reach to; as our *ſoil* will bear, or hath ever yeelded; as the *Saints* and *Servants* of GOD are reported to have brought forth in former ages: what ſay you to that *dignos*? That (indeed) were ſomewhat worth, if it might be had. They? they have become [a] *like bottles in the ſmoke*, their [b] *knees have grown weak through faſting*, they have [c] *alſo wet their pillowes with their teares*; they have [d] *reſtored bribes, and that four-fold*; given in *almes* at once, *half of all that ever they had*. This were (indeed) ſomewhat worth: But, of this (I doubt) our *worthineſſe* will be found ſhort: or rather I dare not put it upon this *dignos* neither.

[a] Pal. 119. 83.
[b] 109. 4.
[c] 67.
[d] Luke 19. 8.

And yet, were there in us any portion of that *heroical free ſpirit*, of that *Chriſtian magnanimity* that was in the *Fathers* of our *Faith*; (the Apoſtle bears them witneſſe, that *to their powers*, nay, and *beyond their powers* they ſhewed themſelves willing;) any never ſo poor *fruit* would not content us. But we, neither to our power, nor a great deal ſhort of it, endeavour our ſelves: any never ſo ſlight, and ſlender will ſerve us well enough.

2 Cor. 8. 3.

I wonder what we think? Do we think to poſt God off with any, it ſkils not what fruit? with *windfals*, with *worm-eaten ſtuff*? ESAYES *ſowre grapes*? JEREMIES *rotten figs*? Nothing comes amiſſe. Hold we Him in ſo vile account, as any is good enough for Him, it is well with Him, if He get any? *Malachie* tels us otherwiſe, *That He holds us in great ſcorn*: bids us *go offer ſuch fruit to our Prince*: and ſee if *He will take it well*. *Zachary* tels us ſo likewiſe: *A goodly price* (ſaith he) *they value me at*. *Goodly fruit*, is it not, they preſent me with? Nay (ſure) we muſt have *dignos* too: *Some worth* there would be.

Eſay 5. 2.
Ierem. 24. 1.
Mal. 1. 8.
Zac. 11. 13.

Is there any other way to take our *dignos* by? Compared with the *juſtice* of *God*, Not ſo: Nor with the great *Heroes* of our nature; Not ſo neither. Nor (indeed) are they ſaid *worthy* of either of theſe; but how? Only, *fruits worthy of Repentance*: that is, ſuch as may well beſeem perſons, as be truly *penitent*. Referred not to ought, but to *Repentance* it ſelf. Laying by *ſin*, as it is an *averſion* from an *infinite good* (for ſo it is *infinite*; admits no meaſure or degree;) but conſidering it, as it is a *converſion* to the *creature*, and that more or leſſe; ſo, it fals within compaſſe of more or leſſe *worthy*.

Say I this of my ſelf? Saith not GODS *Law* the ſame *ſecundùm menſuram eſtimationemque delicti*, and *pro menſurâ peccati*? Is it not a clauſe there repeated more than once? If there be a meaſure of the one, ſo is there of the other: If an *analogy of Faith*, of *Repentance* too, why not? And, to that, we do apply our ſelves, in the *magis* or *minus dignos* of our fruits. This is once: *Repentance* may be *too much*, one may go too far in it: That, will be granted (I know.) And if too much, then *too little*: and we may fall *too ſhort* the other way (that I am ſure of.) Which part we ſhould offend on (to chooſe) ἀγὰν in ἀγανάκτησις will ſoon teach us, that it would be *home*: rather, with the *more* than with the *leſſe*. In the *Corinthians* caſe there it was too much; he was in danger to be *ſwallowed up with ſorrow*. *In Miriams* caſe again, it was *too little*: for, though ſhe were right *penitent* for her *folly* committed,

Levit. 5. 18.
Deut. 25. 2.
Rom. 12. 6.

2 Cor. 2. 7.
Num. 12. 15.

yet

yet becauſe the quality of her *offence* required a larger and more *worthy Repentance*, ſhe was *ſhut out of the hoſt* yet ſeven dayes longer, and then, and not before, received to pardon. If there be an *ultra* and a *citra*, then is there a *tenus*. If *too much*, and *too little*, then is there a *ſufficit*, enough. And, that, is the *dignus* we ſeek for.

But who ſhall tell us, this *tenus* what it is? Who ſhall ſay *ſufficit*? I think it is not beſt to ſay it to our ſelves; it is not ſafe, that. We are like enough to give ear to *propitius eſto tibi*, to ſpare and favour our ſelves, and to think that worthy, that is not: to diſmiſſe the matter with a *do no more ſo*, never to follow it to ſentence. Or, if we do, to reprive our ſelves; and ſtay the *execution*. It hath been held no way ſafe for us, to make our own *aſſeſſement*: and as ſafe a way as could be, would ever be taken for the *ſoul*. Better, ſome other *body* do it: and, who ſhall that other body be? Mat. 16. 23.

In the *Law*, every may was not left to himſelf. The *offering* for *ſin*, which was to them a *fruit* of *Repentance*) it vvas rated ever, ever taxed בערכך by the Prieſt. According to his ordering, ſo it went: he made the eſtimate, hovv much vvas enough, vvhat vvould ſerve. And here novv, in Saint *John's* time (vvhich vvas the *interval* or paſſage, as it vvere, betvveen the *Law* and the *Goſpel*) at the *baptiſme* of *John*, they knevv not vvhat to do, they vvere not ſo vvell skilled; to Saint *John*, they come with their *quid faciemus*? VVhat ſhall vve do? And vvhat ſhall vve do? All *three* one after another, the *Publicans*, the *Souldiers*, the *Common ſort*; and they had all their anſvvers *ſeverally*. One anſwer ſerved not all. *Several kinds of ſin* required ſeveral ſorts of *fruits*. And, under the *Goſpel*; there (we ſee) for the *Corinthian*, S. *Paul* ſaid, *Sufficit viro huic: Thus much is enough*, this ſhall ſerve: his conſcience may be quiet; I reſtore him to the *Churches peace*. And the *Canons penitential* which were made in the times under *perſecution*, *the very beſt times of the Church*, lay forth plainly, what is to be followed and obſerved in this kind. Levit. 5. 18. Luk. 3. 10. 12. 14. 2 Cor. 2. 6.

And (ſure) I take it to be an errour added to the former, to think, the *fruits* of *Repentance* and the *worth* of them to be a matter, *any common man* can skill of well enough; needs never ask S. *John*, or S. *Paul*, what he ſhould do; knows what he ſhould do, as well as S. *Paul*, or S. *John* either: And that is not rather a matter, wherein we need the counſel and direction of ſuch, as are profeſſed that way. Truly it is neither the leaſt nor the laſt part of our learning, to be able to give *anſwer*, and *direction* in this point. But, therefore laid aſide, and neglected by *us*, becauſe not ſought after by *you*. Therefore not *ſtudied*, but by very *few*, *quia nemo nos interrogat*, becauſe it is grown out of requeſt quite.

We have learned (I know not where) a new, a ſhorter courſe, which fleſh and blood better likes of; to paſſe the whole courſe of our life, and, in the whole courſe of our life not to be able to ſet down where, or vvhen, or what we did, when we did that, which we call *Repenting*: what *fruits* there came of it; vvhat thoſe *fruits* might be *worth*. And but even a little before our *death* (and, as little as may be) not, till the world have given us over, then (lo) to come to our *quid faciemus*? to ask, *what we ſhould do*? when we are able to do *nothing*. And then muſt one come, and (as we call it) *ſpeak comfortably* to us, that is, miniſter to us a *little Divinity Ladanum*, rather *ſtupefactive* for the preſent, than doing any ſound good: and ſo, take our leaves to go meet with *ira ventura*.

This way, this *faſhion* of *repenting*, S. *John* knew it not: it is far from his *fructus dignos*: S. *Paul* knew it not; it is far from his *opera digna*: and I can ſay little to it, but I pray GOD it deceive us not. It is not good trying concluſions about our *ſouls*. Here is the *plain way*, this is the ſtraight path laid out before us, by him that was *ſent to prepare the wayes of the Lord*, and *to make his paths ſtraight*: and go we which way we will, we ſhall hear the voyce behind us, crying to us, *Hac eſt via, ambulate in eâ*. Set your *tree*; *bring forth* your *fruits*; ſee to them: altogether unworthy they would not be; Somewhat *worth*, raiſed to ſome degree of *worthineſſe*. Eſay 40. 3. 30. 11.

Quod potuit fecit, did CHRIST accept of *Mary Magdalens* caſe; and *quod habuit dedit*, in the poor *Widowes* caſe, with her (but) *two mites*. We doing our endeavours to raiſe them, to what degree we can, He for His part, will not be behind, but relieve and help us out. For *expectat Dominus*, *ut miſereatur noſtri*; God (even) *waits* that He may have mercy on us: And therefore laying away His rigour, will not go exactly to work, but be ready to relieve and repute that *worthy*, that is not all our ſo. So in the *Church* of *Sardi*, we find, He ſaith, *Non invenio opera tua plena*, their *works were not found* to have the *full poiſe*, yet notwithſtanding He ſaith, *digni enim ſunt*, the *Parties found worthy* for all that. Mark 14. 8. Mark 12. 44. Eſay 30. 18. Revel. 3. 2. 4.

All the *worth* is not *intrinſecal*, to the thing it ſelf: VVhen all is ſaid that can be ſaid, that which makes all *full*, the chief part of their *worth* lyeth in *digni habebuntur*. It is therefore CHRISTS counſel, *Orate, ut digni habeamini*, *Pray*, *they may be found* in ſo good a *degree* towards it, as God *may count them*, and ſo *accounting* make them: *Quanquam ſat digni ſi quos dignatur* (ſaith the *Chriſtian Poet*,) in one Chapter, we have them both in the 2 *Theſ.* 2. *counted worthy*, at the 5 verſe: *made worthy* at the 11 verſe. Both come to one. *Two words* there are in the Greek ἀξίωσις and ἀξίωσις: Two in Latine, *dignitas*, and *dignatio*: And, as there is *dignatio ex dignitate*; So is there *dignitas ex dignatione*. And that is it: *Worthy* is the *fruit*, *He ſo eſteemeth*; But, upon the point, rather *dignatione Ejus*, than *dignitate ſuâ*, rather by *His deigning or dignifying them*; than *by the intrinſecal*, *by their own dignity*, they have in themſelves. Luke 20. 35. 21. 36.

Yet, let us never think, be ſo baſe as to conceive, He will hold for ſuch, any at all, let them be what they will, it skils not how *worthleſſe*, how far from all *degrees* toward it. No: But ſuch, as wherein He ſeeth ſome *conſcience made*, ſome *care taken*, ſome *zealous deſire*, ſome *earneſt endevour* appear. Some *proffers* (at *leaſt*) towards thoſe *ſeven degrees*, in 2 *Corinth.* 7. which may ſerve to aſſure our ſelves and to ſhew the world we dally not with *Repentance*, but make a *ſerious* matter of it, and go to it in 2 Cor. 7. 11.

good

good earneſt; In witneſſe whereof this and this fruit we have brought forth. Somewhat like yet, ſomewhat beſeeming perſons truly *penitent*, whereto he would ſay, *ſufficit tibi gratia mea, My grace is*
2 Cor. 12. 9. *ſufficient for thee.* And, in that we may reſt.

It remains, vve examine our ſelves, touching theſe points: [1] Our *Repentance*, is it like a *live tree*, and not a *dull heavy mood*, neither *life* nor *ſoul* in it? [2] Have vve ſet it on growing, *brings it forth at all* [3] Is it *fruit*, it brings forth? For, whatſoever elſe it is, it is not for S. *Johns* turne. [4] The *fruit* it brings, is it ought *worth*, for the *quantity*, the *quality*, the *well laſting* of it? GOD grant it be ſo, and thanks be to GOD, if it be ſo.

V. The fruit-time.

But this *proferte* will ask ſome time. *Ionas Repentance* vvas not like *Ionas gourd. His gourd was up in a night, ſuddenly: trees* come not up ſo *quickly:* they require more time than ſo. Never truſt a *Repentance repentine*; no *ſudden flaſh* or *brunt*. It is altogether an errour, to think; *Repentance* is a matter of no more moment, than to be *diſpatched in a moment.*
Ionah 4. 6:

There be tvvo vvords (words of vveight:) one is S. *Peters*, and that is σχολῆσαι τῆς μετανοίας to *withdraw, go aſide*, to *retire*, and be *private*, to *ſequeſter* our ſelves to our *Repentance:* The other S. *Pauls*
2 Pet. 3. 9. σχολάζειν προσευχῇ καὶ νηστείᾳ, to *take us a time*, nay, *to make us a time*, a *vacant time*, a time of leaſure to intend *faſting* and *prayer*, tvvo *fruits* of *Repentance*. I ask then, did vve never σχολῆσαι, *withdraw our ſelves* to that end? vvhat vvas the *place*, vvhere vve ſo did? did vve at any time σχολάζειν,
1 Cor. 7. 5. take any ſuch *vacant time?* vvhat vvas the *time* and vvhen, vve ſo did? I doubt ours hath been rather a *flaſh*, a *qualme*, a *brunt*, than othervviſe; rather, a *gourd of Repentance*, than any *growing tree*, A *time* there muſt needs be taken for this *Proferte.*

Now the *time*, S. JOHN gives, is, but while *Ira ventura*, the *wrath to come* is in *comming. Ira ventura* are *two words*: In that it is *wrath*, and GODS *wrath*, there is juſt matter of fear: In that it is *ventura*, to *come*, but to *come*, and not yet come; there is *hope* yet, ſome good may be done, before *venit qua ventura*, that come, that is *to come.*

If theſe *fruits* come, the *wrath* (when it comes) ſhall not come upon us, but paſſe by us, and not touch any *fruit-bearing-tree*. To take a time then.

Now, there cannot be a *fitter time* than that the *Church* hath ſet us forth; that is, (now) at this *time* of the *year*. For, now, is the *time* of the *year* to *plant* in it. In the *picture* of the *moneths*, the next *moneth* at hand, you ſhall ſee nothing but men *grafting* and *ſetting trees*: it is the *Husbandry* and buſineſs of the moneth: wonderful fitly choſen therefore, that this *tree* may keep time with the reſt. And, now is the *time* that the *ſap goes up*: So as there could not be a *fitter time* for S. JOHN to call upon us. Look abroad, they begin now to *bring forth*: now beſt ſpeaking for *Proferte*. To which *Proferte*, *Differte* is clean contrary. *Defer* it not then, but take the *time* while it is in *ſeaſon.*

And with high wiſedom is this *time* ſo ſet, that the time of our *Repentance*, the forty dayes of it end in the *Paſſeover*, in the *paſſing of ira ventura* over us, as did the *deſtroying Anger* over the *houſes* in *Egypt*. That the *mortifying* of *ſin* might end in the *riſing* of CHRIST in us. The uſe
Exod. 12. 12. of *fruit* is *fruition*: And this is the *fruition* in this life, even the *fruits* of the *Spirit*, *fear* and *love* and *joy* in the HOLY GHOST. And in the *life* to come, the *fruit* of the *Tree of Life* in the midſt of *Paradiſe*: in ſtead of *Ira ventura, vita ventura, gaudia ventura*, the *glory* and *joy eternal* of the *life* to come.

To which *Life, Glory* and *Joy*, brings us *Almighty* GOD.

A SER-

SERMONS
PREACHED
IN
LENT.

SERMONS
PREACHED
IN
LENT.

A SERMON PREACHED BEFORE Queen Elizabeth, AT GREENWICH,

On WEDNESDAY the XI. *of* MARCH,
A. D. MDLXXXIX.

PSALME LXXV. Ver. III.

Liquefacta eſt terra, & omnes qui habitant in ea: Ego confirmavi Columnas ejus.

The earth, and all the Inhabitants thereof are diſſolved: but I will eſtabliſh the Pillars of it.



IT was MOSES the Man of God, that, by ſpecial direction from GOD, firſt began, and brought up this order, to make *Muſick* the conveigher of mens duties into their minds (*Deut.* 31. 19.) And DAVID ſithence hath continued it, and brought it to perfection, in this Booke, as having a ſpecial grace and felicity in this kind: He, for *Songs*; and his Sonne SALOMON for *Proverbs*. By which two (that is) by the *unhappy Adage*, and by a *wanton Song Satan* hath ever breathed moſt of his infection and poiſon into the mind of man. Deut. 31. 19.

In which holy and heavenly uſe of his Harpe, he doth, by his tunes of *Muſicke* teach men how to ſet themſelves in *tune* (*Pſal.* 15.) How not onely to tune themſelves, but how to *tune* their houſholds (*Pſal.* 101.) And not onely there, but (here) in this *Pſalme*, how to preſerve harmony, or (as he termeth it) how to ſing *Ne perdas*, to a Common-wealth. So ſaith the *Inſcription*, which St. *Auguſtine* very fitly calleth the *key* of every *Pſalme*.

For, the time of ſetting this ſong (by general conſent of all Expoſitors) being the latter end of the long diſſenſion, between the Houſes of *David* and *Saul*; evident it is, the eſtate of the Land was very neare to a *Perdas*, and needed *ne Perdas* to be ſung unto it.

For, beſides the great overthrow in the Mountains of *Gilboa*, given by the enemy, wherein the King and three of his ſonnes were ſlain, and a great part of the Countrey ſurpriſed by the *Philiſtin*;
1 Sam. 31. 7. the *Deſolation of a divided Kingdome, was come upon them too.* For, within themſelves, they were at *Cujus eſt terra?* (2 *Sam.* 3. 12.) even at civil-wars: At the beginning, but a *play*; (So *Abner* termeth it, 2 *Sam.* 2. 14.) but *bitterneſſe* at the end, as the ſame *Abner* confeſſeth, *verſ.* 26. Surely, it was a weake State and low brought: So much doth *David* imply (in the fore-part of the *verſe*) that he found the Land a weak Land, by meanes, the ſtrength and *Pillars* of it, were all out of courſe, by the miſ-government of *Saul*. But then withal (in the latter part of the *verſe*) he profeſſeth, he will leave it a Land of ſtrength, by *re-eſtabliſhing the Pillars*, and re-edifying the State new again. *The earth, &c.*

The ſtile whereof runneth in the terms of *Architecture*: very aptly reſembling the government, to a frame of building; the ſame ſet upon and borne up by certain *Baſes* and *Pillars* (the ſtrength whereof aſſureth, or the weakneſſe endangereth the whole:) and *David* himſelf to a skilful Builder, ſurveying the *Pillars*, and ſearching into the decays; repairing their ruines, and ſetting them into courſe again.

The Diviſion.

Whereout ariſeth naturally the entreaty of theſe four points:

1 That the *weakneſſe, or ſtrength* of a *Land*, is a point of important conſideration.

2 That the ſtrength of a Land, is in the *Pillars*: And, what they are.

3 That the upholding of thoſe *Pillars* appertaineth to *David*.

4 How, and in what ſort *Saul weakned* them in his time; and *David*, in his, *made them faſt.*

I. *Firſt*, *David* had read, that among the inſtructions delivered by *Moſes* to the ſpies (*Numb.* 13. 19.) the very firſt and chief of all was, Whether the *Land* were *weak or ſtrong*. So he had read; and ſo he believed it to be: and, ſo it is. For ſure in ſuch Lands, where this is their ſong, *The Earth is weak*; their Muſick is all out of tune, For, the note is ſuch, as affecteth the Inhabitants with
Pſal. 22. 14, 15. fear. 1. Fear, in the inhabitant, for theſe two, [1] *Virtus teſtacea*, and [2] *Cor cereum*, *ſtrength like a potſheard*; and a *heart like wax*: A *weak Land*, and a *fearful Inhabitant* go together. 2. Courage, in the enemie: For, where *Rabſaketh* knoweth but ſo much, that the *Land is weake*, you ſhall not intreat him to ſpeak any thing but *Hebrew*, (*Eſay* 36. 12.)

This *Muſick* is heavie: and therefore *David* ſaw, the ſong muſt be new ſet. And ſo he doth ſet it new, changeth it into a more pleaſant note, *But I will ſtrengthen it.* And when the note is ſo changed, *in that day ſhall this Song be ſung in the Land of* JUDA, *We have a ſtrong City;*
Eſay. 26. 1. *Salvation hath* GOD *ſet, for the walls and bulwarks of it.*

This Muſick hath life in it, and heartneth the inhabitant afreſh; quaileth the enemie, and reſolveth the neighbour to ſay, (1 *Samuel* 12. 18.) *Thine are we, O David, and on thy ſide, thou ſonne of* JESSE. When a Prince may ſay of his Land, as *Moſes* did of *Juda*, *Deut.* 33. 7. *His own hands are ſufficient for him (if the Lord help him) againſt all his enemies*: And the Land may ſay of the Prince, that which *Salomon* ſetteth down, as the high commendation of a Prince, that he is *Rex*
Prov. 30. 31. *Alkum* (that is) *Ne ſurgito, riſe not*; No riſing, againſt him; for that, they which have riſen, had better have ſate ſtill. And they both may ſend word to the enemie (if he threaten to come and viſit them) the word that *Joas* ſent (2 *Reg.* 14. 10.) *Tarry at home, and provoke not evil againſt thy ſelfe.* This Muſick is bleſſed; and ſuch hath hitherto been the ſong of our Nation.

What *Samuel* ſaid, when he pitched the *Stone of Help* (1 *Sam.* 7. 12.) we cannot deny, but we may ſay the ſame, *Thus far hath God holpen us*: whoſe *arme is not ſhortned*, though *Pharaoh's* heart be hardned. Hitherto, *Salvation* hath GOD *ſet for our wals and bulwarks*, and our Prince, Prince *Alkum*; and our enemie hath not *boaſted himſelf at the putting off his armour, as at the*
1 Reg. 20. 11. *buckling it on*: and our Neighbours glad *to lay hold of our skirts and ſay, We will be yours, for we ſee,* GOD *is with you*; (Zach. 8. 10.) *The great bleſſing of* GOD having been upon us (*Deut.* 28. 12.) *Thou ſhalt lend to many Nations, but ſhalt borrow of none.* Such hath hitherto been our ſong: and, ſuch may it long be; yea, ever, O LORD. And, that it may ſo be, *David* teacheth the way of keeping it ſo ſtill; Namely, by *Setting faſt the Pillars of it.* Which is the ſecond principal point: What this *ſtrength* is; and what the *Pillars* are that *bear it up.*

II. The HOLY GHOST ſpeaking of *ſtrength*, nameth two (*Gen.* 32. 28.) as (indeed) the Scripture knoweth no more: [1] The *ſtrength* of *Jacob*; and [2] the *ſtrength* of *Iſrael*: [1] Of *Jacob*, ſupplanting, or prevailing over men: [2] and of *Iſrael*, prevailing with GOD.

1 JACOB'S *ſtrength* I call, whatſoever the counſel or might of man affordeth; *His prudent forecaſt*, whereby he over-reached ESAU (*Gen.* 27. 36.) and LABAN (30. 37.) *And his bow and ſword*, whereby he wanne from the *Amorite* (*Gen.* 48. 10.) Under theſe two, I comprehend all humane ſtrength, the *ſtrength of Jacob.*

2 But, when *all is* done, we muſt reſerve and keep a *ſtrength* for GOD, ſaith *David* (*Pſal.* 59. 9.)
Nahum 3. 8. Who if he forſake *Alexandria*, though it have *the Sea for his Ditch*, it ſhall be carried captive: who if he

he forſake *Ephraim*, though they be well *harneſſed* and *carry bowes*, they ſhall *turn themſelves back in the day of battaile*. Therefore, ever DOMINUS commeth in: (*Deut.* 33. 7.) *Juda's own hands are ſufficient to help, Si tu* DOMINE, *If thou Lord help him againſt the enemie*: And *Niſi Dominus*, *If that the* LORD *doe not keep the houſe*, and *watch the houſe, and make faſt the Pillars, all is in vain* (*Pſal.* 127. 1.) *Joyn* (ſaith the Wiſeman) *Ittiel* (that is, *Dominus mecum*;) and then, *Veal* (that is *Prevalebo*) will not tarry from you: *Veal* and *He* go ever together. Sever (ſaith *David*) *Hii in curribus*, *Hii in equis*, from *in nomine Domini*, the next newes, you ſhall hear of them, is, * *Ibi ceciderunt*, *There they are brought down and fallen*. Therefore we muſt allow *Iſrael* a ſtrength, alſo; without which, *Jacobs* fore-caſt ſhall fail: (for, *He caſteth out the counſels of Princes*, *Pſal.* 33. 10.) and his *ſword* too: For, He can *rebate the edge of the ſword Pſal.* 89. 43.

Pſal 77. 9.

Prov. 30. 1.

* Pſal. 20. 8.

Two *ſtrengths* then there are: and theſe two DAVID (here) termeth two *Pillars* (that we may know what be the *Pillars* of the Land. For, ſuch was the manner of the Jewiſh building; archwiſe, upon two main *pillars* to ſet it. We may ſee it by *Sampſons* deſire, *Judg.* 16. 29. ſo to be placed, as the two Supporters of the Temple might be in his two hands, that bowing them, all the Church might come down upon their heads. Such an arch of government doth *David* here deviſe, and two *Pillars* bearing it up. He telleth us, they be two: and he telleth us, what they be; for, he hath already named them, in the two former Uſes: [1] *Celebrabimus te* JEHOVA *in* the *firſt*: And, [2] *Juſtitias judicabo*, in the *ſecond*. GOD, and *Right*, the *pillars*, The worſhip of God; and the execution of *Juſtice* or *right*. With theſe two he beginneth; and with theſe two again he taketh his farewel; the *regard of Religion* (in the ninth:) and the care of *Juſtice* (in the laſt.) Theſe two he teacheth us: For, theſe two (he ſaith) GOD *taught him* (2 *Sam.* 23. 3.) GOD (ſaith he) *the ſtrength of Iſrael ſpake to me and ſaid, thou ſhalt bear rule over men*, [1] *Doing Juſtice*, *and* [2] *guiding them in the fear of God*. So that theſe two are the *Pillars*: [1] GOD, and [2] *Right, Juſtice*, and the *feare of God*. Theſe two give ſtrength, to that, and to all Lands: [1] *Celebrabimus te* JEHOVA; and [2] *Juſtitias judicabo*. Theſe two decay all, and *weaken the Land*, [1] *Neglegimus te Jehova*; and [2] *Injurias judicabo*.

GOD is a *Pillar*; So, is His moſt common name, in the *Hebrew* ADONAI; *My Pillar*: and His Sonne, a *Rock*; Not onely *Peters Rock* (*Matthew* 16. 19.) but, *Davids Rock* too (2 *Sam.* 22. 2.) the Rock both of *Church and Kingdome*: And His *Spirit*, a Spirit, not of *Holineſſe* only and *Truth*; but, a *Spirit of Judgment*, to them that *ſit on the Throne*; and a *ſpirit of ſtrength for them that keep the battaile from the gate*, *Eſay* 28. 6. And his *favour a ſhield*, *Pſalm* 5. 10. and his NAME, *turris fortiſſima*, *Proverbs* 18. 10. And therefore *Celebrabimus te* JEHOVA, we will praiſe thy name. For, the *neerer thy name is to us* and we to it, the *more wondrous works wilt thou declare towards us*. *Ariſe O God into thy Reſting place*, *Thou and the Arke of thy Strength*, *Pſal.* 132. 8. therefore the *Arke* ſendeth forth a *Strength*. And *Salomon* when he called the two *Pillars* (which he ſet at the Temple gate) *Strength* and *Steddineſſe*, meant, that, out of that Gate, there proceeded *Strength* and *Stabliſhing* to the whole Realme; 1 *Reg.* 7. 21.

1

Verſe 1.

Jachin and *Boaz*.

Even the *Strength* and *Stabliſhing* of *Si crediderit is Stabilientini*, *Eſay* 7. 6. By which, not only the Devils darts are repelled in the *Spiritual*, *Epheſ.* 6. 16. but the *armes of the aliens are put to flight* in the earthly warfare, (*Heb.* 11. 34.) Therefore *Moſes* made ſuch reckoning of *Celebrabimus*, that having recounted (as the ſtrength of *Cain's* progeny) their inventing of the *Tent*, making of the *Flute of braſſe*, and *iron works*, *Gen.* 4. 20. he oppoſeth to them all, as able to match them all (in the poſterity of the *Sons of God*) the *Invocation of his Name*, begun and ſet on foot, firſt, by *Enoch*, *verſe* 26. as the main *pillar* of *ſtrength* which the People of God truſt to. And Saint *Paul* is bold, 1 *Tim.* 2. 1. Where, laying (as it wer) the Chamber-beames and ſtories of each *Chriſtian Government*; (*Princes*, firſt, by whoſe meanes *Peace* and *Quietneſſe*, from thence *knowledge of the truth*; from it, *godly* and *honeſt life*; and from them, *Salvation*;) As the baſe or *Pillar* of all, and that which beareth up, and giveth Strength to all, ſetteth *prayer: prayer to be made*, that ſo, *Princes* preſerved; that ſo, *peace* maintained; that ſo, *knowledge* intended; that ſo, a *godly* and *honeſt life* practiſed; that ſo, *Salvation* atteined. Reckoning *invocation* as a ſpecial *pillar* of each ſtate; And as a Prerogative Royal, *prayer for all men*, but *above all men*, *for Princes*. Thus doth Religion ſtrengthen us, and is *Iſrael* with God: And not with God onely, but is *Jacob* alſo, and prevaileth with men too.

Heb. 11. 34.

Indeed, nothing prevaileth ſo much, nor worketh ſo deep, with man, as doth it: And, no men more faſt and faithful, than *quorum* DEUS *corda tetigit*, 1 *Samuel* 10. 26. DAVID therefore, undertaking, in this verſe, to *ſtabliſh the pillars*; ſheweth, how he will doe it, in the next: *Dicam*, by telling them their duty out of Divinity; by laying before them *Deus eſt judex*, GODS *judgement*, and the dregges of the cup which He holdeth in His hand. To make ſo many men ſo many *pillars*, well and wiſely ſaid the Heathen man, *Odium oportet peccandi non metum facias*: To *hate* ſinne, is the *pillar*; to *fear* it, is not: for, *fear* will fall away, if his underſtanding be removed, and where the duty is not grounded on *Deus eſt judex*, it is no *pillar* to be built on. Certain it is, that (except GODS Law) all Lawes, fear of ſinne they breed; but a kind hatred or conſcience of ſinne, they breed not. Well may they *binde* the *hand*, *fetter* the *foot*, and *impriſon* the *body*; there is nothing can *impriſon* the *heart* or thought, ſave *Arma militiæ noſtræ*. And thus is *Religion*, a *Pillar* among them alſo.

For

1 Cor. 10. 4. For ſure, the *Chriſtian* duty of *bearing wrong* (where it is well perſwaded) doth mainely ſtrengthen the *Civil*, of *doing no wrong*: And, the *Chriſtian*, *of departing with our own charitably*, doth ſtrengthen the *Civil* of not *taking other mens injuriouſly*: And ſo, of the reſt. That he called it not amiſſe, that called Divinity the *Back-bone* of the Princes Law; and conſequently, Religion of the Common-wealth. So that, not only *Moſes* and *Paul*, by *calling on the name of God*; but, *Elias* and 2 King. 12. *Jeremie*, by teaching the *will of God* (Not by *Prayer* only, but by *Preaching*) are the one, an *Iron Pillar* (*Ier.* 1. 48) the other, *the chariot and horſmen of Iſrael*, in his time.

2 Now, if all men had faith, *Dicam* would have ſerved, and this one *Pillar* have been enough: But, becauſe all men have not Religion, but there be in the world *evil and abſurd men* (2 *Theſ.* 3. 2.) therefore needed the ſecond, therefore needed *Juſtitias judicabo*. Indeed, *meliores ſunt*, the better part be they *quos dirigit amor*, whom love leadeth: but *plures ſunt*, *quos corrigit timor*, the greater by far, that feare driveth: Even ſuch as will not be *led with the cords of a man* (that is,) inducements of Religion and reaſon, (*Hoſ.* 11. 4.) but they muſt be held with *bit* and *bridle* (that is) the curb of Juſtice, *Pſal.* 32. 9.

VVhich kind of men are of two ſorts (therefore is it *Juſtitias.*) 1. The enemie or *Egyptian ſmi-* Exod. 2. 11. 13. *ting Iſrael*, from *without*. 2. The Injurious *Iſraelite wronging his brother*; from *within*. VVhy then, *Sit nobis Rex*, ſay the people, 1 *Sam.* 8. 20. (which is a perfect comprehenſion of this *pillar* of *Juſtice*) to do them *right*: And to defend them by VVar, when need is, againſt the forreine enemie; by Juſtice, when cauſe is, againſt the domeſtical oppreſſor. Againſt the one, *Iehoſaphat* placeth *garriſons* (2 *Chro.* 17. 2.) that is, againſt *outward hoſtilitie*: Againſt the other, he ordaineth *Iudges* (2 *Chron.* 19. 5.) that is, *inward injury*.

Dicens Cyro (ſaith God) *Paſtor meus, &c.* (*Eſay* 44. 28.) which ſay to *Cyrus* (the mighty Monarch) *thou art my Shepheard*. A *Shepheard*, by paſtoral Juſtice, To ſee the flock *ſafe* from without, and quiet from within. From without, To keep *the wild Boar of the Forreſt* from ſpoiling our lives and goods (*Pſalm* 80. 13.) and from within, the *ravenous Wolfe from making havock of our ſoules* (*Acts* 20. 29.) Will you know, what theſe two mean? *O my people*, (ſaith God) *Remember what Balak the King hath deviſed againſt you* (ſpeaking of a forreine Prince, of the *Bore*.) And *what Balaam hath* Mic. 6. 5. *anſwered him* (ſpeaking of a falſe Prophet, of the *Wolfe*.) The caſe is very like ours, and God grant us a thankful remembrance and meditation of it: Of the long intelligence between *Balack* and *Balaam*, for our overthrow; and how graciouſly and marvellouſly *God* hath delivered us:

Verſ. 45. 3. Now, as *without* the *fold*, theſe beaſts be buſie, and *God* therefore hath *girt the Prince with a* Ezek. 34. 20. *ſword*: So, *within*, alſo, there are certain *fed Rammes* (ſaith *Ezekiel*) that *with their hornes, puſh; and with their heeles, lay out* againſt the poore weake ſheep (that with *vis* and *fraus*, deceit and violence, keep evil rule *within*;) againſt whom He hath given into their right hand a *Scepter*, That, by Pſal. 4. 5, 6. the *arreſt* of the *Scepter*, they might be quiet from *within*; and by the *edge* of the *ſword*, ſafe from *without*: So intending the *myſterie of godlineſſe*, and the knowledge thereof, and after it, the *exer-* 1 Tim. 3. 9. *ciſe of godlineſſe*, and the practice thereof; that ſo after *Stabiliatur Regnum meum* in this life, by 4. 7. Juſtice, we may come to *Adveniat Regnum tuum* in the life to come, by Religion. And this is the ſecond *pillar* yeelding us *Jacobs* ſtrength, who (as we ſaid) was furniſhed both with *his Staffe*, to ſee Gen. 32. 10. 48. good order in his flock, and *with his ſword and bow* againſt the *Amorite*.

Thus have we the two *pillars of the earth*, each ſtrengthening other: *Religion* rooting *Juſtice within*; *Juſtice* fencing *Religion without*, and they both making an arch of government irremovable.

III. Yet, theſe two *Pillars* as ſtrong and as ſteady as they are, except they be looked to, and upheld; except they have an *Upholder*; and that a good one, *Religion* will *cleave*, and *Juſtice bend*, and they both ſinck, and the whole frame with them. Therefore mention is made here of a perſon, put in *truſt*, with the bearing *them up*; which is the third point.

Which *Perſon*, is here, *Ego autem*, the *firſt*; that is, *David*; the *firſt* and the chiefe *Perſon* in any government. He it is upon whom both theſe leane: He *is the Head*, that guideth theſe two armes. 2 Sam. 15. 17. He *the breath of life in both theſe noſthrils*: Yea, of all the body (ſaith *Ieremy* of *Ioſias.*) Even *Chriſtus* Lam. 4. 20. *Domini*, the *Annointed of the Lord*, *is the breath of all our noſthrils*.

Familiar it is, and but meane, but very full and forceable, the *Simile* of *Eſay*: wherein he compa- Eſay 22. 23. reth the Prince to a *naile driven into a wall*, whereon are hanged all both the *veſſels of ſervice*, and the *Inſtruments of Muſick*; (that is) He *beares* them *up* all. And great cauſe to deſire God, faſt may it ſtick and never ſtirre (this *naile*:) for, if it ſhould, all our *Cuppes* would batter with the fall, and all the *Muſick* of our Quire be marred: (that is) both Church and Countrey be put in danger. VVhich GOD willing to ſhew (ſaith *Philo Iudæus*) he did place the *fifth Commandement* (which is the Crown-commandement) ὡς ἐν μεσορίῳ, as it were, in the middle, and confines of both Tables. Thoſe touching *Religion*, and thoſe touching *Juſtice*; that, with one arme He might ſtay *Religion*, and with the other ſtay *Juſtice*, and ſo *uphold* both.

And, where ſuch ſupport hath wanted, both have lyen on the ground. For, both of *Mica's Idolatrie* (that is, corrupt Religion) and of the *villany* offered at *Gibeah*, and of the *outrage* committed by them of *Dan*, both in *rifling houſes*, and *ſacking whole Townes* (that is) of open injuſtice, God rendereth no cauſe but this, *Non erat Rex*: the *Pillars* went down: *Ego* wanted. VVithout which (that is, an eſtabliſhed government) we ſhould have no Common-wealth, but a wild *forreſt*, where

Nim-

Nimrod and his crew would *hunt* and *chase* all others: No Commonwealth, but a *Pond*, where the *great fish* would devoure the *small*: Nothing but a sort of *sheep scattered without a Shepheard* (saith *Moses*.) No more *Oves Pascuæ*, sheep of the Pasture, when their Governour is gone, but *Oves occisionis*, sheep for the slaughter. *Non populus, sed turba*, No *People*, but a *rout*. No building, nor *Pillars*, but a heap of stones. Therefore a *joyful noise is the shout of a King* among them. Gen. 10. 9. Abac. 1. 14. Num. 27. 17. Psal. 95. 7. Psal. 44. 22. Num. 23. 21.

Joyful indeed every way; but joyful especial, if this *Ego*, be not *Saul*, but *David*. *David*, which giveth *strength* unto the *Pillars*, and not *Saul*, an impairer or *Hinderer* of them. It is *David's* complaint, in the fore-part, he *found the land weak*, when he came to it. So, *Saul* had left it. It is his promise that, as *Saul* by his slackness, had brought the estate low: So he, by his vigilancy, would raise it up again. And this is the last point, how *Saul* decayed, and *David* restored the *Pillars* again.

The *Wiseman* saith, that *evil looking to, will decay the principals of any building*: and that was *Saul's* defect (as the Scripture recordeth.) *Religion* first: Instead of *Celebrabimus*, *Negligimus* JEHOVAM. King *David*, in his oration to the States of his Realm before his first Parliament, testifieth, *the Ark was not sought to in the dayes of Saul*: That *Pillar*, was not looked to. Sought to it was, after a sort (*Religion*:) but nothing so as it should. *Come let us bring the Ark* (saith he.) And then, *Go to, if it like not greatly; carry it back again*: which, what was it, but to play fast and loose with Religion? To mock God (as *Felix* saith) *at our idle time*; and not to *Redeem time*, to that end? Judge of Religion's case, by the reverence of the *Ephod*: A daughter of his own bringing up (*Mical*) saw *David*, for honour of the *Ark*, wear it, and *despised him in her heart*. Judge of it by the regard of the Priest, the keeper of the Ark: For very love to it, that calling was kept so low and base, that they were tied to the allowance of their *Shew-bread*, the *High priest had not a loaf in his house* besides. This was the first foot of his kingdome: The *Ark* not sought to: The *Ephod* in contempt, the *Priest-hood* impoverished: *Et Saulo nihil horum curæ*, and *Saul regarded not any of these things*. IV. Eccl. 10. 18. 1 Chr. 13. 3. 1 Sam. 14. 18. 19. Act. 24. 25. 2 Sam. 6. 20. 1 Sam. 21. 42 Act. 19. 27.

Such another indifferency for Church matters, we find in *Jeroboam*. *Tush* (saith he jestingly) *let them kisse the calves, and spare not*. Let it go which way it will. But therefore God sends him word by *Abijah*, *that Israel should be like a reed in the water*, bowing to and fro, at the devotion of every wave, and every wind, without any steadinesse. And was it not so? Search the *Chronicles*. So GOD saw this mind in *Saul* to His Ark, and was wroth; with-drew from him his religious and good *spirit*, and sent upon him a prophane and *furious spirit*; which carried him on, first to a sinful life; and never left him, till it had brought him to a shameful death. And God was even saying his *disperdar*, to the Kingdom, but *David* (here) entreated for a (*Ne perdas*) and promised a better care of *Celebrabimus Jehovam*. Hos. 13. 2. 1 Reg. 14. 15. Deut. 33. 27.

Now where *Religion* thrives not, the other (of *Justice*) will not hold long: when one *staffe* is broken, the other holdeth not whole, long after. And surely his Justice was suitable to the former, to his weak regard of Religion; That also was weak too. Zach. 11. 4.

1 *Weak* toward the enemy: It is said, there was want of necessary furniture of *armour* and munition, in his dayes. And there had been defect, in teaching them to *shoot*: which *David* supplied at his entrance. 1 Sam. 13. 19. 2 Sam. 1. 18.

2 *Weak* at home too: where, he did not *justitias*, but *injurias judicare*.

The parts of Justice are two (as we find in the tenth Verse.) To *exalt* the horns of the righteous; and to *break* the horns of the wicked:

1 For the first. Reason was, and so was promised too, that *David* should have been rewarded with *Merob* his eldest daughters mariage. I know not how, one *Adriel* (an obscure fellow, never to have been nam'd; but to shew, such a one put *David* by) had his horn exalted above him. This for *reward*. 1 Sam. 28. 17, 19.

2 And his *punishment* was no better. Merciful to *Agag* (whose hornes should have been broken) and in *Abimelechs* case, too rigorous, putting him, and eighty four more, to the sword for a *dozen of bread*. 1 Sam. 15. 9.

And whereas, in *kindly justice*, the *rigour* of *frangam cornua* commeth not at first, but *Clemency* giveth gracious warning, with *Dicam imprudentibus* (*verse* 4.) So without regard hereof, as upon any displeasure, without any word at all, his *Iavelin* went straight to *nail men to the wall*, they knew not, wherefore. Thus did *justice* decay after *Religion*, and one *Pillar* fall upon another, whereof ensued his overthrow, and the Land dangerously sick of the *Palsey*. Whereof *David* complaineth, and prayeth; *Heal the sores thereof, for it shaketh*. 2 Sam. 22. 17. 1 Sam. 18. 11. 19. 10. 20. 33. Psal. 60. 2.

Now, *David*, as when he read *Abimelechs* mishap in the Book of the *Iudges*, he made his use of it as appeareth, 2 *Sam.* 11. 21. So here, when he saw, what had turned *Saul* to damage, took warning by it (*Ruina precedentium*, *admonitio sequentium*,) and to make the Land *strong*, falleth to *underset* the *Pillars*.

And first, of the first (that is) the *stone* which *Saul* and his builders cast aside. For, comming to the Kingdome, he consecrates all his Laws, with his Act *De Archa reducendâ*: whereat he would needs be present in his own person, because it touched *Celebrabimus Iehovam*; and that with some disgrace, as *Mical* imagined: but he was resolute in that point, He could receive no dishonour, by doing honour to *God's* Ark. And, when it was brought back, set such an order for the service of it, by the *Levites*; for maintenance so bountiful; so reverend for regard; so decent for order; so every way sufficient, as the care of the Temple might seem to reign in his heart. As indeed it did; and as he professeth, *he could not sleep*, till he had set a full order for Gods matters, and brought this *Pillar* to perfection. 1 Chron. 13. 1 Chron. 26.

VVhich

Which his care was *ſecundum cor Dei*, and God would ſignifie ſo much; by the ceremonie in the Co-
2 Reg. 11. 12. ronation of the Kings of *Iuda*. Wherein, putting not only the *Diademe* Imperial, but the *Booke* of the *Law* alſo, upon the Kings head; It was intended, that *booke* ſhould be as deare to them as their *Crowne*, and they equally ſtudie to advance it. And in putting the *Scepter* of *Iuſtice* in their hands,
Eſay 22. 22. and in laying the *key of the houſe of David* on their ſhoulders, what elſe was required, but as they executed the one with their hand, ſo they ſhould put to the other, arme and ſhoulder and all? That is (as *David* here expreſſeth it) two *Celebrabimus's*, to one *Iudicabo*.

Thus was *ſtrengthened* the firſt *Pillar*: and for the ſecond; the *Holy Ghoſt* giveth him an honourable
2 Sam. 8. 15. teſtimony (I ſpeak not of his Military Iuſtice, I need not, therein he was trained up;) but that in peace,
Pſal. 99. 4. *he executed judgment and juſtice to all his people. The Kings power* (ſaith he) *loveth judgment*: Not
2 Cor. 13. 10. *power in injury*, but power in *judgment* (ſaith *David*:) *Power to edification*, (ſaith S. *Paul*) *not to deſtruction*: that is, to build up, not, to decay the building. Therefore, Vertue and Valour wanted
Verſ. 6. not their reward in his time. He profeſſeth after, in this *Pſalme*, *The wind* ſhould *blow no man to*
1 Chron. 11. *preferment, out of what quarter ſoever it came*, but *God* by his graces ſhould point them to it. And
2 Sam. 23. ſure, the diligent deſcription, the *Holy Ghoſt* uſeth of his *Worthies*, and men of *Place*, ſheweth him to have been moſt exact in this point: Firſt, his *Three*; and then after, his *thirty* in their order; and that thoſe *thirty attained not unto the firſt three*, but every one eſteemed and regarded, in his worthineſſe.

And for depreſſing the wicked, it was his *morning work*, as he teſtifieth *Pſal.* 101. 8. and that (as
Hoſ. 11. 4. himſelfe here ſets downe) in a moſt heavenly order, with *Dicam* firſt, as being ſet over *men*, and therefore willing to lead them with *the cords of men* (that is) faire and gentle, yet effectual perſwaſions. And *Never*
Prov. 29. 12. *did the dew of heaven more ſweetly refreſh the graſſe, than doth a favourable ſaying pierce the inferiours, from the mouth of a Prince.* Therefore, there was no eſtate in the Land, but, in this Book (I will not ſay, be mildly ſaid, but) he even ſweetly ſung their ſeveral duties unto them: To his *Court* (*Pſalme* 101.) his *Church* *Pſal.* 45.) his *Iudges* (*Pſal.* 82.) his *Commons* all in one (*Pſalme* 14. 4.) I will adde this, that if *David* offended in ought, herein it was, in that he uſed *Dicam* too much, and *Frangam* not oft
2 Sam. 15. 3. enough. *Abſalom* could object it, when it ſerved his turne: And, when *David* was to leave the world, it lay on his Conſcience, his Clemency uſed in *Ioab's* and *Shimei's* caſe. *A deare and precious thing is the*
1 Reg. 2. 5. *meaneſt blood in the eyes of David* (ſo he ſaith:) And that made his people more afraid for him, than
Pſal. 72. 14. of him, and to value his life at *ten thouſand* of their own: and that, ſo many *Subjects*, ſo many of
2 Sam. 18. 3. his *Guard*: Not, ſo many *Subjects*, ſo many *Conſpirators*, as *Saul* complained.
1 Sam. 24. 4.
Prov. 20. 28. Yet, becauſe *Clemency* is but one foot of the Throne; and *Severitie*, at ſome other time (for, *Cum*
Ver. 2. *accepero tempus*, time muſt be kept in this muſicke) doth no leſſe ſupport it: Therefore, where laying
Ezek. 21. 9, 10. will not ſerve, nor *ſinging*, *Frangam* muſt ſometimes be uſed; where the *Rod* contemned, let the
2 Sam. 20. 21. *Sword* be drawne. It is Gods owne courſe. If he, for all *dicam*, lift up his horn againſt God or good orders, ſaw of his horne; if he doe ſtill *mutilâ fronte minitari*, *Caput ejus mittetur ad te*, was *Davids* Iuſtice, Take off his head. For, *dicam* is the *charme* he ſpeaketh of: which (if the viper ſtop not
Pſal. 58. 5. his eare) will doe him good: If it do not, *contunde in theriacum*, he muſt be bruiſed and made into Mithridate, that others may be amended by him, ſeeing he would not be amended by others.

Thus did *David* repaire *Sauls* ruines; theſe are his ſteppes, thus did he ſhew Himſelfe as good as his promiſe (here) a Skilful *Upholder* of theſe two maine *Pillars*, which beare up and give ſtrength to every Land. And by this meanes, he changed both the Nature and Name of his Country; finding it *Iebus* (that is) *conculcata*, (and ſo, indeed, it was a City contemned and trodden downe with every foot:) And leaving it a new name, *Ieruſalem*; and ſo it was *Salem Ieru*; a City to be feared and envied of all round about it. So, the *land* grew *ſtrong*, and the *Pillars faſt*; and *David*, for his *faſting*, in favour with God and man. GOD, whom he *praiſed*, graciouſly aſſiſting him; and men, whom he preſerved, willingly ſerving him.

The LORD who hath ſent forth the like *ſtrength* for our *Land*, *ſtabliſh* the good thing which He hath wrought in us. The LORD ſo faſten the *Pillars* of our *earth*, that they never be *ſhaken*. The LORD mightily *uphold* the *Upholder* of them, long and many years. That we may go forth *rejoycing in his ſtrength, and make our boaſt of his praiſe, all our life long.* Which our gracious *God*, *&c.*

A SER.

A SERMON PREACHED BEFORE QU. ELIZABETH AT GREENVVICH.

On the Four and twentieth of *February*, *An. Dom.* 1590.
Being St. MATTHIA's Day.

PSALM LXXVII. VER. XX.

Thou didſt lead thy People like Sheep, by the hand of Moſes *and* Aaron.

SOme, either preſent or imminent danger, and that no ſmall one, had more than uſually diſtreſſed the *Prophet* at the writing of this *Pſalm*; wherewith his ſpirit, for a while being toſſed to and fro in great anguiſh (as may appear by thoſe three great billows in the 7, 8, 9, *Verſes*) yet at laſt he cometh to an *Anchor* (in the tenth *Verſe*) upon the *remembrance of the right hand of the moſt High*: Which *right hand* in one even tenor, throughout all ages, not onely to that of *Davids*, but even to this of ours, hath ever ſhewed it ſelf a *right hand* of pre-eminence and power, in the two points in the latter part of the *Pſalm* ſpecified, the ſpecial matter of his and all our comfort. 1. The final confuſion of his enemies, though for a while exalted (until this *Verſe*.) 2. The final deliverance of his people, though for a while diſtreſſed (in this *Verſe*.) Which twain, of many *Pſalms* are the ſubſtance, and of this now before us; and indeed, all the whole ſtory in a manner is nothing elſe but a *Calender* of theſe two. That the *Lord of Hoſts*, the *God of Iſrael*, is *El Nekamoth*, a *God of Vengeance* againſt his enemies; and but a letter changed, is *El Nechamoth*, a *God of Comfort* unto his people: That his *Cherubims* hold a *flaming ſword* to repreſs the one, and have their *wings* ſpread to ſhadow and ſuccor the other: That his Creatures; the *cloud* from above is a *miſt of darkneſs* to confound the *Egyptians*; and the ſame cloud a *pillar of light* to conduct the *Iſraelites*: That the *water* from beneath, to the *Egyptian* is a gulf to devour them, but to the *Iſraelite*, *a wall of defence on their right hand and on their left*. We need not to ſeek far; in the *Pſalm* next before, and again in the *Pſalm* next after this, you ſhall finde theſe two coupled; as (indeed) for the moſt part they go ſtill together. Exod. 14. 22.

And as they go ſtill together, ſo ſtill they end in the ſafeguard of the Church. Of all *Prophecies*, of all judgment, of all miracles, paſt or preſent, new or old, that is the Key and Concluſion. The laſt *Verſe* (if I may ſo ſay) of the *Deluge* was the *Rainbow*; of the *Egyptian bondage*, was the Feaſt of *Paſſover*; and even here in this *Pſalm*, after it hath, in the four *Verſes* next before, rained and poured down,

and lightned and thundred, and Heaven and Earth gone together, there doth in this *Verſe* enſue a *calm* to *Gods* people. This is the bleſſed period that ſhutteth up the *Pſalm*: *Thou that hated thy people, or dealt unkindly with thy ſervants, them thou drowneds̄t and deſtroyeds̄t.* But, *Thy people thou leadeſt like ſheep by the hands of* Moſes *and* Aaron.

And in theſe two, may all *Kingdoms* and *Countreys* read their own deſtinies, what they are to hope for, or to fear, at the hands of *God*. If they be *Lo-ammi* not his people, they may look back, what they finde in the *Verſes* before, and that is *ſtorm* and *tempeſt*. If they be his (and we I truſt are his; and more and more his, he daily make us) this *Verſe* is for us, that is, ſafe and quiet conduct: *Thou didſt lead thy, &c.*

The Sum. In which *Verſe* there is mention of three perſons: 1. *God.* 2. *Gods hand.* 3. *Gods people.* 4. And of a bleſſing of benefit *iſſuing* from the firſt (that is) *God*; *conveyed* by the ſecond (that is) *Gods hands, Moſes and Aaron*; and *received* by the third (that is) *Gods people*; and it is the benefit of good guiding or government. This is the ſum of the *Verſe.*

The Diviſion. As for order, I will ſeek no other, than as the *Holy Ghoſt* hath marſhalled the words in the Text it ſelf; which of it ſelf is right exact; every word in the body of it containing matter worth the pauſing on.

1. Firſt, in the foremoſt word. *Tu*, God, who vouchſafed this benefit.
2. And ſecondly, in *Duxiſti*: The benefit it ſelf of *guiding* from him derived.
3. And thirdly, Derived to his people the parties that receive it.
4. And fourthly, Derived to his people by *his hands*, which *hands* are *Moſes* and *Aaron*, the means that convey it.

I. *Thou leadeſt thy people, &c.*

The firſt part. Thou. TO begin with *God*; who beginneth the *Verſe*, by whom and to whom we *lead* and are *led*, and in whom all right *leading* both beginneth and endeth.

It is *Thou* (ſaith the *Pſalmiſt*) *that leadeſt thy people*; and (in the next *Pſalm*) it is *He that carried his people in the Wilderneſs like a flock*; who is that *He*, or this *Thou*? It is *God*, ſaith the *Prophet* in the ſixteenth *Verſe.*

That is; whoſoever be the *hands*, *God* is the perſon, he is the *Tu.* Whoſe *names* ſoever we hear; whoſe *hands* ſoever we feel; whoſe countenance ſoever we behold; we muſt yet look up higher, and ſee *God* in every *Government.* To him we muſt make our *Apoſtrophe*, and ſay, *Thou leadeſt, &c.* For he it is *leadeth* properly; and, in ſtrict propriety of ſpeech, *Moſes and Aaron lead* not; but *God*, by the *hands of Moſes and Aaron.* And that thus it is, that *God* is the perſon that leadeth, and all other but *hands* under *him* and unto *him*, the *Prophet* giveth us in this ſame *Verſe*, matter of three marks of difference, between *him* and *them.*

1. The firſt is in *Duxiſti*, *Thou didſt lead* (ſaith the *Prophet*:) *Didſt* and *doeſt lead*; *didſt* then, and *doeſt* ſtill: But, Thou didſt *lead* by *Moſes* and *Aaron*; ſo doeſt thou not now. The *hands* are changed: then, *Moſes* and *Aaron*; after, *Joſhua* and *Eliazar*; after, *Othoniel* and *Phinees*; after, others: *Sed tu Idem es*, *But thou art the ſame ſtill, and thy years ſhall not fail*: As if he ſhould ſay, Their years (indeed) fail, and come to an end; within ſo many years they were not ſo led, and within ſo many more they ſhall not be. But *God* hath a Prerogative, That he is *Rex à Sæculo*, and *Rex in Sæculum*; Was *our King of old*, and ſhall be *our King for ever and ever.*

Pſal.102. 27. *Pſal.74. 12. & 146. 10.*

2. The ſecond is in *Populum tuum*, *Thy people*; another limitation. For, this people are (in the fifteenth *Verſe* before) ſaid to be *the ſons of Jacob and Joſeph*: So far ſtretcheth *Moſes* line, and no further. But, *Tu Duxiſti*, *Gods* line, *ivit in omnem terram*, *goeth over all Nations, even to the uttermoſt parts of the world. Gods* leading hath no *marches*: This people, and all people are his; and he by ſpecial Prerogative is *Rex univerſæ terræ*, *King* (not of one people, or of one Country or Climate, but) of all *the people of the whole earth.*

Pſal. 19. 4. *Pſal.47. 7.*

3. The third is, *Per manus*, *By the hands.* For as he *guideth* the people *by the hands*, ſo he *guideth* the *hands* themſelves, by whom he *guideth*: Ruleth *by* them, and ruleth *them*; ruleth *by their hands*, and ruleth *in their hearts*: Is both *the Shepherd of Iſrael*, leading them like ſheep; and further leadeth *Joſeph* alſo (their Leader) *tanquam ovem*, like a ſheep: That is, they be *Reges Gentium*, Kings of the Nations, but he is *Rex Regum*, King over Kings themſelves. *Moſes* and they with him be ἡγεμόνοι, *Guides* (as St. *Paul* calleth them;) but *Jeſus Chriſt* is ἀρχηγός, the *Arch-guide.* *Aaron* and his family be ποιμένες, *Shepherds* (as St. *Peter* termeth them;) but *Jeſus Chriſt* is ἀρχιποίμην, the High and Soveraign Shepherd over all. Why then, *Dicite in Gentibus*, Tell it out among the Nations (ſaith the *Prophet*) that *God* is King; that he is the *Tu*, the *Leader*, the perpetual, the univerſal, principal Leader of his people.

Pſal.80. 1. *1 Tim.6.15.* *Heb. 13. 14. & 12. 2.* *1 Pet. 5. 4.* *Pſal.96. 10.*

From which plain note (that the *Lord is Ruler*) the *Pſalmiſt* himſelf draweth a double uſe, containing matter both of *comfort* and *fear.*

Pſal.97. 1. 1. Of *Comfort*; (in the ninety ſeven *Pſalm*) *Dominus regnavit, exultet terra*: The *Lord* is *Ruler* (or *Leader*) *let the earth rejoyce.*

2. Of

2. Of *fear* (in the Ninety nineth *Pſalme*) *Dominus regnavit, contremiſcat Populus:* The *Lord* is *Ruler* (or *Leader*) let the people *tremble.* Pſal. 99. 1.

First, From *Gods* ruling, matter of joy. For if we will be ruled by him, he will appoint over us, a *Ruler according to his own heart*, he will *prevent her with the bleſſings of goodneſs:* He will deliver the power of *Siſera* into her hands: *He will cloath her enemies with ſhame, and make her crown flouriſh on her head*, and *ſet the days of her life as the days of Heaven.* 1. 1 Sam. 13. 14. Pſal. 21. 4. & 132. 18. & 89. 29.

Secondly, Matter of *fear* too. *The Lord is Ruler, let the people tremble:* For if they fall to be unruly, he can *vindemiare ſpiritum principum*, as eaſily gather to him the breath of a Prince, as we can ſlip off a clutter from the Vine. He can ſend them a *Rehoboam* without wiſdom; or a *Jeroboam* without Religion; or *Aſſour* (a ſtranger) to be their *King*; or (which is worſt of all) *Nullum Regem*, a diſordered *Anarchy*; *quia non timuimus Jehovam.* Therefore *exultantes & trementes* in joy and trembling, let us acknowledge *God* and his ſupream *leading*, that our parts may be long in *Dominus regnavit, exultet terra. The Lord doth lead us, let the Land rejoyce.* 2. Pſal. 99. 1. & 96. 13. Hoſ. 10. 3.

Yet one point more, out of this *Tu.* By comparing it with the *Verſes* before, on which it dependeth: That as it is the *Perſon*, and *Power of God* that is chief in every rule; ſo, not every power, but even that very *power* of his, *whereby he worketh wonders.* For the *Prophet* (in the Fourteenth *Verſe*) having ſaid of *God*; *Thou art the God that doeſt wonders*, and ſo particularizing, *Thou thundreſt from Heaven*; *Thou ſhakeſt the Earth*; *Thou divideſt the Sea*; at laſt cometh to this *Thou*, *Thou leadeſt the people.* Very ſtrange it is, that he ſhould ſort the *leading of the people* with *Gods wonders*, and that not onely *among* them all, but *after them* all, as chief of all. Recount the *Government of the people*, as if it were ſome *ſpecial miracle:* And indeed, a miracle it is; and whoſoever ſhall look into the nature and weight of a *Monarchy*, will ſo acknowledge it. The *Rod of Government* is a *miraculous Rod*; both that of *Moſes*, for it would turn into a *Serpent*, and back again; and *Aarons Rod* too, for of a dry and ſear ſtick, it came to *bloſſom again, and to bear ripe Almonds:* To ſhew, that every Government is *miraculous*, and containeth in it matter of wonder, and that in two reſpects. Verſ. 14, 18, 19. Exod. 4. 3. Numb. 17. 8.

For, whereas there is naturally in every man a ſeeking his own eaſe; to lie *ſoaking in his broth* (as *Ezekiel* ſpeaketh;) not to be *cuſtos fratris*, nor to afflict and vex his ſoul with the care of others: It is ſurely ſupernatural, to endure that cark and care which the *Governors* continually do (a matter that we inferiors can little skill of;) but to read *Eâ nocte dormire non potuit Rex:* Such a night the King could not ſleep: And again, *ſuch a night no meat would down with the King, and he liſted not to hear any Muſick.* To endure this (I ſay) is ſupernatural, and it is *God*, which above all nature, by his mighty Spirit worketh it in them. 1. Ezek. 11. 3. Gen. 4. 9. Eſther 6. 1. Dan. 6. 18.

Again, whereas there is, in every inferior, a natural wildneſs or unwillingneſs to brook any *Ruler*, or Judge over them (as was told *Moſes* flatly to his face;) for, by nature, the *people* are not *like ſheep:* It is not (certainly) any power of man, but a meer ſupernatural thing, to keep the Nations of the Earth in ſuch aw and order, as we ſee them in. *Quis poteſt* (ſaith *Solomon*) who is able to manage this mighty multitude, ſo huge in number, ſo unruly in affection? *Nonne poteſtatem habeo?* Have not I power (ſaith *Pilate*) but our *Saviour Chriſt* very fitly telleth him, Power he hath indeed, but it is not *innata*, but *data deſuper*: and except it were given him *from above*, he ſhould have none at all. It is *Tu duxiſti* that doth it; Even thou, *O Lord*, and thine Almighty power that holdeſt them under. And very fitly from the wonder in *appeaſing the Sea* (in the laſt verſe before) doth the *Prophet* paſs (in this) to the *leading of the people*: Their natures are alike; himſelf in one *Verſe* matcheth them, *Thou ruleſt the raging of the Sea, and the noyſe of the Waves, and the madneſs of the people.* That is, no leſs unruly and enraged, by nature, is the *multitude*, than the *Sea.* No leſs it roareth, *Dirumpamus vincula eorum*, and *Nolumus hunc regnare ſuper nos*, when *God* unlooſeth it. Of one and the ſame power, it proceedeth to keep them both within their banks: thou that calmeſt the one, charmeſt alſo the other. 2. Numb. 16. 13. 1 Reg. 3. 9. John 19. 10. & 19. 11. Verſ. 19. Pſal. 65. 7.

Wherefore when we ſee that careful minde in a *Prince* (I will uſe *Moſes* own words) *to carry a people in her arms, as if ſhe had conceived them in her Womb*, as no Nurſe, nor Mother more tender: And again, when we ſee the tumultuous and tempeſtuous body, this ſame *Sea* of popularity kept in a quiet calm, and infinite millions ebbing and flowing (as it were) that is, ſtirring and ſtanding ſtill, arming and diſarming themſelves, killing and being killed, and all at the *monoſyllables* of one perſon. *Go, and they go*; *Come, and they come*; *Do, and they do it:* Let us ſee *God* ſenſibly in it, and the power of *God*, yea, the miraculous power of *God*, and ſay with the *Prophet*, *Thou art the God that doeſt wonders*; *thou leadeſt thy people like ſheep, by the hands of Moſes and Aaron* And ſo much for the firſt part, firſt word, and perſon. Numb. 11. 12. Matth. 8. 9.

The ſecond word compriſeth the benefit iſſuing from *God*, which is a *leading* or conduct, the ſecond part. A word of great compaſs, and includeth many *leadings* under it. For, to be our *Jehovah Niſſi*, our *Standard-bearer*, and to lead our forces in the field; to be our *Wonderful Counſellor*, and to lead that honorable Board; to ſit in the *midſt of our Judges, and to lead them* in giving ſentence: All theſe, and more than theſe, are all in *duxiſti*; and all theſe are eſpecial favors; but the chief of all, and that whereof all theſe are but the *train*, is the *leading* us in his *heavenly truth*, and in the way *of his Commandments*, to the *Land of the living.* All the reſt attend upon this; this is chief, and therefore the *leading* of principal intendment. II. The ſecond part. *Duxiſti.* Exod. 17. 15. Iſai. 9. 6. Pſal. 82. 1.

And in his leading there be theſe four points. For that it be a *leading*, it muſt be *orderly* without ſtraying, *skilfully* without erring, *gently* without forcing, and *certainly* without miſſing our journeys end. Firſt, *Orderly* without ſtraying: *Led*, and not *wandered.* Secondly, *skilfully* without erring: *Led*, and not *miſled.* Thirdly, *gentle* without forcing: *Led*, and not *drawn.* Fourthly, *certainly* without miſſing: *Led*, and not *led about*, ever going, but never coming to our place of repoſe.

1. In the first whereof, we are but let see, the wandring and stay-less state we were in, till *God* vouch-
Ezek.34. 5, 6. safed to send us this gracious conduct: *Sicut Oves*, like *Ezekiels stray sheep, straggling upon every Valley, and upon every Hill.* The very case these people here were in, when *God* in mercy sent them these two
Exod.5. 12. *Guides*, *scattered* all over the Land to *seek stubble.* Which estate of theirs, is the expres's pattern of the
Sap. 1. 12. World, wandring in vanity, picking up *straws*, and things that shall not profit them, *Seeking death in the error of their life*, till *God* look mercifully upon them, and from this wilde wandring, reduce them into the right way.

2. Which right way is the second point; for else, it is not *Duxisti*, but *Seduxisti*; and as good no *leadVerse 13. ing* at all, as *misleading.* Now this *right-way*, if we ask where it lieth, the *Prophet* will tell us, *Thy way, O God, is in the Sanctuary*; that is, It is the Word of *God* which is the *Loadstar*, when *God* is the *Leadsman. Sicut Oves* it must be, and this is the voice of the true Shepherd, to be listned to of all his
Exod. 14. flock, that will not rove and run headlong into the Wolfs den. This is the *Pillar of the Cloud*, in regard of this people here, to be kept in view of all those that will not perish in the Wilderness, wherein is no path. Indeed it is both; first, the *Pillar of the Cloud* before, directing us in the day; secondly, and the *Voice of the Shepherd* behinde us (as *Isaiah* saith) telling us when we miss, and crying, *Hæc est via,*
Isai.30. 21. *ambulate in eâ, This is the way, the right way, walk in it.*

3. And in this *way*, our guiding must be milde and gentle: Else it is not *Duxisti*, but *Traxisti*; drawing and driving, and no *leading. Leni spiritu, non durâ manu*, rather by an inward sweet influence to be *led*, than by an outward extream violence to be forced forward: So did *God lead* this people here. Not
Deut. 1. 2. the greatest pace (I wis) for they were a *year* marching that, they might have posted in *eleven days*, as
Exod.13. 18. *Moses* saith. No, nor yet in the nearest way neither, as *Moses* telleth us: For, he fetched *a compass divers times*; as all wise *Governors* by his example must do, that desire rather *safely* to *lead*, than *hastily*
Isai.63. 14. to *drive* forward. The *Spirit of God leadeth this people* (saith *Isaiah*) *as an Horse is ridden down the Hill into a Valley*; which must not be a *gallop*, lest Horse and Ruler both come down one over another; but *warily* and easily: And *Sicut Oves* still giveth us light, seeing the Text compareth it to a *sheep-gate.*
Gen.33. 13. Touching which kinde of Cattel to very good purpose, *Jacob* (a skilful Shepherd) answereth *Esau* (who would have had *Jacob* and his flocks have kept company with him in his *hunting* pace.) Nay not so Sir, (said *Jacob*) it is a *tender Cattel*, that is under my hands, and must be softly *driven*, as they may endure; if one should *over-drive them but one day*, they would all *die*, or be laid up for many days after. Indeed,
1 Reg.12. 11. *Rehoboam* left ten parts of his flock behinde, onely for ignorance of this very point in *Duxisti.* For, when in boisterous manner he chased them before him, telling them what *yokes* he would make for them (a far unmeet occupation for a Prince to be a *yoke-maker*) they all shrunk from him presently, and falsified his *propheste* clean. For whereas he told them sadly, *His little finger should be as big as his Fathers whole body*, it fell out clean contrary; for, his *whole body* proved not so big as his *Fathers little finger.* A *gentle leading* it must be; and in the beginning, such was the course. Therefore ye have the Kings of *Canaan* in
Numb.12. 3. *Genesis*, for the most part called by the name of *Abimeleth*, that is, *Pater Rex*, a *King* in place, a *Father* in affection. Such was *Moses* our Leader here, *a meek man above all the men on the earth*: Such was
2 Sam.3. 39. *David* himself, who full bitterly complaineth, *Ah these sons of Zervia are too hard*, too full of *execution*
Psal. 72. 6. for me. And (to end this point) thus describeth he his good Prince (in the Seventy two *Psalm*) *He shall come down* (not like hail-stones on a house top, but) *like the dew into a fleece of wooll*; that is, *sweetly* and *mildly*, without any noise or violence at all.

Last of all. All this reducing and right *leading* and gentle *leading*, must end in an *end*; they must
Psal.23. 2. not go and go still *in infinitum*, that is, no *leading* but tyring out-right. It must be *Sicut Oves*, whom the good Shepherd (in the Three and twentieth *Psalm*) *leadeth* to a *place*, and to a place *meet* for them, *where there is green pasture by the waters of comfort*: So was it in this people here. They were *led* out of *Egypt* to sacrifice to *God*, and to learn his Law in the Mount of *God*, *Sinai*; and from thence also to *Sion* it self, his own rest, and holy habitation. And even so our people are *led* from the wandrings of this world, unto
Psal.73. 24. the Folds of *Gods Church*, where (as the *Prophet* saith in the Seventy third *Psalm*) first, *God will a while guide them with his counsel, and after will receive them into his glory.* And this is the end of all *leading*:
Eccles.1. 2. To bring us all from the vain proffers of the world, which we shall all finde (as *Solomon* found it) *vanitas vanitatum & omnia vanitas*, to the sound comfort of His Word in this Book, which is indeed *veritas veritatum & omnia veritas*: In the knowledge and practice whereof when they shall have fulfilled their course here, *God* will bring them to his own rest, to his heavenly *Jerusalem*, where is and ever shall be *felicitas felicitatum & omnia felicitas.*

Psal.78. 54. But in this life here, we come no further than the *borders of his Sanctuary*, (as he telleth us in the next *Psalm*) in the way whereof, if *God* lead us *constanter*, constantly; not after our wanton manner, out and in when we list, all the other inferior *leadings* shall accompany this one; for, this *leading leadeth* them all. He shall *lead* our *Counsellors*, that they shall advise the counsels of his own heart: He shall *lead* our *Judges*, that they shall pronounce the judgments of his own mouth: He shall *lead* our forces into *Edom*, the strong Cities and holds of the enemy: He shall *lead* our *Navy* in the Sea, by unknown paths, to the place it would go; and I can say no more. Thorow all the dreads and dangers of the world, thorow the perils of the Red Sea, thorow the perils of the Desart, thorow the malice of all our enemies: He shall
Psal.27. 17. safely *lead* us, and surely *bring* us to his promised Kingdom, where we shall see the *goodness of the Lord, in the Land of the living.* And this is the *benefit*, and thus much for that part.

The third part. *Populum tuum. Populum* Deut.32.6. The value of which *benefit* we shall the better esteem, if we consider the state of the parties, on whom it is bestowed, set down in these words, *Populum Tuum*; which is the third part. That all this good is for the *people*, worthy not so much as the least part of it. For, what is the *people*? Let *Moses* speak (for,

(for, he knew them) *Siccine populo ſtulte & inſipiens?* And *Aaron* too (for, he had occaſion to try them) *This people is even ſet on miſchief*; and (if you will) *David* alſo, *Inter Beſtias populorum.* And to conclude, *God* himſelf, *Populus iſte dura cervicis eſt.* This is the *people*. We may briefly take a view of all theſe. Exod. 32. 22. Pſal. 68. 30. Exod. 32. 9. & 33. 3.

Will you ſee the folly and giddineſs of this multitude? Ye may, *Acts* 19. there, *they be at the Town-houſe, ſome crying one thing, ſome another; and the more part knew not why they were come together.* Therefore *Moſes* truly ſaid, it was a *fond and giddy-headed people*. Acts 19. 32.

Will ye ſee the brutiſhneſs of the *people?* In *Acts* 22. you ſhall ſee them taking up a cry, upon a word ſpoken by St. *Paul*, and *caſting off their cloaths*, and *throwing duſt into the air*, as if they were quite decayed of reaſon; that *David* truly might ſay, *Inter beſtias populorum.* Acts 22. 23.

Will ye ſee the ſpight and malice of the people? In the Sixteenth of *Numbers*, for *Corahs* death they challenge *Moſes* and *Aaron*, *ye have perſecuted and killed the people of the Lord.* Yet neither did *Moſes* once touch them, but *God* himſelf from *Heaven*, by viſible judgment, ſhewed them to be as they were. Neither were *Corah* and his crew, the *people of God*, but the ſons of *Belial*. But that is their manner, in deſpight of *Moſes*, if for ought they like him not, preſently to canonize *Corah* and his complices, and make them the *Saints of God*. That *Aaron* ſaid truly of them, *This people is even ſet on miſchief.* Numb. 16. 41.

Laſtly, If ye will ſee their head-ſtrongneſs, look upon them in the Eighth of the Firſt of *Samuel*, where having phanſied to themſelves an alteration of eſtate, though they were ſhewed plainly by *Samuel*, the ſundry inconveniences of the Government, they ſo affected, they anſwer him with: *No* (for that is their *Logick*, to *deny the concluſion*) *but we will be like other Countreys about us, and be guided as we think good our own ſelves.* That (of all other) *Gods* ſaying is moſt true, *It is a ſtiff-necked and head-ſtrong generation.* 1 Sam. 8. 19, 20.

And yet, for all theſe wants, ſo well weening of themſelves, as they need no *leading*, they: Every one among them is meet to *be* a *leader*, to preſcribe *Moſes* and control *Aaron* in their proceedings: So that, where *God* ſetteth the ſentence thus, *Thou leadeſt thy people like ſheep by the hands of Moſes and Aaron*; might they have their wills, they would take the ſentence by the end, and turn it thus, *Thou leadeſt Moſes and Aaron like ſheep by the hands of thy people.*

And this is the people, *Populus*: And ſurely, no evil can be ſaid too much of this word *people*, if ye take it apart by it ſelf, *Populus* without *Tuus*, *The people*, and not *Thy people*. But then, here is amends for all the evil before, in this word *Tuus*; which qualifieth the former, and maketh them capable of any bleſſing or benefit. *Tuum.*

A common thing in *Scripture* it is, thus to delay one word with another. *Si peccaverit in te frater tuus: Peccaverit* ſtirs our choler ſtraight; but then, *Frater* makes us hold our hand again. *Tolle feſtucam ex oculo: Feſtucam, a mote?* Our zeal is kindled preſently to remove it; but then *Ex oculo*, the tenderneſs of the part tempers us, and teacheth us to deal with it in great diſcretion. And ſo it is here: *Populus* ſo unruly a rout, as *Moſes* and *Aaron* would diſdain once to touch them; but when *Tuus* is added, it will make any of them, not onely to touch them, but to *take* them by the *hand*. For, it is much that lieth upon this pronoun *Tuus*; indeed, all lieth upon it: And put me *Tuus* out of the *Verſe*, and neither *God* reſpecteth them, nor vouchſafeth them either *Moſes* to govern, or *Aaron* to teach, or any heavenly benefit elſe. For, *Populus* is unworthy of them all; but for *Tuus*, nothing is too good. Matth. 18. 15. Luke 6. 41, 42.

For there is in *Tuus*, Not onely that they be *men*, and not beaſts; *Freemen*, and not *Villains*; *Athenians* or *Engliſhmen* (that is, a civil) not a *barbarous people* (the three conſiderations of the Heathen *Ruler*;) but that they be *Gods own people* and flock; and that is all in all. *His people*, becauſe he *made them*; and ſo, *the lot of his inheritance*. *His people* again, becauſe he *redeemed* them from *Egypt with his mighty arm*, and ſo *his peculiar people*. *His people*, the third time, becauſe he redeemed their *Souls* by his ſufferings; and ſo, a people purchaſed moſt dearly, purchaſed even with the invaluable high price of his *moſt pretious blood*. This is that, that ſets the price on them: For over ſuch a flock, ſo highly prized, ſo dearly beloved, and ſo dearly bought, it may well beſeem any to be a *Guide*. *Moſes* with all his learning; *Aaron* with all his eloquence; yea, even *Kings to be their Foſter-fathers*, and *Queens to be their Nurſes*. No *leading*, no *Leader* too good for them. I conclude (with St. *Auguſtine* upon theſe words) *Quamdiu minimis iſtis feciſtis fratribus meis, feciſtis & mihi: Audis minimis* (ſaith he) *& contemnis*; Thou heareſt they be the *baſe people*, the *minims* of the world, and thou ſetteſt thy foot on them: *Audi & fratribus*, take this with thee too. That they be *Chriſts brethren*, thou leadeſt: *Et mihi crede, non eſt minima gloria horum minimorum ſalus*: And truſt me, it is no poor praiſe to protect this poor flock, but a high ſervice it is, and ſhall be highly rewarded. *Chriſt* will take and reward it, as done to himſelf in perſon. Pſal. 100. 3. Verſe 15. 1 Pet. 1. 9. Iſai. 49. 23.

Sicut Oves ſtandeth doubtful in the *Verſe*; and may be referred, either to the manner of *leading*, thus; *Thou leadeſt like ſheep*: Or, to the *perſons led*, thus; *Thy people like ſheep*. There we touched it before, in *Duxiſti*, in every of the four *manners* of *leading*; and here now we take it in again, with the *people*, to whom it may have reference. And indeed there is no term, that the *Holy Ghoſt* more often ſendeth for (than this of his *flock*) to expreſs his people by; for in the eſtate of a *flock*, they may beſt ſee themſelves. As here it is added reſpectively to *Duxiſti*, to let them ſee, both what intereſt they have in it, and what need they have of it. I mean of *Government*. *Sicut Oves.*

First, as a note of difference between *Ammi* and *Lo-ammi*: Thy people, and the people: *Gods people*, and *ſtrange children*: Every people is not *Sicut Oves*, nor every one among the people. There is a *people* (as the *Pſalmiſt* ſpeaks) *Sicut Equus & Mulus*, like the untamed Horſe or Mule, *in whom is no underſtanding*: And among the people there be too many ſuch. Surely by nature we are all ſo; 1. *Lo-ammi.* Pſal. 32. 9.

wilde

Job 11. 12. wilde and unbroken, as the *Aſs-colt* (ſaith *Job.*) Which wildeneſs of nature when they are untaught, and taught to ſubmit themſelves to Government; to become gentle, and eaſie to be *led*, *Sicut Oves*, *led* to *feeding*, *led* to *ſhearing*, to feed thoſe that feed them; tractable of nature, and profitable of yeeld: It is a good degree, and a great work is performed on them. For, by it, as by the firſt ſtep, they become *Gods people*: For, his people are *populus ſicut oves*, and they that are not his, are *populus ſicut Hirci*, a people like He-Goats, in nature intractable, in uſe unſerviceable.

Now, being *his people*, they come to have an intereſt in *Duxiſti*, the *benefit*: For, *populus ſicut oves*, muſt be led *gently*; but *populus ſicut hirci*, muſt be driven forcibly. *Duxiſti* is not for both; it is a priviledge: And if there be any retain their wilde nature, or degenerate from *ſheep* into *goats* (as divers do daily:) For them, *Aaron* hath a *Rod* to ſever them from the Fold, by *cenſure* of the *Church*. And if that will not ſerve, *Moſes* hath another, which he can turn into a *Serpent* and *ſting* them; yea, if need ſo require, ſting them to death by the *power ſecular*. For *Nachah* is *leading*, and (the ſound remaining) *Nacah* is ſmiting; and a neceſſary uſe of both. The one, for thy *people* like *ſheep*, who will be led; the other, for the *ſtrange children* like goats, who will not ſtir a foot, further than they be forced. And this is the *intereſt*.

2. But now again, when they be brought thus far, to be *like ſheep*; they are but *like ſheep*, though; that is, a *weak* and *unwiſe* cattel, far unable to guide themſelves. Which ſheweth them their need of good Government; and though they be the people of *God*, yet that *Moſes* and *Aaron* be not ſuperfluous. For a feeble poor Beaſt (we all know) a *ſheep* is; of little or no ſtrength for reſiſtance in the world, and therefore in danger to be preyed on by every Wolf; and, as of little *ſtrength*, ſo of little *reach*. None ſo Matth. 24. 23, 24. eaſily ſtrayeth of it ſelf; none is ſo eaſily led awry by others. Every ſtrange whiſtle maketh the *ſheep*; every *Ecce hic* maketh the *people* caſt up their heads, as if ſome great matter were in hand.

These two *defects* do mainly enforce the neceſſity of a *Leader*: For, they that want *ſight* (as blind-men) and they that want ſtrength (as little children) ſtir not without great peril, except they have one to lead them: And both theſe wants are in *ſheep*, and in the *people* too.

If then they be *ſicut Oves*, *like ſheep*: What is both their *wiſdom*? Sure, to be in the unity of the flock; and, what is their *ſtrength*? truly, to be under the conduct of a Shepherd: In theſe two is their ſafety. For, if either they ſingle themſelves and ſtray from the *fold*, or if they be a fold, and yet want a Iſai. 53. 6. Shepherd; none more miſerable than they. And indeed, in the *Holy Ghoſts* phraſe, It is the ordinary Matth. 9. 36. note of a private mans miſery, to be *Tanquam ovis erratica*, as a *ſtray ſheep* from the *flock*; and of the miſery of every Eſtate Politick, to be *Tanquam grex abſque Paſtore*, as a flock without a *Shepherd*: Zach. 11. 7. therefore *guiding* they need: Both the *ſtaff of unity* (*Bands*) to reduce them from ſtraying, and the *ſtaff of order* (*Beauty*) to lead them ſo *reduced*. And would *God* they would ſee their own feebleneſs and ſhallowneſs, and learn to acknowledge the abſolute neceſſity of this benefit; in all duty receiving it, in all humility praying for the continuance of it, that *God* break not the *fold*, and ſmite not the *Shepherd*, for the *flocks* unthankfulneſs.

Duxiſti ſicut Oves.
Ducti ſumus ſicut Oves.

The fourth part. *Per manus Moſis & Aaronis.* *By the hands of Moſes and Aaron.*] This part of the *Verſe* that is behinde, and containeth the *means* by whom *God* conveyeth this benefit to his people, had had no uſe, but might well have been left out, and the *Verſe* ended at *populum tuum*, if [*Author alienæ potentiæ perdit ſuam*] had been *Gods* rule. For, he needed no *means*, but immediately from himſelf, *ſine manibus*, could have conveyed it, without any *hands* (ſave thoſe that made us; that is, his Almighty power, but) without any arm or *hand of fleſh*; without *Moſes* or *Aaron*, without *Men* or *Angels*, he was able (himſelf) to have led us. And *à principio fuit ſic*; for a time, he did ſo; of himſelf immediately, and of his own abſolute ſoveraignty, held he court in the beginning, and proceeded againſt *Adam*, *Eve*, *Cain*, the old World; and there was none Pſal. 74. 12. joyned in commiſſion with him. He onely was our *King of old* (ſaith the *Pſalmiſt*;) and for a ſpace, the *juſtice that was done on earth, he did it himſelf*. And as he held court before all, ſo will he alſo hold one after all. *Veniet, Veniet qui male judicata rejudicabit dies*: There will come a day, there is a day coming, wherein all evil judged caſes, ſhall be judged over again. To which all *appeals* lie, even from the days of *affliction* in this world (as ſometimes they be) to the day of *Judgment* in the world to come.

This eſtate of guiding being wholly inveſted in him, there being but one *God* and one *Guide*, he Pſal. 105. 26. would not keep it unto himſelf alone, as he might, but it pleaſed him to ſend *Moſes his ſervant, and Aaron whom he had choſen*, to aſſociate them to himſelf, in the *Commiſſion of leading*, and to make *hominem homini Deum*. One man a *guide* and *god* to another.

Per manum. And thoſe whom he thus honoreth, Firſt, the *Prophet* calleth *Gods hands*, by whom he leadeth us; and ſecondly, telleth us who they be; *Moſes* and *Aaron*.

Gods hands they be: For that, by them he reacheth unto us *Duxiſti*, and in it, *Religion*, and *Counſel*, and *Juſtice*, and *Victory*, and whatſoever elſe is good. *He ſendeth his Word to Moſes firſt, and by him* Pſal. 103. 7. (as it were through his hand) *his Statutes and Ordinances unto all Iſrael.*

And not good things onely, but (if they ſo deſerve) ſometimes evil alſo. For as, if they be vertuous (ſuch as *Moſes* and *Aaron*) they be the *good hand* of *God* for our benefit, ſuch as was upon *Ezra*: ſo, if they be evil (ſuch as *Balaac* and *Balaam*) they be the *heavy hand of God* for our chaſtiſement, ſuch as was upon *Job*. Put the *hand of God* they be both. And a certain reſemblance there is between this *Government* and the *Hand*: For, as we ſee the *hand* it ſelf parted into divers *fingers*, and thoſe again into ſundry *joynts*, for the more convenient and ſpeedy ſervice thereof; ſo is the eſtate of *government*, for eaſe and expedition, branched into the middle Offices, and they again (as fingers) into others under them. But the very meaneſt of them all, is a *joynt* of ſome finger of *this hand of God*. *Nazianzen* (ſpeaking of

Rulers,

Rulers, as of the *Images of God*) compareth the higheſt, to Pictures drawn clean thorow, even to the feet; the middle ſort, to half Pictures drawn but to the Girdle; the meaneſt, to the leſſer ſort of Pictures drawn but to the Neck or Shoulders. But all, in ſome degree, carry the *Image of God*.

Out of which term (of the *hands of God*) the *people* firſt are taught their duty; ſo to eſteem of them, as of *Gods own hands*: That as *God* ruleth them by the *hands* of *Moſes* and *Aaron* (that is) by their *miniſtery*; ſo *Moſes* and *Aaron* rule them by the *hands of God* (that is) by *his authority*. It is his Name, they wear; it is his Seat, they ſit in; it is the *Rod of God*, that is in *Moſes* and *Aarons* hands. If we fall down before them, it is he that is honored; if we riſe up againſt them, it is he that is injured; and that *Peccavi in cœlum, & inte* muſt be our confeſſion, *againſt Heaven and them*: But firſt, againſt Heaven and *God* himſelf, when we commit any contempt againſt *Moſes* or *Aaron*. Luke 15. 21.

1. And the *Rulers* have their leſſon too. Firſt, That if they be *Gods* hands, then his Spirit is to open and ſhut them, ſtretch them out, and draw them in, wholly to guide and govern them; as the hand of man is guided and governed by the ſpirit that is in man. Heavenly and divine had thoſe *hands* need be, which are to be the *hands*, and to work the work of *God*.

2. Again, they be not onely *hands*, but *manus per quam* (that is) hands *in actu*. Not to be wrapped up in ſoft Furr, but by which an actual duty of *leading* is to be performed. *Moſes* own hand (in the fourth of *Exodus*) when he had lodged it in his *warm boſom, became leprous*; but being ſtretched out, recovered again. Hands *in actu* then they muſt be: not looſly hanging down, or folded together in idleneſs; but ſtretched out; not onely to point others, but themſelves to be foremoſt in the execution of every good work. Exod. 4. 6.

3. Thirdly, *Manus per quam ducuntur*: That is, as not the *leprous hand* of *Moſes*, ſo neither the *withered hand* of *Jeroboam* ſtretching it ſelf out againſt *God*, by miſleading his people, and making them to ſin. *Leading back again into Egypt* (a thing expreſly forbidden) either to the oppreſſion and bondage of *Egypt*; or to the ignorance and falſe worſhip of *Egypt*, from whence *Moſes* had led them. For as they be not entire bodies of themſelves, but *hands*; and that not their own, but *Gods*: So, the *people* they *led*, are not their own, but *his*, and by *him*, and to him to be *led* and directed. So much for *Gods hands*. 1 Reg. 13. 4. Deut. 17. 16.

This honorable title (of the *hand of God*) is here given to two parties, *Moſes* and *Aaron*, in regard of two diſtinct duties performed by them. Ye heard how we ſaid before, The people of *God* were like *ſheep*, in reſpect of a double want: Firſt, *Want of ſtrength*, by means of their *feebleneſs*; ſecondly, and *want of skill*, by means of their *ſimpleneſs*. For this *double want*, here cometh a *double ſupply*, from the hand, firſt, of *ſtrength*; and ſecondly, of *cunning*: For, both theſe are in the hand. *Moſes* and *Aaron*.

1. It is, of all members, the chief in *might*; as appeareth by the diverſity of uſes and ſervices, it is put to. *In Potentatibus dextræ* (ſaith the *Prophet*.) Pſal. 20. 6.

2. And ſecondly, It is alſo the part of greateſt *cunning*; as appeareth by the variety of the *works*, which it yieldeth by the *Pen*, the *Penſil*, the *Needle*, and *Inſtruments of Muſick*. *In intellectu manuum* (ſaith the *Pſalmiſt*, in the end of the next *Pſalm*; and *let my right hand forget her cunning.*) Pſal. 78. 72. & 137. 5.

This *hand of God* then, by his *ſtrength* affordeth *protection* to the *feebleneſs* of the flock; and again by his *skill* affordeth *direction* to the *ſimpleneſs* of the flock. And theſe are the two ſubſtantial parts of all *leading*.

Theſe twain (as two *arms*) did *God* appoint in the wilderneſs, to *lead* his people by. Afterward, over theſe twain did he yet ſet another, even the power and authority *Regal*, in place of the *Head* (as himſelf termeth it;) and to it, as ſupream, united the regiment of both. The conſideration of which *Power*, I meddle not with (as being not within the compaſs of this *Verſe*) but onely with the hands of regiments *Eccleſiaſtical* and *Civil*. Which (as the *two Cherubims* did the *Ark*) over-ſpread and preſerve every eſtate. One (ſaith *Jehoſaphat*) diſpenſing *Res Jehovæ*, the *Lords buſineß*; the other dealing *in negotio Regis*, the affairs of *eſtate*. One (ſaith *David*) intending the *worſhip of the Tribes*; the other, the *Thrones for Juſtice*. One (ſaith *Paul*) being for us in τὰ πρὸς Θεὸν, things pertaining to *God*; the other in τὰ βιωτικὰ, matters of this preſent life. The one *Pro aris*, the other *Pro focis*, as the very Heathen acknowledge. 1 Sam. 15. 17. 2 Chro. 19. 6. & 19. 11. Pſal. 122. 4, 5. Rom. 15. 17. 1 Cor. 6. 3.

1. Theſe two are the *hands*, neceſſary to the body, and neceſſary each to other. Firſt, they be (both) *hands*; and the hands (we know) are *pairs*. Not *Moſes* the hand, and *Aaron* the foot; but either, and each the hand. And as they be a *pair of hands*, ſo be they alſo a *pair of brethren*. Not *Moſes de primis*, and *Aaron de noviſſimis populi*; not *Moſes* the *head*, and *Aaron* the *tail*; not *Moſes* a *quis* (as St. *Jerome* ſpeaketh, out of the Two and twentieth of *Iſaiah*) and *Aaron* a *quaſi quis*; but, both of one parentage, both one mans children. Iſai. 22.

2. Being (both) *hands*, neither of them is ſuperfluous; no more to be ſpared, then may the *hands*: But both are abſolutely neceſſary; and a maimed and lame eſtate it is, where either is wanting. The *Eſtate* of *Iſrael* (in the Seventeenth of the *Judges*) without a *Civil Governor*, proved a very maſs of confuſion. The very ſame Eſtate (in the Second of *Chronicles*, *chap.* 15.) *Sine ſacerdote docente*, no leſs out of frame. Miſerable firſt, if they lack *Joſhua*, and be as ſheep wanting that Shepherd. And miſerable again, if they lack *Jeſus*, and be as ſheep wanting that Shepherd. *Moſes* is needful, in the want of Water, to ſtrike the rock for us, and to procure us ſupply of bodily relief. *Aaron* is no leſs; for he in like manner reacheth to every one food of another kinde (which we may worſe be without) even the *Bread of Life*, and *Water* out of the *Spiritual Rock*, which is *Chriſt Jeſus*. *Moſes* we need; to ſee our forces led againſt *Amaleck*, for ſafeguard of that little we hold here in this life: And *Aaron* no leſs, to preſerve our free-hold in everlaſting life: For the great and mighty Κοσμοκράτορες; the *legions* of our ſins, the very forces of the Prince of darkneſs are overthrown by the Spiritual Judg. 17. 6. 2 Chro. 15. 3. Numb. 27. 17. Matth 9. 36. Exod. 17. 9. John 6. 48, 51. 1 Cor. 10. 4. Exod. 17. 8. Epheſ. 6. 11.

Weapons

Weapons of *Aarons* warfare. *Moſes* may not be ſpared from ſitting and deciding the cauſes which are brought before him. No more may *Aaron*, whoſe *Urim* giveth anſwer in doubts no leſs important; and who not onely with his *Urim* and *Thummin*, giveth counſel, but by his *incenſe* and *ſacrifice* obtaineth good *ſucceſs* for all our counſels. In a word, If *Moſes Rod* be requiſite to *ſting* and *devour* the wicked; *Aarons* is alſo, to *receive* the good, and to make them to *fructifie*. If *Moſes hand* want, with the *Sword*, to make us a *way*: *Aarons hand* wants too, with a *Key* to give us an *entrance*. And thus much will I ſay for *Aaron* (for the *Devil* hath now left *to diſpute about Moſes body*, and bendeth all againſt him) that, the very firſt note of difference in all the *Bible*, to know *Gods* people by, is, that as *Cain* and his race begun at the *City walls* firſt, and let *Religion* (as it might) come after, any it skilled not what: So the poſterity of *Seth* (*the people of God*) begun at the Church (*Ex pœctum eſt invocari*) at the worſhip of *God* and his Tabernacle; as the point of principal neceſſity in their accompt, and (as *Chriſt* reckoned it) *Unum neceſſarium*. And truly, if we be not *Populus*, a people, but *Populus tuus*, *Gods* people, we will ſo eſteem it too. For, as for Juſtice and Law and execution of them both, *Taliter fecit omni populo*, it is every where to be had, even among the very *Heathen* and *Turks* themſelves. So is not *Gods Truth* and *Religion* and the way of righteouſneſs. No: *Notus in Judæâ Deus* (ſaith the *Prophet* in the laſt *Pſalm*) that is onely to be had in the *Church*, and *Non taliter fecit omni populo*, *he hath not dealt ſo with every people*. Every people *have not knowledge of his Laws*. So that, if the Governor be not meerly *Paſtor agreſtis*, a Rural Shepherd, ſuch as are in the Fields, and the people of *God*, in his eyes, no better than *Pecora campi*; ſo that, if he keep them one from goring another with their Horns, and one from eating up the others Lock of Hey, all is well and no more to be cared for of *Gallio*: But, that he be like the *great Shepherd*, the *good Shepherd*, the Prince of *Shepherds*, who was *Paſtor animarum* (as St. *Peter* calleth him) a *Shepherd of Souls*; to ſee alſo that they be in good plight, that they be *led in the way of Truth*. It will eaſily be yielded to, that *per manum Moſis*, is no full point, but needeth [*and Aaron*] to be joyned to it. *Moſes* himſelf ſaw this, and therefore (in the fourth of *Exodus*) when he had divers times ſhifted off this *ſole leading*; while *God* ſtood ſtill upon *Ecce mittam te*; at laſt, when *God* came further and ſaid, *Ecce Aaron frater tuus*, *mittam eum tecum*, that contented him, and then he undertook it; as knowing, theſe were like hands, maimed, the one without the other; but that, *Moſes* and *Aaron* make a compleat Government.

Gen. 4. 26.

Luke 10. 42.

Pſal. 76. 1.

1 Pet. 2. 25.

Exod. 4. 14.

3. And what ſhould I ſay more? They be *hands*, and the body needeth them both: They be *hands*, and they need each other. *Moſes* needeth *Aaron*: For, *Moſes hands* are heavy, and need a ſtay: And *Aaron* it is, that keepeth them *ſteddy*, by continual putting the people in remembrance, *that they be ſubject to principalities*; by winning that at their hands by his continual *dropping* his Word upon them, which *Moſes*, for the hardneſs of their hearts, is fain to yield to. By ſtrengthning mainly *Moſes*, *debita legalia*, duties of *Parliament* and *Common Law*, by his *Debita moralia*, duties of *Conſcience* and *Divinity*. And whatſoever action *Moſes* doth impriſon, *Aaron* impriſoneth all the thoughts any ways acceſſary to the action. Which thoughts, if they may, run at liberty, the action will ſurely be bailed, or make an eſcape, and not be long kept in durance. And ſo many ways doth *Aaron* ſupport and make both more *eaſie*, and more *ſteady*, the *hands* of *Moſes*.

And *Moſes* (for his part) is not behinde, but a moſt *jealous* preſerver of *Aarons* honor and right every where. Every where *milde*, ſave in *Aarons* quarrel, and with thoſe onely that murmured againſt *Aaron*, and ſaid, *He took too much upon him*. Take but his Prayer for all (becauſe I would end;) his Prayer made for *Aaron* by name (in the 33. *Deut.*) and theſe three points in it. *Bleſs*, *O Lord*, *his ſubſtance*; therefore he would never have heard, *Ut quid perditio hæc?* That all is loſt that is ſpent on *Aarons* head. Then, *Accept the work of his hands*; therefore he would never eaſily have excepted to, or with a hard conſtruction ſkanned all the doings of *Aaron*. Laſt of all, *Smite through the loyns of them that riſe up againſt him*; therefore he would never have ſtrengthned the hand of his evil willers, or ſaid (with *Saul* to *Doeg*) *Turn thou and fall upon the Prieſts*.

Deut. 33. 11.

1 Sam. 22. 17.

To conclude, *Moſes* and *Aaron* (both) have enemies: As *Aaron* hath *Corah* and *Dathan*, that repine at him; ſo hath *Moſes* (too) *Jannes* and *Jambres*, that would withſtand him: And he that at one time diſputes about the body of *Aaron*, may alſo hereafter (for he hath done it heretofore) diſpute about the body of *Moſes*. It is good therefore they be reſpective each to other: *Aaron* help *Moſes* in his lot; and *Moſes*, *Aaron* in his; that they ſtand in the gap one for another, that ſo their unity may be *hand* in *hand*, as the *unity of Brethren*, ſtrong and hard to break, *as the bars of a Palace*.

2 Tim. 3. 8 & Jude 9.

The *Lord*, by whoſe Almighty power all Governments do ſtand, thoſe eſpecially wherein the people are *led in the way of his Sanctuary*; as he hath graciouſly begun to *lead* us in that way, ſo leave us not, till we have finiſhed our courſe with joy. Knit the hearts of *Moſes* and *Aaron*, that they may joyn lovingly: Teach their hands, and fingers of their hands, that they *lead skilfully*: Touch the *hearts* of the *people*, that they may *be led willingly*: That by means of this happy conduct, ſurely without error, and ſafely without danger we may *lead* and be *led* forward, till we come to the fruition of his promiſe, the expectation of our bleſſed Hope, even the eternal joys of his Celeſtial Kingdom, through *Jeſus Chriſt* our *Lord*. To whom, &c.

A SER-

A

SERMON

PREACHED BEFORE

QU. ELIZABETH

AT

St. JAMES'S,

On Wedneſday, being the Thirtieth of *March*, *An. Dom.* 1593.

MARK Chap. XIV. Ver. IV, V, VI.

Erant autem quidam indigne ferentes intra ſemet-ipſos, & dicentes, Ut quid perditio iſta unguenti facta eſt? &c.

Therefore ſome diſdained among themſelves, and ſaid, To what end is this waſte of oyntment?

For, it might have been ſold for more than three hundred pence, and been given to the poor: And they grudged againſt her.

But Jeſus ſaid: Let her alone; why trouble ye her? She hath wrought a good work on me.

THis action of *waſte*, (which by *ſome* is brought, and by *Chriſt* our *Saviour*, traverſed) was againſt a *Woman* (ſaith St. *Mark*, the *Verſe* before;) which *Woman* (as St. *John* hath it, *Chap.* 11. *Verſ.* 2.) was *Mary Magdalen*; now a glorious Saint in Heaven, ſometime, a grievous *ſinner* upon Earth.

St. *Auguſtine* noteth, Of all thoſe that ſought to *Chriſt*, ſhe was the onely *ſinner*, that for ſin onely, and for no bodily grief or malady at all ſued and ſought to him. Of whom being received to grace, and obtaining a *quietus eſt* for her many ſins (a benefit ineſtimable, *Et quod nemo ſcit, niſi acceperit*, which they onely know, and none but they, that have received it) as, *much* was *forgiven her*, ſo, *much ſhe loved*. And ſeeking by all means to expreſs her *multam dilectionem propter multam remiſſionem* (as *Chriſt* ſaith, *Verſ.* 8.) Luke 7. 47. ὁ ἔχεν ἐπόησεν; nothing ſhe had, was too dear. And having a precious confection or oyntment of *Nardus*, the chief of all oyntments; and, in it of πίστικῆ, the chief of all *Nardi*; and in it too, not of the

leaf, but (of the very choice part thereof, of) the *Spike*, or flower; both, for the making, true; and for the value, coſtly; that did ſhe beſtow. And that frankly: For ſhe did not drop, but *pour*; not a dram or two, but, a whole *pound*; not reſerving any, but *breaking box* and all: And that, not now alone, but three ſeveral times one after another.

Pſal. 45. 7. 1 John 2. 20. 2 Cor. 2. 25.

This ſhe did; and (as it may ſeem) the coherence fell out not amiſs. This outward *ointment* and *ſweet odor*, ſhe beſtowed on *Chriſt*, for the *oyl of gladneſs*; for the *ſpiritual anointing* (as St. *John*;) and the *comfortable ſavor of his knowledge* (as St. *Paul* calls it) he beſtowed on her.

This as it was well done, ſo was it well taken of *Chriſt*; and ſo ſhould have been, of all preſent, but for *Judas* (ſaith St. *John*.) Who, liking better *odorem lucri ex re qualibet*, than any ſcent in the Apothecaries ſhop, ſeeing that ſpent on *Chriſts head*, that he wiſhed ſhould have come into *his purſe*; repined at it. But that, ſo cunningly, in ſo good words, with ſo colourable a motion, (1. That it was a needleſs expence, indeed *a waſte*: 2. That it might have been beſtowed much better to the relief of many *poor people*;) as that he drew the Diſciples (*ſome of them*) to favor the motion, and to diſlike of *Mary Magdalen* and her doing. So that, both they and he joyned in one Bill: But he, of a wretched covetous minde; they, of a ſimple plain intent and purpoſe, thinking, all that was well ſpoken, had been well meant.

Which action of theirs, for that it was brought, Not onely againſt her that beſtowed it, but even, againſt *Chriſt* alſo that admitted it, though not ſo directly, (as it were, againſt her, with *Ut quid perditio?* againſt him, with *Ut quid permiſſio?*) For that alſo, it might be a dangerous preſident in ages to come, if nothing were ſaid to it; and ſhut all *boxes*, and bar all *oyntments* for ever: Our *Saviour* himſelf taketh on him to plead her cauſe; not onely excuſing it (in *Simile illam*) as no *waſte*, but alſo commending it (in *bonum opus*) as a *good work*: That the *oyntment* was not ſo pleaſant to his ſenſe, as her thankfulneſs acceptable to his Spirit: That the oyntment, which then filled the houſe with the ſent, ſhould fill the whole world with the report of it; and as far and wide as the *Goſpel* was preached, ſo far and wide ſhould this act be remembred, as well for her commendation that did it, as for our imitation that ſhould hear of it.

We ſee both the *occaſion* and *ſum* of theſe words read. Which may aptly be ſaid to contain in them a diſputation or plea about *Mary Magdalens* act, whether it were well done, or no: Whereof there are two principal parts; *Judas*, with *ſome* other *ad oppoſitum* againſt it; to have *Mary Magdalen* reformed, and her *box* converted to better uſes. *Chriſt* for it, and againſt them: *Simile*, that he would have it ſtand, yea, that he would have it acknowledged for that it was *Bonum opus*.

The Diviſion.

I. In the intreating whereof, theſe three points I purpoſe. Firſt, Of *Judas* his motion; and in it, *firſt*, The ſpeech it ſelf, *Ut quid perditio, &c? ſecondly*, The Speaker, *ſome of them*; *thirdly*, The *minde* or affection, *though much*.

II. Secondly, Of *Chriſts* Apology: And in it, 1. That it is *ſufferable*: 2. That it is *commendable*: 3. The *reaſon* of both, *in me*; for that *on him*.

III. Laſt of all, Laying both together; (the former, That it is a *good work*; the latter, That *yet grudged at*:) That good actions oft-times meet with evil conſtructions; therefore, firſt, though we do well, yet we ſhall be evil ſpoken of; and again, ſecondly, though we be evil ſpoken of, yet we muſt proceed to do well. The uſe, we ſhall make, is (briefly) *Ex factis facienda diſcere*, by report of that which hath been done heretofore, to learn what to do in like caſe hereafter. Whereof, that I may ſpeak, *&c.*

I. *Judas motion.* 1. *The ſpeech.* *Ut quid perditio.*

OF the *tongue*, the *Pſalmiſt* ſaith, it is *the beſt member we have*, (*Pſal.* 108. 1.) and S. *James* (*Chap.* 3. 6.) it *is the worſt*, and that it *marreth* all the reſt. The nature of the tongue (thus being both *good* and *bad*) maketh, that our ſpeech is of the ſame complection, *Good* and *bad* likewiſe. Whereof this ſpeech, (here) is a pregnant example, Good in ſubſtance, as I ſhall ſhew preſently: Evil, in circumſtance (as we ſhall afterward ſee) as neither well meant, nor well applied.

In the *ſpeech*, I commend two good things: 1. The *Abuſe* noted, *Ut quid, &c.* 2. The *Uſe* ſet down, *Potuit, &c.* Not only the Defect; Not thus *waſted*: but the Proviſion how; *Turned into money, and diſtributed to the poor.*

We begin with the firſt: *Ut quid perditio, &c?* Surely a good ſpeech, and of good uſe, and to be retained. Religion and Reaſon (both) teach us, In all things, to regard both *Quid*, and *Ut Quid*: No leſs to *what end*, we do, than *what* we do: And both of them cenſure, Not only what is done to an *evil end*, wickedly; but, what is done to *no end*: vainly, *Quem fructum, What fruit?* (ſaith S. *Paul*) A good queſtion: and, if it have none, *Ut quid terram occupat, Why troubleth it the ground?* (ſaith *Chriſt*) So that *Religion* alloweth not *waſte*; cenſureth idleneſs: and in all things calleth us to our *Ut quid hæc?*

Rom. 6. 21. Luke 13. 8.

And this, as in all things (in *waſt of time*, *waſte words*, addle queſtions:) ſo yet chiefly, in that which we call *Bonum mile*. The very goodneſs of which things is, in their *uſe*; and they, no longer *good*, than they have an *uſe*, which if they loſe, they ceaſe to be good. So that in them, not only thoſe things that are miſpent upon wicked uſes; but, even thoſe alſo that are idly ſpent to no uſe, they are loſt, laviſhed, and no good cometh of them. And therefore in them, *Ut quid perditio*, indeed? is well ſaid. This they learned of *Chriſt* himſelf: who in the *gathering of the broken meat*, gave charge *ut ne quid perdatur*, that no *waſt* ſhould

John 6. 12.

be

be made. Indeed, *Ut quid perditio nulla?* whereto, either this or any *waſte* at all? So that, *Religion* is an enemy to riot; and good *husbandry* is good *Divinity*.

It is *Gods* will, that, of our goods *Juſtitia condus ſit*, *Juſtice* ſhould be *Purveyor*; and they rightly gotten: *Temperantia promus*; *Temperance* the *Steward*; and they not waſtfully ſpent. Conſequently, Neither *waſte*, *in buying*: (but as *Chriſt*) οὐκ χρείαν ἔχουσιν (Not οὐκ χρῆσι, but οὐ χρείαν; Not, whereof we may have *uſe*, but, whereof we have *need*, and cannot be without it.) 1. John 13. 29.

Neither *waſte* in *ſpending*: Οἰκονομία a *diſpenſation*, not a diſſipation; a laying forth, not διασκορπισμός, a caſting away; a wary ſowing, not a heedleſs ſcattering; and a ſowing χερσὶ ὑ δράξι, by handfuls, not by basketfuls (as the Heathen man well ſaid.) 2.

Neither *waſte* in *giving*; Not, making χαίρειας πορνας, the *Graces* (which be *Virgins*) not proſtituting them and making them common; but (as the *Apoſtles* rule is) καθότι τις χρείαν εἶχε, *as need ſhall require*. So that, to all, to needleſs *laying out*, to *ſuperfluous expence*, to *unneceſſary largeneſs*, *Ut quid perditio?* may be ſaid. The reaſon whereof is well ſet down: That, if we waſte it in *needleſs* expences, we ſhall not have enough for *neceſſary* charges: if we laviſh out in *waſting*, we ſhall leave but little for *well doing*. Whereof, our times do yield plenteous teſtimony; In which, *Nabals waſte*; which being a ſubject, makes a *feaſt like a King*; the *Aſſyrians waſte*, every mean perſon, in *apparel like* a young *Prince*; *Eſaus* Gen. 34. 1. *waſte*, in carrying a retinue of *four hundred* at his heels; *Shallums waſte*, in *incloſing our ſelves in cedar*, Jer. 22. 15. and *lifting up our gate* on high: (Once for all, I proteſt, and deſire it may be graciouſly received, I do not, ſo much as in thought, once aim at the eſtate of the Higheſt, whoſe glory I wiſh to match, yea, to ſurpaſs *Solomon in all his royalty*: but) This riotous miſ-ſpending, where no need is, hath eaten up our *Chriſtian* beſtowing, where need is. Leſs *waſt* we muſt have, if we will have more *good works*. It is truly called *perditio*: It is the loſs and *deſtruction* of all our good deeds; and I pray *God*, it be not alſo, of our *reward* for them. 3. Acts 2. 45. 1 Sam. 25. 36.

Ut quid perditio, is a fault: But, *ut quid perditio hæc*, is a greater. For [*hæc*] wanteth not his *emphaſis*; but is, as if he ſhould ſay: If the ſum had been little, or the value ſmall, it might have been born: if *twenty* or *thirty pence*, it might have been winked: But, if it come once into the *hundreds*; ſo great a ſum, ſo much; verily, it may not, it ought not to be ſuffered.

Thus much for *Perditio*, the idle *waſt*, the *abuſe*. Now followeth *Judas* plot, the uſe he wiſheth it put too, For firſt, he maketh a perfect valuation and eſtimate of what it would riſe to; (and it may ſeem ſtrange how he ſhould be ſo skilfull an Auditor of the price of rich oyntments; But, he hit it well; for, ſo (ſaith *Plinie*) the beſt *Nardus* was ſo worth: And that is a material point. For the greater the ſum, the more colour of complaint; *Ut quid perditio nulla*; but ſpecially, *Ut quid perditio hæc unguenti*, of ſo rich an oyntment? Then, from his audit, he commeth to his *Motion*, *Potuit vendi*, *&c. Sale* to be made, the mony to be *divided*, and the poor to be relieved. This is his ſupplication: and this ſecond is better than the former. Indeed, *Ut quid perditio*, may be the ſpeech of a *Niggard*: But this ſecond that followeth, cannot but proceed from a liberal mind, *Potuit vendi*, *&c.* In that he ſpeaketh not to have it ſpared; but to have it converted to better uſes. And, this is a bleſſed conjunction, when honeſt ſparing, and charitable relieving; when *frugality* and *liberality* go together. Such is this Motion: whereto no man can take exception. Naturally, our bowels yern, and we have an inward compaſſion, at the miſery of our brethren: and, *Gods Law* willeth not to hide our ſelves from our own fleſh, but, when we have ſerved our need, to give to the poor.

The motion then, is both frugal and charitable: and beſides, if we look more narrowly into it, there appeareth great zeal in it. All *waſte* things, he wiſheth, *the poor* had. Yea, it ſeemeth, he reckoneth it *waſte*, that the poor is not the better for: that, to be miſpent, that might be better ſpent, and is not. And very exactly driveth to this point: That our goods may go, not, to *ſome end*; nor to ſome *good end*; but to the very *beſt end* of all, The *relief of the poor*. Sure, when I conſider the ſobriety, bounty, zeal of the ſpeech, I think, many wiſe heads could not in ſo few words, have contrived a better or more pithy motion: That that which is otherwiſe laviſhed upon one, may be imployed to the benefit of many: that theſe ſo many *hundreds* may be beſtowed rather in *nouriſhment*, than in *ointment*; rather on neceſſary relief, than upon needleſs delight: rather on a continual good, than on a tranſitory ſmell: rather, that many hungry *bellies filled*, than that one *head anointed*. Sure howſoever it was meant, or applied, the ſpeech (in it ſelf conſidered) is to very good purpoſe: even *Judas* ſpeech, without *Judas* application.

We be now to enquire, of the *perſon*, by whom; and after of the *intent*, wherewith it was ſpoken. 2.

We are naturally carried, of a good ſpeech to enquire the *author*: partly, in an honeſt inclination (as *Salomon* ſaith) *to kiſs the lips of him that anſwereth upright words*: Partly, becauſe it is a matter of importance, not only to weigh *quid dicatur*, but alſo *quis dicat*. Τρόπῳ ἰδεῖ ὁ πείθων τὸν λέγοντα ἢ λόγῳ. Many times, we be more perſwaded with the *mind* of the *ſpeaker*, than with the *body* of the *ſpeech*; and their *Poſitions* move not ſo much, as do their *Diſpoſitions*. It is very material, in all (and ſo, in this) to ask, *quis hic loquitur?* For, who can chooſe, but ſpeak all good of the ſpeech? Surely, if we had not been told otherwiſe, *Zelotæ vocem*, we muſt needs have thought it, to have been *Simon Zelotes*. *Zelotæ vocem putas*, *Iſcariotæ eſt*: One would imagine, it was *Simon the Zealous*: It is not ſo, it was *Judas* the *covetous*. *Some of them* (ſaith St. *Mark*:) *Of his Diſciples* (ſaith St. *Mathew*:) and namely *Judas* (ſaith St. *John*) who firſt ſtood up, and took his exception; and, after him, *ſome* others. So that, it was *Judas*; and, by his perſwaſion, *Some* beſides: For, if he had not ſtirred, they would have taken it well enough: Such is the danger of ſiniſter ſpeaches. Let us begin with *Judas*. The *Perſons* that ſpeak. *Some of them.* Pro. 24. 26. Mat. 26. 8. John 12. 4.

And here first we begin somewhat to suspect: that it cometh from *Judas*. *Judas*, it is well known what he was. At that very instant, that this *Ut quid* was in his mouth, his fingers were in *Christs* coffers, and one might have said it to him, *Ut quid*, &c. And, for all he spake against *waste*, he wasted and made hovock of his Masters goods: And a little after, he might have been charged, with a worse matter: And yet, he prefers motions. *Christ* telleth us, what he was (*John* 7. 12.) *Filius perditionis*: and this term marreth all; that the *child of perdition* should find fault with *perdition*. The case is like, when they that have wasted many pounds, complaine of that peny waste which is done on *Christs* body, *the Church*. Or, when they, that in their whole dealings (all the world sees) are un-reformed, seriously consult, how to reform the *Church*. When they, that do no good with their own, devise what good may be done with *Mary Magdalens*: they, that have spent and sold and consumed themselves, and never in their whole lives shewed any regard of the poor; when they talk of charitable uses, *O dolor!* (saith *Augustine*) *Quis tuleris?* (saith the *Poet.*) *Ut quid perditio?* doth but evil fit their mouthes. *God* help us, when *Judas* must reform *Mary Magdalen*.

This, is a grief: would, this alone. But, a greater grief it is to see, how he is matched in this complaint: That, in this murmuring, *some* other; divers well disposed and of the better sort of *Christs Disciples* joyn with him, and take part against *Mary Magdalen*, who, rather carried with the speech, than heeding the Speaker, were drawn into the society of the same repining. And this (sure) is *Scandalum magnum*, when evil counsel meeteth with easie belief, and subtilty findeth credulity. When the *Pharisees* can
Mark 2. 18. perswade *Johns Disciples* to muster with them, and say, *Why do we and Johns Disciples fast?* whom you cannot but say, are good men, whatsoever you think of us. When *Judas* can say: Why do I, and *Christs* own Disciples reprove this? So it is with us; Not, to see *homines perditos queri de perditione*, them speak of waste, that have wasted themselves; (for, that might be digested:) but, to see grave and good men erre the same error, and draw in the same line with them. But (no doubt) that which carried these here, leadeth them too, *Pretences*: that, which was able to deceive *Christs Disciples*, deceiveth them too. And this is the difference: That the *Disciples*, in a good meaning, went with him; because they saw, he said well: But *Judas*, upon a greedy covetous mind, to have his own turn served. For, *cui bono?* If it had come to the poor, who should have had the distribution? It was his office: so that it may be, he spake for himself. Which did plainly appear by the issue. For, upon better information given by *Christ*, the Disciples were answerd, and remained content. But *Judas* grew enraged, and fell from evil to worse; from covetise, to malice; from sacriledg, to treason: Even to this dangerous resolution, *Vendere nondum*, (or if not) *Vendere Christum*; and to subvert Him, that he might not spoile. For all the world, as some in our time, that sought help of authority, while they had hope, that way to prevail: but, when that came not; since, begin to hold, they will and may do it, without stay for authority; and seek to subvert the State, they cannot form to their phansie. My hope is, and so is my prayer; That those which have hither to been carried with their plots and *pretences*, now they be informed and see what the truth is, may do (as the Disciples) leave *Judas* in his *murmuring*, and let *Mary Magdalen* be quiet.

1. That which we learn of this part, is: 1. From *Judas*; That a good speech may drop out of an
Gen. 27. 22. evill mouth. As (sure) setting aside that the *hands be Esau's*; the *voice* might become *Jacob* well enough. This instruction we have from *Judas*; It was *Gods* will, that even he should preach, and we learn some good lessons by him. And, this we may learn: That, No *waste* is to be made: And if we learn it, even he shall *co-operate to our good*. And, as from him we have this speech for our *Oeconomy*; so, from
John 11. 50. *Caiphas* (as bad as he) we have another full as good, for our *Policy*. That speech (which St. *Bernard* can never enough commend:) *Melius est ut pereat unus quàm unitas*. Both evil meant (I grant:) but, both
Mat. 11. 19. well spoken, where their place is. So it pleaseth God, that we should hear His *wisdom justified* (not only out of the mouth *of her own children*, but) even out of the mouthes of the *children of folly*. That he might
Luke 19. 22. condemn evil things, even by evil men, and evil men *non ex ore suo*, not from His own, but from their own mouths; and so their condemnation be just.

From the *Disciples* too easie belief, we learn *Credit omni verbo*, not to trust phrases and oyled speeches
Prov. 14. 15. too fast: Never, by the list, to conclude of the cloath. Seeing, not only *Vasa electionis*, but *filii perditionis*, say well. But, if we hear much ado about *Ut quid perditio*, to stay and think; May not this be *Judas* that speaketh now, as once it was? And if it be, to suspect, when he speaks well. Of this assuring our selves (what St. *Paul* telleth us of sadly;) that not only *Mary Magdalen* shall be reformed, and her
Phil. 1. 18. ointment maligned, and the poor opposed, but even *Christ* Himself *preached, obtentu, under pretence*. Therefore, it standeth us in hand, to look to the *Disposition*, as well as the *Position*; and not to run headlong, to say straight *Ut quid*, as fast as they. So much for the *Speaker*.

2. With the *Person* by whom, we propound the *affection*, wherewith it is spoken. For, as the Person
The *affection* wherewith it was spoken: *indigne ferentes, & intra se dicentes.* is a *presumption*: So, if this can be had, it maketh a full *evidence*. And that is in these words, ἀγανάκτησεν ἐν ἑαυτῷ, that *he thought much with himself*.

The speech, for the *poor* (if it be kindly) doth naturally come from the compassion of Charity, and not from the grudging of a greedy desire; as this is said to do. And so should we have conceived of this; that, from the care *of the poor* (no doubt:) but that, the *Spirit* of *God* maketh a window in his breast, and lets us see the secrets of his heart; and telleth us, it was not the care of the *poor*; *Non, quia pertinebat ad eum de pauperibus*, but, *quia fur erat*, because *he bare the bagge*, and took order, it should never be
John 12. 6. over heavy, but that he might well bear it; and thought all too much that went beside it.

Which is a point of great use to be understood. It is one of the *mysteries of iniquity*, that ever there be two *Quia's* belonging to bad purposes (as S. *Mark* saith:) One, ἐν ἑαυτοῖς within, in heart: the other, λέγοντες without,

without, in ſpeech. Another *quia*, they *think in their hearts*; and another, they *ſpeak in our ears*, which is the *non quia*. 1. The one, a true *cauſe* inwardly intended: 2. The other, onely a *colour*, outwardly pretended. As, in this: the true *quia* (ἐν ἑαυτοῖς) a wretched humour to provide for himſelf: The pretenced *quia*; (λέγοντες) a charitable affection to provide for the *poor*. All ſins have ſo. *Mundus ſequitur eum*, the true cauſe (envie ἐν ἑαυτοῖς;) but, they told another *quia*; (λέγοντες) *Venient Romani*, the ſafety of the State. *Herod* would learn where he might find *Chriſt*; the cauſe (indeed) to *murder him*; the cauſe (in ſhew) to *worſhip him*.

John 12.19. John 11.48. Mat. 2. 6, 8.

It is no new thing but common and uſual, in all exceptions to Religion, the true cauſe is ὑπερβάλλησις, a *thinking all too much*; a *thinking*, all is *perditio*, all loſt that cometh not to us, that we gain not by. We ſee, it was the true reaſon, the men of *Sichem* made among themſelves, why they would become of *Jacobs* Religion, and be circumciſed: *Nonne omnia quæ habent, noſtra erunt? Shall not all they have be ours?* It was the very reaſon, whereby *Haman* went about to perſwade *Aha ſuerus* to ſuppreſs the *Jews* Religion: Let it be done, and *I will weigh* ſo many *thouſands* to the Kings coffers. And in the New Teſtament, it was the very reaſon, *Demetrius* there uſeth: O, *crie* for *Diana*, *Magnifie* her, *Quia inde nobis erit acquiſitio, we ſhall be all gainers by it*. God knows this is the true cauſe, and the Analogie of Religion to many: It was ſo to *Judas*: and, *God* grant, the like be not found in *Iſrael*.

Intra ſe. Gen. 34. 34. Eſter 3. 9. Acts 19. 25.

Now though this be the true, yet this in no wiſe muſt come into λέγοντες, and be ſpoken. If *Judas* had dealt plainly, he ſhould thus have framed his ſpeech: *Ut quid perditio: potuit vendi & nummi in ærumnam meam*: but, that had been too harſh; for, that had been plain ſacriledge: And, of *Sacriledge*, S. *Paul* ſeems to ſay, *Rom.* 2, 22. it is (if not worſe, yet) as bad as *Idolatry*: *Thou that pulleſt down Idols, committeſt thou ſacriledge?* As if he held, as good a *falſe Religion*, as a *ſpoiling Religion*. Therefore, that muſt be kept ἐν ἑαυτῷ and not come into λέγοντες, but it muſt be ſhrowded; as indeed, the Heathen man ſaid, Μόνον δεῖται προσδοκίας ἡ πονηρία, Bad attempts need onely an handſome pretence: for, with the reſt they can diſpenſe with *God*, and His *Word*, and fear, and conſcience and all: and, ſo a *pretence* had, it is all they deſire.

Dicentes. Rom. 2. 22.

Now, no pretence more fit (to make them perfect Maskers) than S. *Pauls vizor* μόρφωσις εὐσεβείας; and S. *Peters cloke* ἐπικάλυμμα; the *vizor of godlineſs*, and the *cloke of Religion*. And, ſuch was *Judas* here; a charitable, carefull proviſion for the relief of the poor. Whom though (the *Holy Ghoſt* ſaith expreſly) he *cared not for one jot*, yet maketh he them his ſtalking-horſe; and *Pauperibus* is the point: that, is it, he ſeeketh for, and (God knoweth) nothing elſe.

2 Tim. 3. 5. John 12. 6.

This his ſacrilegious wicked humour he covereth under zeal of the *poor*. And ſo, to hide one fault, committeth two. Firſt, *Sacriledge*; then, *hypocriſie*.

And, *it is no new thing under the Sun* (as *Solomon* tels us) to *gild a potſheard with gold-foile*, (that is) to over-lay a *falſe heart*, with *zealous lips*. *Abſoloms vow* was the maſk for his conſpiracy againſt *David*. *Jezabels faſt*, her *vizor*, for the oppreſſing of *Naboth*. And here, we have an invective againſt *waſte*, a ſupplication for the *poor*, in *Judas* mouth, and yet *ſeven abominations in his heart*.

Prov. 26. 23. 2 Sam. 15. 7. 1 Kin. 21. 9. Prov. 26. 25.

Is it not heavineſs unto death, to conſider this? Well ſaid the *Wiſeman*: *O wicked abomination, whence art thou come to cover the earth with deceit?*

But more need had we to beware, than complain. And indeed, all we learn from this point, is *Noviſſe & Odiſſe*, to know and avoid. To know, ſuch there be, as cover ſacriledge with zeal; and with good uſes, cover no good intents. To know them and to avoid them. And, the better to do that, to mark the end of him, that here uſed it, and ſee, what became of him: How, from this ſin, by *Gods* juſt judgement, he fell to *perditio*; and from it (after) to *make away himſelf*. To whom, in that caſe, truly might have been ſaid, *Ut quid perditio*, indeed: But this was his end in this life, and in the other, he hath *his portion with hypocrites*, and they, with him, *in the lake of fire and brimſtone*.

Mat. 24. 51.

So much for the 1 Speech it ſelf; 2. For the Speaker; and, in him, both his perſon, 3 And his intent.

II. CHRISTS *Apologie.*

Now, as Juſtice would, let us hear *alteram partem*. Theſe are ſhrewd preſumptions: yet let us not reſolve, but ſtay, till *Chriſt* have ſaid; And if he miſlike it too, Sell it and ſpare not.

But Jeſus, &c. There was (ſaith Saint *Gregory*) no errour of the Diſciples, *præſente Magiſtro*, while *Chriſt* was preſent with them, but it was *Salutaris error*, *quia totius Mundi ſuſtulit errorem*, a wholeſome and profitable errour, for it rid the world of an errour for ever after. We may well apply it to this. We ſhould have been of *Judas* minde; and, that that carried the *Diſciples*, have gone for currant, had not our Saviour *Chriſt* over-ruled the caſe, and ſtayed the ſale of *Mary Magdalens ointment*; and in ſtaying it, ſaid enough to ſtop their mouths for ever, that make the like motions.

Which to do the more firmly, albeit *Chriſt* might well have excepted to *Judas* perſon, as unfit: (what, the *ſon of perdition*, talk of *perdition?*) Or laid open his intent, as wicked and execrable (*Ut quid hoc ſacrilegium? Ut quid hæc hypocriſis?*) Yet, the more ſufficiently to do it, He waves both, and joyns iſſue upon the very point it ſelf; admitting, all had been ſimply and honeſtly both ſaid and meant.

Wherein, He keepeth this order: Firſt, propoundeth that, what was done, it was *ſufferable*, and ſhe not to be troubled for it: *Sinite illam*, &c. Secondly, it was a *good work*: and therefore ſhe not only to be excuſed, but to be *commended*, for it. Thirdly, the reaſon and warrant of both, (*In me*) for that, it was done *upon Him*: On whom, nothing that is beſtowed can be ſaid to be loſt, but muſt and ought to be ſaid, to be well beſtowed. So that, there is a full anſwer to every point of *Judas* bill; *Ut quid* for *Ut quid*:

Ut

Ut quid moleſtia hæc? for *Ut quid perditio? Potuit vendi*, is anſwered with *Sinite*, *let alone*: *Perditio*, with *bonum opus*: and *pauperibus*, with *In Me*, who is of more value than many poor; after whom it may well become the poor to be ſerved.

1. It is *ſufferable*: *Sinite illam.*

To begin then, with the firſt. *Sinite illam* (ſaith *Chriſt*) Not, as they hoped, *ſiſtite illam*, Stay her, indeed it is but a *waſte* work ſhe is about: but *Sinite illam*, *let her alone*, *the work is good*, ſuffer her to proceed. His meaning is: Such acts as this was, are to be let alone, and they, that ſo diſpoſed, not to be troubled. Sure, He foreſaw, many would be medling; many *Ut quid's* would be framed, and many *Potuit's* deviſed, and much buſineſs be made, about *Mary Magdalens oyntment*, and about works of that nature: That every other while, ſome Motions, Petitions, Plots would be framed about the altering of it. To this day they will not let her alone, but diſquiet her ſtill. He hath therefore left in his Goſpel theſe words, as a fit anſwer, to ſtay their hands and ſtop their mouths, for ever: *Sinite illam*, *let them be*; ſuffer them to remain: *Ut quid moleſtia hæc?* a meet reply to *Ut quid perditio hæc?* to the worlds end.

And this requeſt (to my poor conceit) is very reaſonable: (If in this kind, any thing may be allowed for reaſonable. It is not, *Immitamini illam*; or, *adjuvate illam*: Do ye the like, contribute to her charge; further and help her, what you may; (which yet, He would have us:) That, would *Judas* never be got to: If *Chriſt* had wiſhed him to like coſt, what ado then would there have been? But this: do *but let her alone*. If you will not further, yet hinder her not; trouble her not. That ſhe hath ſpent, of her ability ſhe hath done it, ſhe hath not had of you, one penny toward *her three hundred*; nor ſhe asketh you none. Seeing you are at no coſt, why ſhould it grieve you? If you like not to follow her, yet let her alone.

And, may not the ſame in like reaſon be ſaid and entreated, at this day? That what our *Fathers* and *Elders* in the Chriſtian *Faith* bounteouſly imployed on *Chriſt*; what they (I ſay) have that way dedicated, if we will not add to it and imitate them, yet we will let it alone, and not trouble them; and at leaſt be not with *Judas*, if we like not or liſt not to be with *Mary Magdalen*. (On *Chriſt*, it is, I dare boldly ſay; and if I ſay it, I ſhall have all the ancient Fathers on my ſide, and if I ſay it, St. *Paul* will warrant me; who in (1 *Cor.* 12. 12.) expreſly calleth the Church *Chriſts Body*: And he might well do it, the firſt ſpeech, *Chriſt* ever ſpake to him, himſelf calleth the Church, *Me* (the word he here uſeth.) On *Chriſt*, it is ſpent, any part of *Chriſt*, be His glory more then other; and, on that Office and calling of the Church, which St. *Paul* (who beſt knew the dignity of it) calleth *the glory of Christ*. This (I ſay) under correction, is, as me thinketh, not unreaſonable; that ſeeing, what ſuperſtition hath defiled, is removed and gone; touching that which is remaining, it be ſaid, *Sinite illam*.

Acts 9. 4.

2 Cor. 8. 23.

2. It is *Commendable*. *Bonum opus operata eſt.*

From this firſt degree of *Sinite*, our *Saviour Chriſt* aſcendeth to a higher: and leſt we ſhould miſtake as if He bare with her good mind and meaning, rather than allowed the work; he tels us, the very *work* it ſelf is *good*: and ſo pleads and juſtifies it, not as *ſufferable* only, but as *commendable*. For, that is the meaning of *bonum opus operata eſt*.

Wherein, firſt He anſwereth the principal reaſon, *Perditio eſt*. You may *ſell*, (ſaith *Judas*) it is but waſte: You muſt let it *alone*, (ſaith *Chriſt*) it is *bonum opus*, So that, as His former (of *Sinite*) croſſed the *Motion*; So this (of *bonum opus*) overthroweth the *Reaſon*, *perditio*.

In which our *Saviour Chriſt* looſeth the knot, and teacheth us a point: to enquire firſt, *Ecquid perditio*, whether it be a *waſte*? before we come to *Ut quid*, *to what end is it?* If it be *Waſte*, it is well and truly ſaid: but, this (He pleadeth) is not any: unleſs (which *God* forbid) *good works be waſte*, with us. And therefore joyneth iſſue upon the word *hæc*: that is, that is done upon Him, is no *Waſte*, at all, as *Judas* termeth it; but (as he chriſteneth it by a new name) *bonum opus*. Therefore, his reproof is nothing, *tanquam cadens in materiam indebitam*, as lighting upon an unmeet matter, which deſerveth no reproof, but rather commendation.

Indeed if *Judas*, ſometime before, had ſaid it to *Mary Magdalen*, in the dayes of her former vanity, when ſhe waſted thus much and (paradventure) many penny more on her riot and wantonneſs; then (indeed) *Ut quid perditio hæc?* had hit right. But, now it was not on her ſelf, but on *Chriſts* head, it is out of ſeaſon. As, if our age (now) would apply to *Nabals* riotous *feaſts*; to the *Aſſyrians* ſuperfluous *ſuits*; to *Eſau's* ſuperfluous *retinue*; to the endleſs *building*, *Jeremie* findeth fault with; to our manifold idle exceſſes, many wayes; to every and each of theſe, an *Ut quid perditio?* there now, it were right: there indeed were the true place of *Ut quid perditio?* But, this is (among many) a ſtrong illuſion of theſe days: that whereas there are abroad in the world, ſo many true *waſtes*; ſo much, in *oyntments*, and *perfumes*, upon our ſelves; ſo many hundred *denarii* (indeed, no man can tell, what) daily laviſhed; we can neither ſee (our ſelves) nor patiently hear of others, *ut quid perditiones hæ?* Here, all is well, all is well beſtowed. Neither *Ut quid*, nor *potuit dari pauperibus*; the *poor*, never comes in our head. No where, but in *Chriſt* ought is amiſs. Only, in that that is meant to Him, and ſpent on him, there comes out our *Ut quid*, there comes the *poor* into our mind. No way, to provide for them, but by ſale of *Chriſts oyntment*. That, is the *Waſte*: and, none but that: and, none but that is maligned. We are perfect auditors, we can exactly *reckon*, how many *hundreds Chriſt Waſteth*: but who keepeth any account of his own? To our ſelves too much is too little: To Him, too little is too much. And *three hundred pence*, that way beſtowed, is a greater eye-ſore than three hundred pounds (I dare be bold to ſay) to not ſo good uſes.

Thus it is: and, it is to be lamented, that thus it is. But *Chriſt* teacheth us better, if we will learn of Him, and let *Judas* go, that we may better beſtow our *Ut quid* any where, than upon

upon him. And we ſhall find it true: The day will come, when that only, that goeth to him, ſhall be found to be no *perditio*; and all elſe *perditio* indeed, whatſoever, or upon whatſoever. To be *loſt* indeed, and no fruit to come of it. That, which is *ſowen in the fleſh*, to be loſt *in corruption*; that, which *on the belly*, εἰς κοιλίαν; that, which on the back, in *rayges*; that which on building, in *rubbiſh*; that, which to our heires, in *prodigallity*, riot and exceſs: And that, which is *In Me*, ſhall prove no *perditio*, *waſte*, loſs, or laviſh, but *bonum opus*, a *good deed*; to be rewarded with a bleſſed remembrance on earth, and with a Crown of glory, in the Kingdom everlaſting. Gal. 6. 8.

Thus (you ſee) *Judas* is anſwered, and the work quit from the name of *perditio*. So far from *Perditio*, that it is *Bonum opus*. *A good work*, indeed; as, proceeding from a good mind, poſſeſſed with the vertue of vertues, thankfullneſs. For, mercy beſtowed on Him, *who only is good*, and goodneſs it ſelf, who here alloweth it for *good*; cauſeth it to be *regiſtred* in His *Goſpels*, for *good*; in the day of Judgment ſhall pronounce it, *good*: Rewardeth it for *good*, in this World, with a *good name*; in that to come, with all the good of his Kingdom, where no good is wanting.

The third remaineth [*Upon me*] wherein (properly) is meant *His natural body* of fleſh, which ſhould not alway be with us. But they, of whom we have learned to interpret the Scripture (in a manner, all) extend it to his *Myſtical body* too: and (as they think) by good conſequence. That ſeeing He gave His *natural body* to be bought and ſold, rent and torn, crucified and ſlain for his *body myſtical*; His body *myſtical* is (certainly) dearer to him, and better He loveth it: And then, if he will accept that, is done to the leſs, and make it *Bonum opus*; He will much more, that, which is done to the more beloved; and it ſhall never go for leſs: Never did I am ſure. The Scriptures record (as a *good work*) that that was laid down *at the Apoſtles feet*, no leſs than this that was laid upon *Chriſts own head*: And, in them, *Ananias a Church-robber*, and *Judas a Chriſt-robber*, both, in one caſe. *Satan* is ſaid to have *filled both their hearts* in that act: And like evil end came to both: And both are good remembrances for them, that ſeek and ſay as they did. Yea, which would not be content to detain a part (*Ananias* and *Judas* went no farther:) but would ſeaze of all gladly, if a Gracious *Lady* did not ſay, *Sinite*. 3. The reaſon. *In Me*. Acts 5. Luke 22. 3. Acts 5. 3.

To conclude: It is St. *Auguſtine* (and, ſo ſay all the reſt:) *Tu intellige & de Eccleſiâ, Quia qui aliquid de Eccleſiâ prædatur Judæ perdito comparatur*: Underſtand this of the *Church*, and ſpare not: For he that taketh any thing (I ſay, *any thing*) from it, is in *Judas* caſe: For the ſin, certainly; for the puniſhment, as it pleaſeth God.

Now, we know what is meant by *In Me*, it is no *waſte* Word. We will conſider it (firſt) as a reaſon of the two former: and then, as a ſpecial anſwer to that, of the *poor*.

It anſwereth *Ut quid*: To what end? Why, *In me*, to me, and for my ſake.

It anſwereth *Perditio*: *In Me*, why, it is ſpent on *Chriſt*, *on Me*; on whom nothing that is ſpent, is miſ-pent.

It yieldeth a reaſon of *Sinite*: *ſpare her*; if not her, yet ſpare *Me*, trouble *Me* not. Ye cannot ſcrape off the *oyntment*, but with My trouble.

And a reaſon of *Bonum opus eſt*: For, His [*In Me*] is warrant ſufficient, why the *work* is to be reckoned *good*. Yea, in ſaying, it is not only *good* done, but done *to Him*, He giveth it a dignity, and lifteth up this work above.

But eſpicially, it anſwereth the weight of *Judas* reaſon (*Pauperibus*, the *Poor*.) Our *Saviour Chriſt* plainly ſheweth, that *Judas* is miſtaken, and draweth a diameter, and maketh oppoſition between *devotion* toward CHRIST, and *Alms* to the *poor*. *Tabitha* was good to the poor: *Mary Magdalen*, to CHRIST. Muſt we put *Mary Magdalen* to death, to raiſe *Tabitha* again? and is there no other way? Yes indeed: *Sinite illam* (ſaith CHRIST, in this *verſe*) let this ſtand: and yet, do thoſe good too, *Date eleemoſynam* (in the *next*.) There be other means to provide for the *poor*, than by ſale of *Chriſts oyntment*: And we are not, in pretence of them, to omit this or any office or duty unto *Chriſt*. Verſe 7.

Pauperibus, is not the only *good work*: this, is alſo. And, of the two, if any, to be preferred, it is *In Me*: He (certainly) to be ſerved firſt. To which work, not only thoſe of wealth (*Mary Magdalen* with her *three hundred pence*;) but, even poor and all (the *poor Widow* with her *mites*) is bound, as we ſee: Even, to add ſomething even to the *offerings of* GOD: And, if not, with *Nardus*, yet with *oyle* to anoint his head, as himſelf requireth. This, I ſay: if both could not ſtand. But, thanks be to *God*, there be ways, they may both ſtand; and not one fall, that the other may riſe. *Malachi* telleth us a way; and it is a ſpecial one: to do as this vertuous woman here, *Inferte in Apothecas meas*, *bring into mine* (that is, My *Churches*) *treaſures*, and I will break the windows of heaven and ſend you ſuch plenty, as you and the *poor* (both) ſhall eat and have enough, and yet leave in abundance. So that (we ſee) the next and kindlieſt way, to have *Judas* complaint redreſſed, is, to ſpeak and labour, that *Mary Magdalens* example may be followed. Mark 12. 42. Mal. 3. 10.

Secondly, by *In Me*, it plainly appeareth, how *Chriſt* ſtandeth affected to works of this kind, For, permitting them; ſtanding for them; defending and commending them, He ſheweth plainly, He will be content with ſuch as it is. For albeit He were the very pattern of true frugality, and an enemy to all exceſs, yet this ſervice (chargeable as it was) he well alloweth of. Shewing us this: that as He is *Chriſtus Patris*, *anointed by* GOD His Father (*quem unxit Dominus*, *Act*. 10) ſo alſo He will be *Chriſtus noſter* (and that, paſſively) *anointed* by us (*Quem unxit Maria*, *John* 11.) That, as here He comendeth *Mary Magdalen*, for the ſupply of it: So (in *Luke* 7.) He giveth *Simon* an *item* (*oleo caput meum non unxiſti*) for being defective in this duty. Acts 10. 38. John 11. 2. Luke 7 46.

I would gladly ask this queſtion: If the *oyntment* may be *ſold* (as *Judas* ſaith) and bought lawfully; and they that buy, may lawfully uſe; if they may uſe it, why may not *Chriſt*? *Num ſolis ſtultis apes melliſicant*,

mellificant, do Bees make honey, and *Nardus* bear *oyntment* for wicked men only? May any that payes for it, and may not *Christ*? Is He only, of all other, uncapable or unworthy?

If it be, becauſe it is more than needs; Let that be a reaſon of all. Let the law hold us, as well as Him. But, if no man, but allowes himſelf a more liberal diet and proportion of port, than in ſtrict terms is needfull, for all the *poor*; why ſhould we bind *Chriſt* alone to that rule? Except we mean to go further with Him; and not only except to *Maries oyntment*, but even to *Simons* feaſt alſo: *Ut quid unguentum hoc?* then. *Ut quid convivium hoc*, too? ſeeing a ſmaller repaſt might ſerve, and the reſt be given to the *poor*. So that, His allowance ſhall be juſt as much, and no more than will ſerve to hold life and ſoul together. But, as He, without any barr to *Ut quid*, alloweth us, not only *indumenta* for nakedneſs, but *ornamenta* for comelineſs; not only *alimenta* for emptineſs, but *oblectamenta* for daintineſs: So good reaſon it is, we think not much of his *Nardus*, and tye Him only to thoſe rules, from which our ſelves plead exemption.

I demand again, if *oyntment* might be ſpent on *Aarons head*, under the Law; ſeeing a greater *than Aaron is here*, why not on His too? I find, that neither under the *Law*, He liked of their motion, What ſhould the Temple do with *Cedar*? neither, under the *Goſpel*, of theirs, What ſhould *Chriſts head* do, with *Nardus*? But that, to his praiſe he is recorded in the Old Teſtament, that ſaid; *Shall I dwell in my ſeeled houſe, and the Ark of God remain under Goats-skins*? And ſhe, in the New, that
1 Chron. 17. 1. thought not her beſt *oyntment* too good for *Chriſts head*, Surely, they, in *Egypt*, had their ſervice of *God*, it may be in a barn, or in ſome corner of an houſe. Yet when *Moſes* moved a coſtly *Tabernacle*, no man was found that once ſaid, Our Fathers ſerved *God* well enough, without one, *Ut quid perditio hæc*? After that, many *Judges*, and *Prophets*, and righteous men were well, when they might worſhip before the *Arke*: yet, when *Solomon* moved a ſtately *Temple*, never any was found that would grudg and ſay, Why the *Arke* is enough; I pray *God*, we ſerve *God* no worſe than they, that knew nothing but a *Tent*; *Ut quid perditio hæc*? Only, in the days of the *Goſpel* (which, of all other, leaſt ſhould) there ſteps up *Judas*, and dareth to ſay that againſt *Chriſts Church*, that no man durſt ever, either againſt *Moſes Tent*, or *Solomons Temple*.

And if *Chriſt* had taken it well, or paſſed it in ſilence, or ſaid *Sinite illam*, ſuffer *Judas* motion to take place; we might have had ſome ſhew. But ſeeing He ſaith *Moleſtus eſt*, to *Judas*; *Sinite illam*, ſuffer *Mary* to go forward; and not that only but, *Bonum opus*, too: why ſhould any, after *Judas*, be thought worth the anſwering.

Surely, as the *Goſpel* (in this duty) hath, and ſo ought to exceed the *Law*; So, in the *Goſpel*, we here and our Country above all other. I will but ſay with *Chryſoſtome Appende Chriſtum ô homo*: do but conſtrue theſe two words [*In Me*] aright: Poize and prize Who it is; *Et ſufficit*. It is *Chriſt Jeſus*: Who hath not ſpared to anoint us with his own *bloud*; and our ſouls, with all the comforts and graces of His *Holy Spirit*. If towards us, neither bloud nor life were too dear, on His part; ſhall, on ours, any *Nardus* be too dear, or any coſt too much, that is on Him beſtowed?

Perhaps, our particular will more move us. It is *Chriſt*, that created for us *Nard* and all other delights whatſoever, either for uſe and neceſſity, we have; or, for fruition and pleaſure, we enjoy. It is He, that hath enriched us, that we be able to beſtow it, by this long proſperity, plenty and peace, as no other Kingdom under Heaven: Is there any good mind can think, that this is an indignity? that He is not worthy, hath not deſerved, and double deſerved this, and ten times more at our hands?

An extraordinary conceit is entred into the World (by a new found *gloſs*) to make whatſoever we like not, or liſt not to do our ſelves, *extraordinary*: and ſo ſome deem of this, as *extraordinary*, and whereof no example is to be made. (No ancient Writer is of that mind; but that, *for us* it was *written*;
Luke 11. 37. and that, *Vade tu & fac ſimiliter*, may be written upon her box) But, be it ſo. Why may not I wiſh on our parts, Let us be extraordinary? For, *God* hath not dealt ordinarily with us of this Land: He hath not been to us, a Wilderneſs or a barren Land: but hath (even our enemies being Judges) been extraordinary in his goodneſs towards us all. And ſure, in us, ordinary common thankfulneſs is not enough. Shall I ſet my ſelf to recount His benefits? An eaſie matter to find entrance; but when then ſhould I make an end? In one, I will abridge them all. We ſpeak of *oyntment*: Verily, *Chriſt* hath *anointed* over us, and given us a moſt Gracious *Soveraign*, by whoſe happy and bleſſed reign, we long have (and longer may we, He grant) enjoyed both the inward and outward anointing: the inward, the
Pſal. 45. 7. holy and heavenly comfort of *Gods* truth, and true *oyle of gladneſs*, the outward, of earthly *plenty* and delight, which *Nard* or any rich confection may afford; and (in a word) whatſoever happineſs can
Pſal. 133. 2. fall to any Nation under heaven. From the holy oyle of whoſe anointing (as the *dew of Hermon* on *Sion*, and as *Aarons oyntment upon the Skirts of his cloathing*) there daily droppeth upon this whole Realm, pure *Nard*, and if any thing elſe be more precious, whether, in theſe earthly, or in thoſe heavenly bleſſings. I ſpeak no more then we all feel. This, is that one, I ſpeak of; and in this one, is all, Even the *Lords anoynted*. Whom (I make no queſtion, but) the *Lord* hath, and will more and more bleſs for that Her Highneſs hath ſaid, as Himſelf ſaid, *Sinite illam*. And, bleſſed be God, that hath put into Her heart, ſo to ſay; to like well of *Ut quid perditio*; but, to have it ſo applied. I doubt not, but this Heroical vertue, among many others, ſhall make Her Scepter long to flouriſh; ſhall make her remembrance to be in bleſſing to all poſterity, and ſhall be (among other) her *rejoicing in the day of the Lord*, and an everlaſting crown of glory upon Her head.

Pſal. 147. 20. This is that *oyntment*, I ſpeak of; that it ſelf alone may make us all confeſs, we have received from *Chriſt*, *extraordinary mercy*, and are therefore to return *more then ordinary duty*. *Non taliter fecit omni*; Nay, *Non taliter fecit ulli populo*: *He hath not dealt ſo with every*; Nay, *not ſo with any people*, as with us: and therefore not any people, to deal ſo thankfully with Him again.

This,

This if it were extraordinary. Howbeit, if Antiquity may be admitted judg, this (as a *good work*) is to be ordinary with us. Since every thing done in this kind to *Christs* Church, only upon a thankfull regard, is (with them) reckoned a dram of *Mary Magdalens oyntment*.

At least if we will not come so far as *operata est*, we do yet thus far favor it, as to yield a *Sinite illam*: Seeing, *Mary Magdalen* that gave it, paid for it; and it never came out of our purse

And now, this question being thus dilated, it is every mans duty (saith *Theophylact*) to set down, *cujus partis sit*, whose part he will take, whose mind he will be of. Whether, with *Judas*, *Perdito est*; or, with *Christ*, *Bonum opus est*: whether *Potuit vendi*; or *Sinite illam*.

But (I trust) we will stand to *Christs* Judgment; and rather take part with Him, for *Mary Magdalen*, than with *Judas*, against her: that we may be with *Mary Magdalen*, that are of her mind; which, at the hour of death, we all shall desire.

III.

The entrance I make. From this unhappy conjunction of *Marie's* work and *Judas* evil speech, this first consideration offereth it self (nothing pleasant, but wholsome and requisite to be called to mind, of all that mean to do well.) That, things well done shall be evill taken: and often, good affections have no good constructions; and that received with the left hand, that is reached with the right.

The *Doctrine*. 1 That *Good works* are maligned.

For this her act, that was well done, (if *Christ* knew, what it was to *do well*) Yet, we see, it is *disdained*, *grudged at*, and she *molested* for it: (all three, are in my Text.) Whence we learn: Be a thing done to never so good purpose, yet some *Judas* will mutter, and maligne, and come forth with his *Ut quid?* Some *Judas* will cast his dead flie into *Mary Magdalen's* box of *oyntment*.

No one creature had so good experience of this, as this poor woman had. Three special vertues of hers, the *Gospels* record: and in every one of the three, she was repined at. 1. When in the bitterness of her soul, she shewed her repentance with tears, *Simon* the *Pharisee* did what he could to disgrace her, (*Luke* 7.) Luke 7. 39.

2. When in a hungry desire to receive comfort, by the word of grace she shewed her devotion in *sitting at Christs feet*, *Martha* (her own sister) *made complaint* of her. 3. And now here again, the third time: when, in an honest regard of her duty, she sheweth her thankfulness for comfort received, *Christs* own *Disciples* both *grudge* and speak against her. So that, if she *washeth His feet with tears*, it contents not: if she *anoint His head* with balm, it is matter of mislike: if she *sit still*, and say nothing; it is all one: Still, *Mary* is found fault with; ever her doings stand awry. Luke 10. 40.

This is the lot and portion of all those, that will follow their steps. Not only we of private estate, but even great Personages, As, *Nehemias* by *Geshem*, to bring detriment to the state, by favouring the Churches case. Even Princes: *David* by *Shemei*, to be a *bloody Persecuter*, when (if in any thing he offended) it was, in too much lenity. Even *Christ* Himself the *Son* of *God*; who neither could have *His feet*, but *Simon* the *Pharisee*; nor *His head anointed*, but *Judas* (His Apostle) maligne and speak against it. Neh. 6. 6. 2 Sam. 16. 7.

So that, not only *Regium est* (as the Heathen said) *bene cum feceris, audire male*, to have evil speech for good deeds; but *Divinum*, a heavenly thing (as *Christ* saith) *de bono opere lapidari*. John 10. 32.

This, is their lot. And it serveth us to two purposes: 1. For judgment: to see *this evil disease under the Sun*: The evil aspect which the world looks with, on *Mary Magdalen*. Whereby many times that which is commended in Heaven, is condemned on earth: and *Judas bag* carrieth away even from *Christs*. Whereby many times, all good is said of them, by whom little good is done, and some mens *flagitia* (which the heathen story lamenteth, in *Drusus*) shall find more favor and be better rewarded than *Drusus's optimè cogitata*, the good counsel and course of many a better man.

Such is the *deceitfulness of the sons of men upon the weights*. It serveth us (I say) to see and to sorrow at and to say with *Augustine*: *Va tibi miser, bonus odor occidit te*, Miserable man that thou art, how art thou choked with so good a sent? To sorrow it and to prepare our selves to it, and resolve, that though we do well, yet we shall be evil spoken of. Psal. 62. 10.

That, first: and second, this, for practise. That though we be evil spoken of, yet not to be dismayed or troubled with this hard measure; but to go on and do, as *Mary Magdalen* did; not once, or twice, but three several times one after another: Neither to hold our hand, or shut our box, not spare our *oyntment*, if things well done be evil taken. To look, not to *Judas* on earth, who disliketh; but to *Christ* in heaven, who approveth it, and in all three cases made answer for *Mary Magdalen*, against *Martha*, *Simon* and *Judas* and all her accusers. To know, that that, which in *Judas* divinity is *perditio*, in *Christs* divinity, is *bonum opus*. In regard therefore of our own duty, to be resolute with the Apostle, *Quod facio, hoc & faciam*, *what I do, that will I do*: In respect of misconstruction with them, *Mihi pro minimo est*: because we may truly say and in the sight of God, *Sicut deceptores, & veraces*, *As deceivers, yet true*: Or, (with *Mary Magdalen*) *as wasters*, yet *well-doers*. Assuring our selves, that it is well done; and shall be both commended on earth, and rewarded in heaven. On earth: For, posterity shall better like of the *shedding*, than of the *sale* of this *Oyntment*. In heaven: for the day will come, *qui malè judicata rejudicabit*, when all perverse judgments shall have judgment against them, and *Mary Magdalen* shall look cheerfully on him, on whom she bestowed it; and *Judas* rufully behold Him, from whom he sold it.

2.

Yet, to be *done*.

1 Cor 4. 3. 2 Cor. 6. 8.

This is *Mary Magdalens* part, as *Christ* telleth: that howsoever *Mary Magdalen* be, in *Simons* house or in a corner, found fault with, amends shall be made her; and as wide as the world is, and as far as the *Gospel shall sound, she shall be well spoken of*. Ye, when the great and glorious acts of many *Monarchs* shall be buried in silence, this poor box of *Nardus* shall be matter of praise, and never die. And contrary, howsoever *Judas* motion may find favor and applause in the present, yet Posterity shall dislike and discommend it: and he be no less infamous and hatefull, than *Mary* famous and well spoken of, in all ages to the end of the world. Verse 9.

This is her portion from *Christ*: her soul refreshed with the sweet joyes of Heaven; and her name, as *Nardus* throughout all generations. This is his lot from the Lord: A name odious and lothsome to all that hear it; and his *portion with hypocrites, in the lake of fire and brimstone*. From which, &c. To which, &c. Mat. 24. 51.

A SERMON PREACHED BEFORE QU. ELIZABETH AT HAMPTON COURT.

On Wedneſday, being the Sixth of *March*, *An. Dom.* 1594.

LUKE Chap. XVII. Ver. XXXII.

Memores eſtote Uxoris LOT.

Remember LOTS *Wife.*

A Part of the Chapter read this Morning, by order of the Church, for II. Leſſon.

THE words are few, and the ſentence ſhort; no one in Scripture ſo ſhort. But it fareth with *Sentences* as with *Coines*: In coines, they that in ſmalleſt compaſs contain greateſt value, are beſt eſteemed: and, in ſentences, thoſe that in feweſt words compriſe moſt matter, are moſt praiſed. Which, as of all ſentences it is true; ſo ſpecially of thoſe that are marked with *Memento*. In them the ſhorter, the better; the better, and the better carried away, and the better kept; and the better called for when we need it. And ſuch is this here; of rich contents, and withall exceeding compendious: So that, we muſt needs be without all excuſe, it being but three words, and but five ſyllables, if we do not remember it.

The Sentence is our *Saviours*, uttered by Him upon this occaſion. Before, (in *Verſ.* 28.) He had ſaid: that the dayes of the *Son of man ſhould be as the dayes of Lot*, in two reſpects: 1. In reſpect of the ſuddenneſs of the deſtruction that ſhould come: 2. And in reſpect of the ſecurity of the people, on whom it ſhould come. For, the *Sodomites* laughed at it; and *Lots Wife* (it ſhould ſeem) but ſlightly regarded it. Being then in *Lots* ſtory; very fitly, and by good conſequence, out of that ſtory, He leaveth us a *Memento*, before he leaveth it.

There are in *Lots* ſtory, two very notable monuments of *Gods Judgment*. 1. The *Lake of Sodome*. 2. and *Lots Wives Pillar*. The one, The puniſhment of *reſolute ſin*; the other, of *faint vertue*. For, the *Sodomites* are an example of impenitent wilfull Sinners: and *Lots Wife* of imperſeverant and relapſing righteous perſons.

Both theſe are in it: but *Chriſt*, of both theſe, taketh the latter only. For, two ſorts of men there are, for which theſe two *Items* are to be fitted: 1. To thoſe in ſtate of Sin that are wrong, the *Lake of Sodome*: Deut. 32. 32. 2. To thoſe in ſtate of Grace, that are well (if ſo they can keep them) *Lots wives Pillar*. To the firſt in ſtate of Sin, *Moſes* propoundeth the Vine of *Sodome*, *and grapes of Gomora, quæ contacta cinereſcunt*, that

that if yee but touch them, turn to *ashes*. To the other in state of grace, *Christ* here, *Lots wives Pillar*. To the one, *Jeremy* crieth, *Qui vecidit, adjicit ut resurgat*, To the other, Saint *Paul*: *Qui stat, videat ne cadat*, *Agar*, that is departed from *Abrahams* house, with her face toward *Egypt*, the Angel calleth to return, and not to persevere: *Lots* wife, that is gone out of *Sodome*, and in the right way to *Zoar*, the Angell willeth to persevere and not to return. So that, to them this *Memento* is by *Christ* directed, that being departed from the errors of *Ur*, are gone out from the Sins of *Sodome*, are entred into the profession of the truth, or into the course of a vertuous life. So that, if we lay it to our selves, we shall lay it aright; that *Lots Wife* be our example, and that we sprinkle our selves with the Salt of her *Pillar*, *ne putrescamus*, that we turn not again to folly, or fall away from our own stedfastnesse. And, if it be meant to us, needful it is, that we receive it. A point (no doubt) of important *consideration* and necessity, as well for *Religion*, to call on; as for our *Nature* to hear of. First, for *Religion*: her glory it is, no less, to be able to shew *antiquos Discipulos*, old *Professors*, as *Mnason* was, then daily to convert and make new *Proselytes*. And therfore, with *Christ*, we must not ever be dealing with *Venite ad me*; but somtimes too, with *Manete in me*; That, hath his place: Nor ever with *stimuli*, goades to incite them to; but, other while, with *Clavi*, nails to fasten them in. For as *nature* hath thought requisite as well the *Brests* to bring up, as the *Womb* to bring forth: And *Philosophy* holdeth *tueri* of no less regard than *querere*: And with the *Lawyers*, *Habendum* is not the only thing, but *Tenendum* needfull too: And the *Physitian* as carefull of the *regiment*, and fearfull of the *recidivation*, as of the *disease* and *cure*. So *Divinity* is respective to both; both, to lay the ground-work surely; *Ne corruat*, that it shake not with *Esay's Nisi credideritis*; and, to roof it carefully, *Ne perpluat*, that it rain not thorow and rot the principals, with *Pauls*, *Si permanseris, alioquin excideris & tu*.

Mat. 11. 28. John 15. 4. Esay. 7. 9. Rom. 11. 22.

Needfull then for *Religion*, to call on this vertue: and, as for *Religion*, to call on; so, for our *Nature* to be called on: Wherein, as there is *tenellum quid*, a tender part not able to endure the cross, for which we need the vertue of *Patience*: So is there also ἐλλειψίν τι, a *fitting humor*, not able to endure the *tediousnesse* of any thing long; for which we no less need the vertue of *Perseverance*. The *Prophet* (in the 78 *Psalm*) saith, our Nature is as a *Bow*, which when it is bent to his full, except it be followed hard, till it be sure and fast, starts back again, and is as far off as ever it was. The *Apostle* compareth it to *flesh* (as it is) which will *sine sale putrescere* and if it be not *corned*, of it self bring forth *corruption*. And to help this our evil inclination forward, there be in all Ages dangerous examples, to draw on. The *Israelites* after they had passed the red Sea and all the perils of the desert, and were now come even to the borders of *Canaan*, even there say, *Bene nobis erat in Ægypto*, we were better in *Ægypt*: *Let us make a Captain and return thither* The *Romans* (in the *New*) as the first, so glorious Professors, that Saint *Paul* saith, *All the world spake of their faith*: After, when trouble arose, and *Saint Paul* was called *coram*, of the same *Romans* he saith, *Nemo mihi adfuit: sed omnes deseruerunt*, None stood by me, All shrunk away. And in these dangerous daves of ours. The falling away quite of divers, and some such, as have said of themselves (with *Peter*) *Etsi omnes, non ego*; and others have said of them, *Etsi omnes, non ille*: the declining of others, which (as *Daniels image*) decay by degrees; from a *head* of fine *Gold* fall to a *silver brest*, and from thence to *loyns of brass*, and thence to *legs of iron*, and last *to feet of clay*: The wavering and *amaze* of others that stand in the Plain (with *Lots* wife) looking about, and cannot tell, whether to go forward to little *Zoar*, or back again to the ease of *Sodome*; shew plainly that *Lots wife* is forgotten, and this is a needfull *Memento*, *Remember Lots wife*. If then it be ours, and so nearly concern us, let us see, *quantum valent hæ quinque Syllabæ*.

Esay. 6. 2. Rom. 1. 8. 2 Tim. 4. 16 Mat. 26. 33. Dan. 2. 32. Exod. 16. 3. Numb. 11. 18. 14. 4.

The Division

1. First, *Christ* sending our memory to a story past; of the use of *remembring stories* in general. I.
2. Secondly, Of this particular of *Lots wife*, and the points to be remembred in it. II.
3. Thirdly, How to apply those points, that (as S. *Augustine* saith) *Condiant nos, & sal Sirena sit nobis condimentum vitæ*, that the *Salt* of this *Pillar* may be the *Season* of our lives. III.

THe Prophet *Esay* doth call us, that stand in this place, the *Lords remembrancers*: As to *God*, *for the people*, by the office of *Prayers*; So from *God*, *to the People*, by the office of *Preaching*. In which office of *Preaching*, we are imployed as much about *recognosce*, as about *cognosce*; as much in calling to their minds the things they know and have forgot, as in teaching them the things they know not, or never learnt. The things are many, we have commission to put men in mind of. Some touching themselves: For, it is many times, too true, which the Philosopher saith: *Nihil tam longè abest à nobis quàm ipsi nos*, Nothing is so far from our minds, as we our selves. For, naturally (as saith the *Apostle*) we do παραρυῶμεν, *leak*, and *run out*; and when we have looked in the *glass*, we straight *forget our fashion again*. Therefore we have in charge to put men in mind of many things, and to call upon them with divers *Memento's*, *Memento quia ficus latum tu*, Remember the baseness of our mould what it is: *Memento quia vita ventus*, Remember the frailness of our life how short it is: *Memento tenebrosi temporis*, Remember, the *dayes of darkness* are comming, and *they be many*. All which we know well enough, and yet need to be put in mind of them.

I. The *Use of stories in general.*

Hob. 2. 1. James 1. 23. Job. 10. 9. Job. 7. 7. Eccles. 11. 8.

But, the *storehouse*, and the very *life* of *memory*, is the *History* of time; and a special charge have we, all along the Scriptures, to call upon men to look to that. For, all our wisdome consisting either in *Experience* or *Memory*; Experience *of our own*, or Memory *of others*; Our dayes are so short, that our *Experience* can be but slender, *Tantùm heesterni sumus* (saith *Job*;) and our own time cannot afford us observations

Job. 8. 9.

enough for so many cases, as we need direction in. Needs must we then (as he here adviseth) *interrogare generationem priſtinam*, ask the *former age*, what they did in like case: search the *Records* of former times; wherein, our cases we ſhall be able to match, and to pattern them all. *Salomon* ſaith excellently, *Quid eſt quod fuit? Quod futurum eſt*; What is that that *hath been*? That that *ſhall be*: and back again, What is that that *ſhall be*? That that *hath been*, *Et nihil novum eſt ſub Sole*, and there is nothing under the Sun of which it may be ſaid, *it is new*, but it hath been already in the former generations. So that, it is but turning the wheel, and ſetting before us ſome caſe of *Antiquity*, which may ſample ours, and either *remembring to follow* it, if it ſell out well; or to *eſchew* it if the ſucceſs were thereafter. For example, by *Abimelechs* ſtory, King *David* reproveth his Captains, for *purſuing the enemy too near the wall*, ſeeing *Abimelech* miſcarried by like adventure; and ſo making uſe of remembring *Abimelech*. And by *David's* example that, in want of all other bread, refuſed not the *Shew-bread*, *Chriſt* our *Saviour* defendeth His Diſciples in like diſtreſs, and ſheweth, that, upon ſuch extremity, *Neceſſitas* doth even *legem Legi dare*, give a Law, even to the Law it ſelf.

Job. 8. Eccl. 1. 9. 2 Sam. 11. 21. Mark. 2. 25.

Seven ſeveral times we are called upon to do it: 1. *Memento dierum antiquorum*, (ſaith *Moſes*) 2. *Recordamini prioris ſeculi*, (*Eſay*.) 3. *State ſuper vias antiquas*, (*Jeremy*.) 4. *Inveſtiga patrum memoriam* (*Job*.) 5. *Exemplum ſumite Prophetarum*, (*James*.) 6. *Reminiſcimini dies priſcos*, (*Paul*.) 7. *Remember Lots wife*, *Chriſt*, here; that is, To lay our actions to thoſe we find there, and of like doings, to look for like ends. So to read ſtories paſt, as we make not our ſelves matter for ſtory to come.

1 Deut. 33. 7. 2 Eſay 46. 9. 3 Jer. 9. 16. 4 Job. 8. 8. 5 James 5. 10. 6 Heb. 10. 32.

II. Of this of *Lots Wife*.

Now, of and among them all, our Saviour *Chriſt* after a ſpecial manner commendeth unto us, this of *Lots Wife*. Of which thus much we may ſay, That it is the only one ſtory, which of all the ſtories of the Old Teſtament, He maketh His choiſe of, to put in His *Memento*; which he would have them, which have forgotten, to *remember*, and thoſe that remember, never to forget. Oft to repair to this *ſtory*, and to fetch *ſalt* from this *Pillar*: that they do not that they have done, and ſo periſh in the *recidivation* of *Lots wife*.

Then to deſcend into the particulars: I find, in *ſtories*, two ſorts of *Memoranda*: 1. *Memento ſequi*, Remember *to follow*: 2. *Memento fugere*, Remember to *ſhun* the like. *Mary Magdalen unguent*, an example of one; *Lots wives ſalt-ſtone*, an example of the other. Of (to keep us, to this ſtory) *Lot looked not back*, till he came ſafe to *Zoar*: *memento ſequi*. *Lots wife* did, and died for it: *memento fugere*. The verſe before ſheweth, why *Chriſt* laid the *memento* upon her. *Non reſpexit*, *Ne reſpexerit*, that we ſhould not turn or return back; as ſhe did: that we ſhould not follow her, but, when we come at this *Pillar*, turn at it and take another way. That is, we ſhould *remember Lots wife*, but *follow Lot*; remember her, but follow him.

Now in either of both *memorials*, to *follow*, or to *flie*, we alway enquire of two points (and ſo here) 1. *quid fecit*, 2. *quid paſſa eſt*: *what they did*, whoſe ſtory we read; and, *how they ſped*: The *Fact*, and the *Effect*. The *Fact*, *Vice* or *Virtue*: The *Effect*, *Reward* or *Puniſhment*.

Gen. 19. 26.

Both which, concerning this unfortunate woman, we ſet down in one verſe (in the XIX of *Geneſis*) what ſhe *did*; that *She drew back*, or *looked back*: this was her *Sin*. The *effect*, that *She was turned into a Salt-ſtone*: this was her *puniſhment*. And theſe two, are the two *Memorandum's* concerning her, to be *remembred*. First of her *fault*.

I. *Her faults.*

The *Angel* had given charge to *Lot* and his company, (in the ſeventeenth of that Chapter) *Scape for thy life*: *Stay not in the Plain*: *Look not once behind thee leſt thou periſh*. *Scape for thy life*: She ſtuffed for all that, as if no peril were. *Stay not in the Plain*: ſhe ſtayed ſhe behind. *Look not back leſt thou die*; ſhe would, and did look back, to die for it. So that, here is all that ſhe was forbid, and regarded none of the *Angels* words, but *deſpiſed the counſel of God againſt her own ſoul*. This was her ſin, the ſin of diſobedience; but conſiſteth of ſundry *degrees*, by which ſhe fell: needful all, to be remembred.

1 *Wavering.*

1. The firſt was: That ſhe did not *Severè cuſtodire mandatum Dei*, ſtrictly keep her to the *Angels* charge, but, dallied with it, and regarded it by halves; that is, ſay what he would, ſhe might uſe the matter as ſhe would; go, or ſtay and look about as ſhe liſt. Such like regard is like enough to have grown of a wandering *diſtruſt*; leſt happily, ſhe had left *Sodome* in vain, and the *Angel* feared them, with that which never ſhould be. The *Sun roſe* ſo *clear*, and it was ſo goodly a morning, ſhe repented, ſhe came away. Reckoning her *Sons in Law* more wiſe in ſtaying ſtill, than *Lot* and her ſelf in ſo unwiſely departing. Which is the ſin of *unbelief*, the bane both of *Conſtancy* and *Perſeverance*. Conſtancy, in the *purpoſe of our mind*, and Perſeverance in the *tenure of our life*.

2 *Fainting.*

2. From this grew the ſecond, That ſhe began to tire, and draw behind, and kept not pace with *Lot* and the *Angels*. An evil ſign, or *Foul way*: *fainting* is next hop to *forſaking*. *Sequebatur à longe*, a preparative to a giving clean over. *Occaſionem quærit* (ſaith *Solomon*) *qui vult deſidere ab amico*, He that hath not liſt to *follow*, will pick ſome quarrel or other *to be caſt behind*.

Prov. 18. 1.

3 *Looking back.*

3. This *tiring*, had it grown of weakneſs, or wearineſs, or want of breath, might have been both with; but, it came of another cauſe, which is the third degree. It was (ſaith the Text) at leaſt to *look back*, and to caſt her eye to the place, her ſoul longed after. Which ſheweth, that the love of *Sodome* ſticked in her ſtill: that though her feet were come from thence, her heart ſtayed there behind: and that, in look and thought ſhe returned thither, whither in body ſhe might not; but (poſſibly) would in body too, if, as *Ninive* did, ſo *Sodome* had ſtill remained.

4 *Preferring Sodome to Zoar.*

4. *Looking back* might proceed of diverſ cauſes: So might this of hers, but that *Chriſt's* application directs us. The verſe before ſaith, *ſomewhat in the houſe*, ſomething left behind affected her: Of which he gives us warning. She grew weary of trouble, and of ſhifting ſo oft: From *Ur* to *Haran*; thence, to *Canaan*; thence, to *Egypt*; thence, to *Canaan* again; then to *Sodome*; and now to *Zoar*; and that, in her old

old daies, when ſhe would faineſt have been at reſt. Therefore, in this wearisome conceit of new trouble now to begin; and withal remembring the convenient ſeat, ſhe had in *Sodome*, ſhe even deſired to *dye by her fleſh-pots*, and to be buried in the *graves of luſt*: wiſhed them at *Zoar*, that would, and her ſelf at *Sodome* again: deſiring rather to end her life with eaſe in that *Stately City*, than to remove, and be ſafe, perhaps not, in the *deſolate mountains*. And this was the ſin of reſtineſs of ſoul, which affected her eyes and knees, and was the cauſe of all the former. When men weary of a good courſe, which long they have holden, for a little eaſe or wealth, or (I wote not what) other ſecular reſpect, fall away in the end: ſo looſing the praiſe and fruit of their former perſeverance, and relapſing into the danger and deſtruction, from which they had ſo neer eſcaped.

Behold, theſe were the ſins of *Lots wife*; A wavering of minde: Slow ſteps: the convulſion of her neck: all theſe cauſed her wearineſs and fear of new trouble, ſhe preferred *Sodoms eaſe* before *Zoars ſafety*. *Remember Lots wife.*

This was her ſin: and this her ſin, was in her, made much more hainous by a double circumſtance; well worth the remembring: as (ever) weighty circumſtances are matter of ſpecial regard, in a *ſtory* ſpecially. 1. One, that ſhe *fell*, after ſhe had *ſtood long*. 2. The other, that ſhe fell, even then, when *God*, by all means offered her ſafety, and ſo *forſook her own mercy*. The aggravation of her *fall*.

Touching the firſt. Theſe (*a*) *winter brooks*, (as *Job* termeth flitting deſultory Chriſtians) if they *dry*; theſe (*b*) *Summer fruits* (as *Amos*) if they *putrifie*: theſe (*c*) *morning clouds* (as *Hoſea*) if they *ſcatter*; theſe (*d*) *ſhallow-rooted corn*, if they *wither* and come to nothing, it is the leſs grief. No man looked for other. (*e*) *Pharaoh* with his *fits*, that at every plague ſent upon him, is godly on a ſudden, and, *O pray for me now*; and when it is gone, as profane as ever he was, beginning nine times, and nine times breaking off again; he moves not much. To go further: *Saul*, that for *two* years; *Judas*, that for *three*; *Nero*, that for *five* kept well, and then fell away, though it be much, yet may it be born. But this woman had continued now *thirty* years (for, ſo they reckon from *Abrahams* going out of *Ur*, to the deſtruction of *Sodome*:) This, this is the grief, that ſhe ſhould *perſiſt* all this time, and after all this time fall away. The rather, if we conſider yet further, that not onely ſhe *continued* many years, but *ſuſtained many things* in her continuance, as being companion of *Abraham* and *Lot*, in their exile, their travel, and all their affliction. This is the grief, that after all theſe ſtorms in the broad *Sea* well paſt, ſhe ſhould in this pittifull manner, be wracked in the *haven*. And when ſhe had been in *Egypt*, and not poiſoned with the *ſuperſtitions* of *Egypt*; when lived in *Sodome*, and not defiled with the *ſins* of *Sodome*; not fallen away for the *famine* of *Canaan*, nor taken harm by the *fulneſs* of *the City of the Plain*; after all this ſhe ſhould looſe the fruit of all this, and do and ſuffer ſo many things all in vain. This is the firſt: *Remember* it.

1 *After a long ſtanding.*
a Job 6. 15.
b Amos 8. 1, 2.
c Hoſea 6. 4.
d Mat. 13. 23.
e Exod. 8.

The ſecond is no whit inferiour: That, at that inſtant ſhe wofully periſhed, when *Gods* ſpecial favour was proffer'd to preſerve her: and that, when, of all other times ſhe had means and cauſe to ſtand; then of all other times, ſhe fell away. Many were the mercies ſhe found and felt at *Gods* hand, by this very title, that ſhe was *Lots wife*. For, by it, ſhe was incorporated into the Houſe and Family, and made partaker of the bleſſings of the *faithfull Abraham*. It was a mercy, to be delivered from the errors of *Ur*; a mercy, to be kept ſafe in *Egypt*; a mercy, to be preſerved from the *ſin of Sodome*; a mercy, to be delivered from the *Captivity of the five Kings*; and this the laſt and greateſt mercy, that ſhe was ſought to be delivered from the *periſhing of the five Cities*. This (no doubt) doth mightily aggravate the offence, that, ſo many waies before remembred by God in trouble, ſhe ſo coldly remembred Him: and that now preſently being offered grace, ſhe *knoweth not* the *day of her viſitation*: but being brought out of *Sodome*, and warned of the danger that might enſue; having the *Angels* to go before her, *Lot* to bear her company, her daughters to attend her, and being now at the entrance of *Zoar*, the haven of her reſt; this very time, place and preſence, ſhe maketh choice of, to periſh in, and to caſt away that, which God would have ſaved; in reſpect of her ſelf, *deſperately*; of the Angels, *contemptuouſly*; of her huſband and daughters, *ſcandalouſly*; of God and His favours, *unthankefully*; forſaking her own mercy, and periſhing in the ſin of wilfull defection. 2. Now, *when beſt means of ſtanding.*

Remember Lots wife and theſe *two*, 1. That ſhe *looked back*, after ſo *long time*, and ſo many ſufferings: 2. That ſhe *looked back*, after ſo many, ſo mercifull, and ſo *mighty protections*. And remember this withall, That ſhe *looked back* onely, and *went not* back: Would, it may be but that it was all on fire. But, whether ſhe would or no, or whether we do or no, this fore-thinking our ſelves, we be gone out, this faint proceeding, this ſtaying in the plaine, this convulſion of the neck, and writhing the eyes back; this irreſolute wavering whether we ſhould chooſe, either bodily *pleaſures* in periſhing *Sodome*, or the *ſafety of our ſouls* in little *Zoar*, was her ſin; And this is the ſin of ſo many as *ſtand* as ſhe ſtood, and *look* as ſhe looked, though they go not back: but, if they go back too, they ſhall juſtifie her, and heap upon themſelves a more heavie condemnation. So much for the ſin, which *we* ſhould *remember*, to *avoid*.

Now for her puniſhment, which we muſt *remember*, to *eſcape*. 2 Her *Puniſhments*.

This relapſe in this manner, that the world might know it to be a ſin highly diſpleaſing his Majeſty, God hath not onely marked it for a *ſin*, but *ſalted* it too, that it might never be forgotten.

The wages and puniſhment of this ſin of hers, was it, which is *the wages of all ſin*, that is, *Death*. *Death*, in her (ſure) worthily, that refuſed life with ſo eaſie conditions, as the holding of her head ſtill, and would needs *look back* and dye. *Death.* Rom. 6. 23.

The ſound of *Death* is fearfull, what death ſoever: yet it is made more fearfull four waies; which all be in this of hers.

1. We

1. *Sudden.* 1. We desire to die with respite; and *sudden death*, we fear and pray against. Her death was sudden, back she looked, and never looked forward more. It was her last look.

2. *In the act of sin.* 2. We desire to have *remorse of sin* ere we be taken away; and death in the very act of sin, is most dangerous. Her death was so. She died in the very *convulsion*; She died with her *face* to *Sodome*.

3. *Unusu.* 3. We would die the *common* death of mankinde, and be visited *after the visitation of other men*: and an unusual strange death is full of terrour. Hers was so. Gods own hand from Heaven, by a strange and fearfull visitation.

4. *Without burial.* 4. Our wish is, to die, and to be *buried*, and not to remain a spectacle above ground which Nature abhorreth: She so died, as she remained a spectacle of Gods wrath and a by-word to posterity, and as many as passed by. For until *Christs* time, and after, this monument was still extant, and remained undefaced so many hundred years. *Josephus* (a Writer of good account, which lived after this) saith ἱστόρηκα ἀυτὴν ἔτι καὶ νῦν διαμένουσαν: I my self have seen and beholden it, for it stands to be seen to this day. A *reed* she was, a *Pillar* she is; which she seemed to be, but was not. She was *melting water*: She is congealed to *salt*. Thus have we both her *fault* and *punishment*: Let us *remember* both: To shun the fault, that the penalty light not on us.

III. Now, this *Pillar* was erected, and this verdure given it, for our sakes. For, among the many waies

Our Lesson from it is. that the wisdome of God useth to dispose of the sin of man, and out of evil to draw good, this is one, and a chief one, that he suffereth not their evil examples to vanish as a shadow, but maketh them to stand as *Pillars* for Ages to come, with the Heathen mans inscription, Ἐς ἐμὲ τὸν ὁρῶντα φόβος ἴσχω: Look on me, and learn by me, to serve God better.

And, an high benefit it is for us, that He not onely embalmeth the memory of the *Just* for our *Imitation*; but also powdreth and maketh brine of the *Evil*, *for our admonition*: that, as a *Scent* from *Mary Magdalens ointment*; So, a *relish* from *Lots wives pillar*, should remain to all posterity.

Profane persons, in their perishing, *God* could dash to pieces, and root out their remembrance from off the earth. He doth not, but suffereth their *Quarters* (as it were) to be set up in stories, *Ut pœna Impii sit eruditio Justi*, that their punishment may be our advertisement. Poureth not out their blood, nor casts

Psal.58.10. it away, but saves it for a Bath, *Ut lavet Justus pedes in sanguine peccatoris*, that the *Righteous* may *wash their footsteps in the blood of the ungodly*: that *all* (even the *ruine of the wicked*) may *cooperate to the good*

Rom.8.28. *of them that fear God*. This woman, in her inconstancy, could He have sunk into the earth, or blown up as *salt-petre*, that no remembrance should have remained of her: He doth not; but, for us, and for our sakes, He erecteth a *Pillar*: And not a *Pillar* onely, to point and gaze at; but a *Pillar* or *rock of salt*, whence we may and must fetch, wherewith to season whatsoever is unsavoury in our lives. And this, this, is the life and soul of memory: this is wisdome. The art of *extracting salt*, out of the *wicked*; *Triacle*, out of *vipers*; our own happiness, out of *aliena pericula*: and to make those that were unprofitable to themselves, profitable to us. For (sure) though *Lots wife* were evil, her *salt* is good. Let us see then, how to make her evil, our good: see, if we can draw any savoury thing from this example.

1 *Perseverance.* 1. That which we should draw out, is perseverance, *Muria virtutum* (as *Gregory* calleth it) the Preserver of vertues, without which (as Somer fruits) they will perish and putrifie: The *Salt of the Covenant*; without wh ch, the flesh of our Sacrifice will take wind and corrupt. But *S. Austine* (better) *Regina virtutum*, the Queen of vertues; for that, however the rest run and strive, and do masteries, yet, *Perseverantia sola coronatur*. Perseverance is the onely *crowned vertue*.

2. *Care.* 2. Now perseverance we shall attain, if we can possess our souls with the due care, and rid them of *Security*. Of *Lots wives* security, as of water, was this *Salt* here made. And, if *security* (as water) do

Phil.3.13. but touch it, it melts away presently. But *Care* will make us fix our eye, and gather up our feet, and, forgetting that which is behind, *tendere in anteriora*, to follow hard toward the prize of our high calling.

3. *Fear.* 3. And, to avoid *Security*, and to breed in us due care, S. *Bernard* saith. Fear will do it: *Vis in timore securus esse? securitatem time*; The onely way to be *secure in fear*, is to *fear security*. S. *Paul* had gi-

Rom.11.22. ven the same counsel before, that, to persevere: *Si permanseris*, no better advice, than *Noli altum sapere, sed time*.

Considerations out of her fatth. Now, from her Story, these considerations are yeelded, each one as an handfull of *salt* to keep us, and to make us *keep*.

First, that we see; as of *Christs twelve*, which he had sorted and selected from the rest, one miscarried; *Et illum gregem non timuit lupus intrare*, and that the Wolf feared not to seize, no, not upon that Flock: and as of *Noahs eight* that were saved from the Flood, one fell away too; So, that of *Lots four*, here, and but four in all, all came not to *Zoar*, one came short. So that, of *twelve*, of *eight*, of *four*; yea, a little after (*ver.*35.) of *two*, one is *refused*: that we may remember, few there be that scape from *Sodome* in the *Angels* company; and of those (few though they be) all are not safe neither: Who would not fear, if one may perish in the company of *Angels*?

2. Secondly, That as one miscarrieth; so, not every one, but one that had continued so long, and suffered so many things, and after all this continuance, and all these sufferings, falls from her estate, and turns all out and in; and, by the inconstancy of one hour, maketh void the perseverance of so many years,

Ezek.18.24. and (as *Ezekiel* saith) *In the day, they turn away to iniquity, all the former righteousness they have done, shall not be remembred.*

3. Thirdly, That as she perisheth; So, at the same time, that *Sodome*: She, by it; and it, by her. That, one end cometh to the sinner without *repentance*, and to the just, without *perseverance*. One end,

to

to the abomination of *Sodome*, and to the recidivation of *Lots wife*; *Et non egredientes, & egredientes reſpicientes*: They that *go not out* of her, periſh; and they that go out of her, periſh too, if they look *back*. *Lacus Aſphaltites*, is a monument of the one, *Lots Wives ſalt ſtone*, a memorial of the other.

Laſtly, That as one periſheth, and that *ſuch an one*; So, that ſhe periſheth at the *gates*, even hard at the entry of *Zoar*: which of all other, is moſt fearfull: So near her ſafety, ſo hard at the gates of her deliverance. *Remember*, that near to *Zoar gates*, there ſtands a *ſalt* ſtone. 4.

Theſe very thoughts, what her caſe was, theſe four waies; and what ours may be (who are no better than ſhe was) will ſearch us like *ſalt*, and teach us; that as, if we remember what we have been, we may (ſaith S. *Bernard*) *erubeſcere*; ſo, if we remember what we may be, we may *contremiſcere*: that, we ſee our beginnings, but ſee not our ending: we ſee our *Stadium*, not our *dolichum*. And that as we have great need to pray (with the *Prophet*) *Thou haſt taught me from my youth up, until now, forſake me not in mine old age, now when I am gray-headed*; So, we had need ſtir up our care of *continuing*, ſeeing we ſee it is nothing to begin, except we continue; nor to continue, except we do it to the end. Pſal. 71. 18.

Remember, we make not light account of the Angels *Serva animam tuam*: bleſſing our ſelves in our hearts, and ſaying, *Non fiet tibi hoc*; we ſhall come ſafe, go we never ſo ſoft: *Zoar* will not run away. Mat. 16. 22.

Remember, we be not weary to go whither *God* would have us; not to *Zoar*, though a *little one*, if our *ſoul* may there live; and never buy the eaſe of our body, with the hazard of our ſoul, or a few daies of vanity with the loſs of eternity.

Remember, we ſlack not our pace, nor *ſtand ſtill* on the Plain. For, if we ſtand ſtill, by ſtill ſtanding, we are meet to be made a *Pillar*, even to ſtand ſtill, and never to remove.

Remember, we *look* not *back*, either with her, on the vain delights of *Sodome* left; or with *Peter*, on S. *John* behind us, to ſay, *Domine, Quid iſte?* both, will make us forget our *following*. *None that eaſteth his eye th'other way*, is διάθετος, meet as he ſhould be, *meet for the Kingdom of God*. John 21. 20. Luke 9. 62.

But ſpecially *remember* we *leave not our heart behind us*, but that we take that with us, when we go out of *Sodome*: for if that ſtay, it will ſtay the feet, and writhe the eye, and neither the one nor the other will do their duty. *Remember*, that our *heart* wander not, that our heart long not. This *Care*, if it be fervent, will bring us *Perſeverance*.

Now, that we may the better learn ſomewhat out of her *puniſhment* too: Let us *remember* alſo, that as to her, ſo to us, God may ſend ſome *unuſual viſitation*, and take us ſuddenly away, and in the act of ſin too. Out of her puniſhment.

Remember the danger and damage: It is no leſs matter we are about, than *perdet animam*. Which if we do, we fruſtrate and forfeit all the fruit of our former well-continued courſe; all we have done, is vain. Yea, all that *Chriſt* hath done for us is in vain; whoſe pains and ſufferings we ought ſpecially to tender, knowing, that *Supra omnem laborem labor irritus*, No labour to loſt labour; and *Chriſt* then hath *loſt his labour* for us.

Remember the folly: that *beginning in the ſpirit* we *end in the fleſh*: turning our backs to *Zoar*, we turn our face to *Sodome*: joyning to a *head* of fine *gold*, *feet* of clay, and to a precious foundation, a covering of thatch. Gal. 3. 3.

Remember the *Diſgrace*: that we ſhall loſe our credit and accompt, while we live, and ſhall hear that of *Chriſt*, *Hic homo*; and that other, *Quid exiſtis in deſertum videre? A reed ſhaken with the wind*. Luke 14. 14. Mat. 11. 7.

Remember the *Scandal*: That, falling our ſelves, we ſhall be a block for to make others fall: a ſin no lighter; nor leſs, nor lighter than a *mil-ſtone*. Mat. 18. 6.

Remember the *Infamy*: That we ſhall leave our memory remaining in ſtories, among *Lots Wife*, and *Jobs Wife*, *Demas* and *Eebolius*, and the number of *Relapſed*, there to ſtand to be pointed at, no leſs than this heap of *Salt*.

Remember the *Judgement* that is upon them after their relapſe; though they live, that they do even (with her here) *obrigeſcere*, wax hard and numb, and ſerve others for a *caveat*, wholly unprofitable for themſelves.

Remember the difficulty of *reclaiming* to good: *Seven evil ſpirits* entring in ſtead of one, that their *laſt ſtate is worſe than the firſt*. Mat 12. 45.

And laſtly, *Remember* that we ſhall juſtifie *Sodome* by ſo doing; and her *frozen ſin* ſhall condemn our *melting vertue*. For, they in the wilfulneſs of their wickedneſs perſiſted till fire from heaven conſumed them: And, they being thus obdurate in ſin, ought not ſhe (and we much more) to be conſtant in vertue? And, if the drunkard hold out, till he have loſt his *eyes*; the unclean perſon, till he have waſted his *loyns*; the contentious, till he have conſumed his *wealth*, *Quis pudor quòd infelix populus Dei non habet tantam in bono perſeverantiam, quantam mali in malo!* What ſhame is it, that *Gods* unhappy people ſhould not be as conſtant in vertue, as theſe miſcreants *have been*, and be in vice?

Each of theſe by it ſelf; all theſe put together, will make a full *Memento*: which if ſhe had *remembred*, ſhe had been a *Pillar* of *light* in heaven, not of *ſalt* in earth. It is too late, for her: we, in due time yet, may *remember* it.

And, when we have *remembred* theſe, *Remember Chriſt* too, that gave the *Memento*: that He calleth Himſelf *Alpha* and *Omega*; not onely *Alpha* for His *happy beginning*; but *Omega*, for his *thrice happy ending*. For that he left us not, nor gave over the work of our redemption, till He had brought it to *Conſummatum eſt*: And that, on our part, *Summa Religionis eſt, imitari quem colis*, The higheſt act of Religion, is, for the Chriſtian to conform himſelf, not to *Lots wife*, but to *Chriſt*, whoſe Name he weareth. And though *Verus amor non ſumit vires de ſpe*, True *love* (indeed) receiveth no manner of ſtrength from *hope*; Apoc. 1. 8.

but,

but, though it hope for nothing, loveth nevertheleſs; yet, to quicken our love, which oft is but faint, and, for a full *Memento*, *Remember the reward*. *Remember*, how *Chriſt* will *remember* us for it, which ſhall not be the wages of an hireling, or (*Leaſe-wiſe*) for time, and tearm of years, but αἰῶνες αἰωνῶν, Eternity it ſelf, never to expire, end, or determine, but to laſt and endure for ever and ever.

Ezek 9.4. But this *reward* (ſaith *Ezekiel*) is for thoſe, whoſe foreheads are marked with *Tau*, which (as *Omega* in *Greek*) is the laſt letter in the *Hebrew Alphabet*, and the mark of *conſummatum eſt*, among them: They onely ſhall eſcape the *wrath to come*. And this crown is laid up for them, not of whom it may be

Gal 5.7. ſaid, *Currebatis bene*, Ye did *run* well; but, for thoſe that can ſay (with S. *Paul*) *Curſum conſummavi*,

2 Tim.4.7. I have *finiſhed* my courſe well.

And (thanks be to God) we have not hitherto wanted this *ſalt*, but *remembred Lots wife* well. So that, this exhortation, becauſe we have prevented and done that which is called for, changeth his nature, and becometh a *commendation*, as all others do. A commendation (I ſay:) yet not ſo much of the people (whoſe onely felicity is to ſerve and be ſubject to one that is conſtant; for otherwiſe, we know how wavering a thing the multitude is) as of the *Prince*, whoſe conſtant ſtanding giveth ſtrength to many a weak knee otherwiſe. And *Bleſſed be God and the Father of our Lord Jeſus Chriſt*, that we ſtand in the preſence of ſuch a *Prince*: who hath ever accounted of *Perſeverance*, not onely as of *Regina virtutum*, the Queen of vertues; but, as of *virtus Reginarum*, the vertue of a *Queen*. Who (like *Zorobabel*) firſt, by *Princely magnanimity*, laid the *Corner-ſtone*, in a troubleſome time: and ſince, by *Heroical conſtancy*, through many both alluring proffers and threatning dangers, hath brought forth the *Head-ſtone* alſo, with the Prophets acclamation, *Grace*, *grace*, *unto it*. *Grace*, for ſo happy a *beginning*; and *Grace*, for ſo thrice happy an ending. No terrors, no enticement; no care of her ſafety hath removed her from her ſtedfaſtneſs: but, with a fixed eye, with ſtraight ſteps, with a reſolute minde, hath entred her ſelf, and brought us into *Zoar*. *It is a little one*, but therein *our ſouls ſhall live*; and we are in ſafety, all the Cities of the *Plaine* being in *combuſtion* round about us. Of whom it ſhall be remembred, to her high praiſe,

2 Cor.13.5. not onely that of the Heathen *Illaque virgo viri*; but, that of *David*, that, all her daies ſhe ſerved *God*, with a covenant of *Salt*, and with her *Iſrael*, from the firſt day until now. And of this be we perſwaded, that *He which began this good work in her, will perform it unto the day of Jeſus Chriſt*, to her everlaſting praiſe, comfort and joy, and, in her, to the comfort, joy and happineſs of us all.

Yet it is not needleſs, but right requiſite, that we which are the *Lords Remembrancers* put you in minde, that as *Perſeverance* is the Queen of vertues, *quia ea ſola coronatur*; ſo is it alſo, *quia Satanas ei ſoli inſidiatur*, for that, all *Satans* malice, and all his practices are againſt it: The more carefull need we to be, to carry in our eye this example. Which God grant we may, and that our hearts may ſeriouſly regard, and our memories carefully keep it. *Ut hæc columna fulciat nos, & hic ſal condiat nos*, that this *Pillar* may *prop* our weakneſs, and this *ſalt ſeaſon* our ſacrifice; that it may be remembred, and accepted, and rewarded in the day of the *Lord*. Which, &c.

A SER-

A

SERMON

Preached in the

COURT

AT

RICHMOND,

On Tueſday, being the Fifth of *March*,

An. Dom. 1596.

LUKE Chap. XVI. Ver. XXV.

Fili, recordare, &c.

Son, remember that thou, in thy life time, receivedſt thy pleaſure (or good things,*) and likewiſe* Lazarus *pains: Now therefore is he comforted, and thou art tormented.*

THis Scripture hath the name given it in the very firſt words, *Recordare Fili, Son remember:* It is a *Remembrance.*

There be many Sermons of remembrance here on earth: this, is one from Heaven, from the mouth of *Abraham.* Not now on earth, but in heaven, and from thence beholding (*not in a glaſs of darke ſpeech, but*) *intuitive*, that which he telleth us: and *He that ſaw it bare witneſs, and his witneſs is true.* 1 Cor. 13 2. John. 19. 35.

Which may ſomewhat move attention: Or, if that will not, let me ad farther, That it is ſuch a *remembrance*, that it toucheth our eſtate in everlaſting life; That is, the well or evil hearing of this *Recordare*, is as much as our eternal life is worth. For, we find both in it. That our *Comfort* or *Torment* eternal (*Comfort*, in *Abrahams* boſome; *Torment*, in the fire of hell) depend upon it: and therefore as much as we regard them, we are to regard it.

The *Remembrance* is directed to a *Son* of *Abrahams*; not ſo much for him, as for the reſt. For, it is to be feared, that both the ſons of *Abraham*, and the daughters of *Sarah* forget this point overmuch; and many of them (with this party here, to whom it is ſpoken) never remember it till it be too late.

To *Abrahams* ſons then, all and every one. But ſpecially, ſuch of his ſons, as preſently are in the ſtate that this ſon (here) ſometime was, of whom it is ſaid: *He had received good things in his life.* By vertue whereof, I find, this *Recordare* will reach home to us; for that we are within the compaſs of this *Recepiſti.* For truly, the ſum of our Receipt hath been great; No Nation ſo great: And, our *Recordare*, little; I will not ſay, how little, but (ſure) too little for that, we have *received.*

Now, albeit it be all our caſe (for, we all have *received*) yet, not all our caſe alike; but of ſome, more than other. For, ſome have received in far more plentiful manner, than other ſome; and they therefore more deeply intereſſed in it. And look, who among us have *received* moſt, them it moſt concerneth: and they (of all other) moſt need to look to it.

to

If you ask, Why they more than others? For that (beſides the duty) to whom a great *Recepiſti* is given, of them a great *Recordare* will be *required*. The danger alſo helps them forward. For, ſo it oft happeneth unhappily: that, whereas *Recepiſti* is made (and ſo may well be) a motive, for us to *remember*: ſo croſs is our nature, none is ſo great an enemy to *Recordare* as it. Our great *receiving* is oft occaſion of our little *remembring*. And as a full diet in the *veſſels* of *our body*; ſo, a plenteous *receipt* breeds *ſtoppings* in the *mind*, and memory, and the vital parts of our ſoul.

We have hereof a lively example before our eyes: : And ſuch an one, as if it move us not, I know not what will. *A receipt, for memories that ſuffer obſtructions.*

Our *Saviour Chriſt* unlocked hell gates to let us ſee it. In diſcovering what ſighes and what ſufferings are in the other world, he ſheweth us our lying in them, to whom *Abraham* objecteth, that this frank *receiving* had marred his *memory*. And as he ſheweth us his fault, ſo (withal) what came to him for it, in that ſtrange and fearfull conſequent: *Now therefore thou art tormented.*

Verſe 9. This example is told by our *Saviour* (in the XIIII. *verſe*) to other rich men, and troubled with the ſame *lethargie*. Who, when he put them in mind, it would not be amiſs, while they were here, *to make them friends of that they had received*, that, when this failed them (as fail them it muſt) that *might receive them into everlaſting tabernacles*: forget themſelves ſo far, as they *derided* His counſel; not, in words, but *per myſteriſmum*. Which maketh Him fall from Parables, to a plain ſtory (for, ſo it is holden by the beſt Interpreters, both old and later:) and, from *everlaſting tabernacles*, to *everlaſting torments*: That, howſoever they regarded not His *Recordare* on earth, they had beſt give better ear to *Abrahams*, from Heaven.

It is his intent, in reporting of it, that our *remembring* of it ſhould keep us from it. *Non vult mortem, & minatur mortem, ne mittat in mortem*, (ſaith *Chryſoſtome*:) He would not have us in that place; yet he telleth us of that place, to the end we never come in that place.

Yea, it is *Abrahams* deſire too, we ſhould not be overtaken, but think of it in time; and prevent it, before it prevent us. And therefore he lifteth up his voice and cryeth out of Heaven, *Recordare fili*.

And, not only *Abraham*, but he that was in the place it ſelf, and beſt knew the terror, becauſe he felt it; felt that, in it, as he heartily wiſheth and inſtantly ſueth, that they, whom he loveth, or any way wiſheth well to, may ſome way take warning, *Ne & ipſi veniant, That they alſo come not into that place of torments.* Verſe 27. 28.

This uſe, *Chriſt* on earth, *Abraham* from Heaven, and he out of hell, wiſh we may have of it. And we (I truſt) will wiſh our ſelves no worſe than they: and therefore look to our *Recordare*, carry it in mind, and (in *Recordare*, there is *Cor*, too) take it to heart; and by both, in time take order, *Ne & ipſi venamus.*

The Diviſion The verſe it ſelf (if we mark it well) is in figure and proportion, an exact *croſs*. For, as a Croſs, it conſiſteth of two barrs or beams ſo ſituate, as the one doth quarter the other. *Thou receivedſt good things, and Lazarus received evil.* Theſe two lye clean contrary: But meet both, at the middle word, *Now therefore*: and there, by a new *Antitheſis*, croſs each other: ὁ δὲ, He that *received evil, is comforted*: and σὺ δὲ, *thou that didſt receive good, art tormented.* And, to make it a perfect *Croſs*, it hath a title or Inſcription too, ſet over it: and this it is, *Recordare fili*. And ſure, next to the Croſs of *Chriſt* and the memory thereof, this croſs of *Abrahams* invention and exaltation is (of all others) moſt effectual. And I verily perſwade my ſelf, if we often would fix it before our eyes, and well mark the inſcription, it would be a ſpecial preparation to our Paſſeover (meaning, by our Paſſeover, our end) whereby paſs we muſt, yer long, into another ſtate, either of miſery or bliſs: but, whether of miſery, or bliſs, it will lye much in the uſe of this word *Recordare*.

I. First then we will treat, 1. of the *Croſs*: After, 2. of the *Title*.

II. We have in the Croſs two *Barres*: But, with both, we will not meddle. For, why ſhould we deal with *Lazarus*? This place is not for him; nor he no room in this Auditory. Therefore, waving his part, in this other (of the *Rich mans*) we have two *quarters*, repreſenting unto us two eſtates: [a] The upper part, or *head*, *Recepiſti bona in vitâ*, his eſtate, in this life, [b] The nether, or *foot*, *jam verò torqueris*: his eſtate, in the other.

Of theſe two: 1. That, two they are: 2. which they be: 3. and how they be faſtened, or tenanted the one to the other, with the *Illative*, *therefore*.

I. Of the *Croſs*. TWO quarter out this *Croſs*: Two parts it ſtands of; which two parts are two eſtates; 1. One paſt, 2. The other, preſent: The one, in *Memory*: The other, in *experience*. Now, both *memory* and *experience* (*memory* of things paſt, and *experience* of things preſent) are (both) hand-maids to *providence*, and ſerve to provide for things to come. And, of all points of providence, for that which is the higheſt point of all, that our memory of it, keep us from experience of this place, this concluſion.

1. The upper part of it; the preſent eſtate. *In vitâ tuâ re-gnicolæ.* Theſe two are ſet down: 1. The one eſtate, in the words *Vitâ tuâ*: 2. The other, in the words *Jam verò*, *but now*. The former, paſt with him, and yet peſent with us: For, we yet *receive*. The latter, preſent with him, but (with us) yet to come, or rather (I truſt) never to come: *Jam verò torqueris.*

1 The firſt is the life *in eſſe*, which we all now live: which though it be one and the ſame, yet is there in it a ſenſible difference, *Pauper & dives obviaverunt*, of ſome *poor*, and ſome *rich*, every day meeting each other.

2 But

2 But, *Nemo dives, ſemper dives*: and again, *Nemo pauper, ſemper pauper*. They that be rich in it, ſhall not ever be rich; nor they that are poor, poor alway. *It came to paſs* (ſaith the *Scripture*) *that the begger died* (*verſe* 22) *Mortuus eſt etiam & dives, and the rich man* (for all his riches) died alſo. There ends the firſt eſtate.

3 But, that end is no final end. For, after *Vitâ tuâ* there is a *Jam verò*, ſtill: a ſecond ſtate in reverſion, to take place when the firſt is expired. Our hearts miſgive us of ſome ſuch eſtate: and (as the Heathen man ſaid) they, that put it off with *quis ſit?* who can tell, whether ſuch eſtate be? ſhall never be able to rid their minds of *quid ſit?* but, what if ſuch a one be, how then? But, to put us (that be Chriſtians) out of all doubt, our *Saviour Chriſt*, by this ſtory, openeth us a Caſement into the other life, and ſheweth us, whither we go, when we go hence.

1. Firſt, That, as in this life (though but one, yet) there are two diverſe eſtates; to death (though it be, but one neither) hath two ſeveral paſſages: And, thorow it, as thorow one and the ſame City gate, the *honeſt ſubject* walketh abroad for his *recreation*, and the *lewd malefactor* is carried out to his *execution*.

2 Two ſtates then there be, after death; and theſe two diſ-joned in place, diſſlike in condition: both ſet down within the verſe; 1. One, of *comfort*: 2. The other, of *torment*.

3 And, that both theſe take place *jam*, preſently. For, immedialy after his death, and, while all his *five brethen* yet lived, and yet any of them were dead, he was *in his torments*, and did not expect the *general Judgment*, nor was not deferred to the *end of the world*.

4 And (to make it a compleat *croſs*, for ſo it is) as the *poor* and *rich* meet here, ſo do they, there, alſo, otherwiſe; and go two contrary wayes, every one to his *own place*. *Lazarus* to his *boſome*, the *rich man* to his *gulf*: and, ones *miſery* endeth in *reſt*; the others *purple and fine linnen* in a *flame of fire*. *Verè ſtupendæ vicis* (ſaith *Chriſoſtome*) verily a ſtrange change, a change to be wondred at: to be wondred at and feared, of thoſe whom it may concern any manner of way, and (at any hand) to be had in *remembrance*.

To apply theſe two, to the party, we have in hand, and to begin with the firſt eſtate, firſt. Two things are in it ſet down by him: 1. The one, in the word *Fili*: 2. The other, in the word *Recepiſti*. 1.

Firſt, that he was *Abrahams ſon*, and ſo, of the religion only true: and one, that (as himſelf ſaith of himſelf) had had *Moſes and the Prophets*, though *tanquam non habens*, as though he had them not. For, little he uſed, and leſs he regarded them; yet, a *Profeſſor* he was. 1 *Fili.*

Secondly: as by nature, *Abrahams ſon*: ſo by condition or office, one of *Gods Receivers*. *Receivers* we are, every one of us, more or leſs: but yet, in receipts, there is a great latitude. Great, between her, that received *two mites*; and him, that received *a thouſand talents*. Between them, that receive *tegumenta* only, covering for their nakedneſs; and them, that receive *ornamenta*, rich attire alſo, for comlineſs: and again, that receive *alimenta*, food for emptineſs; and *oblectamenta*, delicious fare for daintineſs. Now, he was not of the pety, but of the main *receipt*. It is ſaid: *He received good things*, and it is told, what theſe good things were, *Purple* of the *faireſt*, and *linnen* of the *fineſt*: and *quotidie ſplendidè*, every day a double feaſt. Which one thing, though there were nothing elſe, asketh a great *Receipt* alone. Here, *Rich*; in this life; and who would not ſue to ſucceed him in it? One would think, this wood would make no croſs, nor theſe premiſes ſuch a *now therefore*. But, to him, that was thus and had thus, all this plenty, all this pleaſure; *poſt tantas divitias, poſt tantas delitias*; to him, it is ſpoken, *but now thou art tormented*. Which firſt eſtate, as it was *rich*, ſo it was ſhort: therefore, I make ſhort with it, to come to *cruciaris*. Which, though in ſyllables, it is ſhorter, yet it is in ſubſtance, that peece to which he is faſtened, in length of continuance far beyond it. 2 *Recepiſti.*

Cruciaris is but one word, but much weight lieth in it: therfore it is not ſlightly to be paſſed over, as being the ſpecial object of our *Recordare*, and the principal part of the croſs indeed. Two wayes our *Saviour Chriſt* expreſſeth it: 1. One while under the term βασανὸς, which is *torture*: 2. Another, under the term ὀδύνη, which is *anguiſh of the ſpirit*: referring this, to the inward pain: and that, to the outward paſſion. The ſoul being there ſubjected by *Gods* juſtice, to *ſenſual pain*, for ſubjecting it ſelf willingly to *bruiſh ſenſuality*, in this life, it being a more noble and celeſtial ſubſtance. 2. The nether part of the croſs. The ſecond ſtate, *Cruciari*.

Of which pain, Saint *Chryſoſtome* noteth, that becauſe many of us can skill, what torment the *tongue* hath, in extremity of a burning ague; and what pain our hand feeleth, when from the hearth ſome ſpark lighteh on it: *Chriſt* choſe to expreſs them in theſe two. Not, but that they be incomparably greater than theſe: yea, far above all we can ſpeak, or think: but that fleſh and blood conceiveth but what it feeleth, and muſt be ſpoken to, as it may underſtand. And it is a ground, that, in termes (here and elſ-where) proportioned to our conceit, *torments* are uttered farre beyond all conceit: which, labouring to avoid, we may; but labouring to expreſs, we ſhall never do it.

Yet, to help them ſomewhat, we ſhall the more deeply apprehend them, if we do but campare them: as we may; and never go out of the confines of our own verſe.

With *Recepiſti*, firſt. To conſider this: that his torment is in the preſent tenſe, now upon him, *Cruciaris*, His *good*, all *paſt* and gone, *Recepiſti*. Mark (ſaith S. *Auguſtine*) of his pleaſure, *omnia dicit de præterito*; *Dives erat, veſtiebatur, Epulabatur, Recepiſti*: He *was rich, did go, did fare, had received*: *was, did, and had*; all *paſt*, and vaniſhed away; all (like the counterpane of a Leaſe) expired, and our *Abraham* likneth it to wages, received and ſpent before-hand. 1.

2. Secondly, If we lay together his *torments*, and *bona tua in vitâ*. For, we ſhall finde, they are of a diverſe ſcantling. The one had an end with his life; and *ô quam ſubito!* The other, when it beginneth once, ſhall never have an end. That life is not like this. No: if all the lives of all, (I ſay not of men, women, and children, but of all) and every of the creatures, that ever lived upon the earth, or ſhall live to the worlds end, were all added one to another, and all ſpun into one life, this one exceedeth them all. This then (I make no queſtion) will make another degree, to think, *quod delectabat fuit momentaneum, quod cruciat eſt æternum.*

3. Thirdly, If we match it with *Lazarus autem*; that is, with the ſight of others in that *eſtate*, whence he is excluded: and in them, with ſorrow to conſider, what himſelf might have had and hath loſt for ever. Chap. 13. 28. *There ſhall be* (ſaith *Chriſt* of this point) *weeping, and gnaſhing of teeth, to ſee Abraham, Iſaac, and Jacob, and all the Prophets in the Kingdom of God, and your ſelves thruſt out of doors.* Not onely *weeping*, for *grief* that themſelves have loſt it; but *gnaſhing of teeth* alſo, for very *indignation*, that others have obtained it. And, of others, not ſome other; but, that *Lazarus iſte*, one of theſe poor people, whom we ſhun in the way, and drive our coaches apace to eſcape from: that, of them, it may fall, we may ſee ſome in bliſs, when Pſal. 84. 15. *they ſhall lye in hell like ſheep* (ſaith the *Pſalmiſt*) that walked on earth *like Lions*. Will not this bear a third?

4. But beyond all theſe, If we counterpoiſe it with the word παρακαλεῖται, *is comforted*, with which *Abraham* hath ſet it in oppoſition: *Torment* oppoſed to *comfort*: (that is) torment comfortleſs, wherein, no manner hope of any kind of comfort. Neither of the comfort of *mitigation*; for (in the verſe next before) all hope of καταψυξις, *relief* is denied, even to a *drop of water*: Verſe 24. Neither of the comfort of *delivery* at laſt; for (in the verſe next following) Verſe 26. he is willed to know, that by reaſon of the great partition, their caſe is ſuch, *ut non poſſunt*, that they cannot preſently, or for ever, look for any *paſſage* from thence, but muſt there tarry in torments everlaſtingly. So, neither comfort of *relief*, nor of *delivery*: nor the poor comfort, which, in all miſeries (here) doth not leave us ——*dabit Deus his quoq; finem*; An end will come: Nay, no end will never come. Which [*never*] is never deeply enough imprinted, nor ſeriouſly enough conſidered. That this [*now*] ſhall be ſtill *now*, and never have an end: and this *cruciaris* be *cruciaris* for ever, and never declined into the preter tenſe, as *Recepiſti* was. This is an *exaltation* of this *croſſe*, above all elſe: None ſhall ever come down from it: none ſhall ever *beg* out *body*, *to lay it in our ſepulchre*.

5. Fifthly, If we lay it to *Recordare*. For, may I not adde to all theſe, that, being in this caſe, he heareth *Recordare*, and is willed to *remember*, when his *remembring* will do him no good: but though he remember it, *in ſorrow, and in the bitterneſs of his ſoul*: yea, though his ſorrow be *above meaſure ſorrowfull*, it will profit him nothing? I ſay, *Grief* both utterly *comfortleſs*, and altogether *unprofitable*.

Theſe five make him that feels it (here) wiſh, that none of thoſe, he wiſheth well, may ever come there to know, how hot that *fire*, or how terrible that *torment* is.

Theſe five words are (all) within the compaſs of the Verſe it ſelf; and may ſerve (every one) as a *nail* to faſten our memory to this croſs: that, we may ever remember it and never forget it, and, never forgetting it, never feel it.

This then is his *croſs*. We long (I know) to have it taken down; our ears are dainty, and the matter melancholike, and we little love to hear it ſtood on ſo long. But, *Chryſoſtome* ſaith well of that *fire*: *Nunquid, ſi tacuimus, extinximus?* If we ſpeak not of it, will it go out? No, no: *ſive loquamur, ſive taceamus, ardet ille*: ſpeak we, or keep we ſilence, it burneth ſtill, ſtill it burneth. Therefore, let us *ſpeak*, and *think* of it, and let it ſtand in the Name of God: *Et exerceamus auditum* (ſaith the good Father) *ne ita molleſcat*, and keep our ears in exerciſe, that they grow not nice. If, to hear of it, be painfull; to feel it will be more. The *invention* is to keep the *exaltation*, to take it up. For, none ſo near it as they, *qui non tollunt, donec ſuper imponitur*, that take it not up, till it be laid upon them.

3. Thus, we have ſeverally ſeen the counter-points of this *croſs*: the *top*, which is *in vitâ*, in this life; and the *foot*, which reacheth *ad noviſſima inferni*, to the bottom of hell. It remaineth we tenon both theſe together, as *antecedent* and *conſequent*: *Thou didſt receive*: *Now therefore*. The joyning, or Tenon. Jam vero. 1. That they may be. 2. And then, how they may be joyned.

1. Firſt then we find, that *Recepiſti* is, and it ends; and that, by this example, it may end in *cruciaris*, and prove the one end of an heavy Croſs. Which firſt bringeth us out of admiration of the *riches* of this life. When we ſee, that theſe *good things*, which (after the tax of the world) are counted, and (in a manner) ſtiled the *only good things*, and in the deceitfull ballance of this world, weigh down *Abrahams boſome*; be not ever demonſtrative ſigns of *Gods* ſpecial liking: Nor they, *ipſo facto* higheſt in His favour, that receive them in greateſt meaſure: Nor peradventure (as *Chriſt* ſaith) Verſe 15. ſo highly accompted of in Heaven, as they be on earth. Therefore, they that have them, not to reflect too much on them; nor be *ideò inflati* (as ſaith Saint *Auguſtine*) *quia obſericati*; as much pride in their ſoul, as purple on their body. And they that have them not, not to *æmulari*, vex and grieve themſelves at *Nabals wealth, Hamans preferment*, this mans *table*; ſeeing there cometh a *Jam verò*; and when that cometh, we ſhall ſee ſuch an alteration in his ſtate, as he that wiſheth him worſt, ſhall wiſh, that for every *good thing*, he *received* here, he had received a thouſand; and (with S. *Bernard*) *Ut omnes lapides converterentur in roſas*, that every ſtone under his feet here had been turned into a roſe. Such is his caſe, now: and ſuch theirs, that come where he is.

2. Is this all? No. But, as it bringeth us out of *admiration*; ſo it bringeth us into *fear*. For, two things it offereth, either of which is, or may be matter of *fear*. 1. Firſt, in that he is *Abrahams ſon*. That *Abraham* hath

hath of his ſeed in *hell*: and that all his ſons ſhall not reſt in their *Fathers boſome*. Which offereth us occaſion to *fear*, for all our *Profeſſion*. For, though he were a *ſon* too, and ſo acknowledged by *Abraham*, yet, there he is now.

2. In that he is of *Abraham's rich ſons*, and one that *received good things* in his life. Which miniſtreth new matter of fear: that (as the *Prophet* ſaith) *Tophet is prepared of old*, and that *even for great ones*; for ſuch as *go in purple*, and wear *fine linnen*, and *fare full daintily*: Even for ſuch, it is prepared. Not, as every priſon, for common perſons; but, as *Tophet* (or the Tower) for great Eſtates. So that it may ſeem, either of both theſe have their danger at their heels; For, that, they to him were; to many, they are: and to us they may be, as *Antecedents* to an evil *Conſequent*. Eſay 30. 33.

Men verily may flatter themſelves: But ſure, I can never think but there is more, in this *Now therefore*, than the World will allow. And that this *Recordare* or *Abraham's* is not a matter ſo ſlightly to be ſlipped over. There is ſome danger (no doubt) and that more than will willingly be acknowledged, to ſuch as are *wealthy, and well at eaſe in Sion*. Saint *Gregory* confeſſeth by himſelf, that never any ſentence entred ſo deep into his ſoul as this. And that, as *Surgite mortui* was ever in Saint *Hieroms* ear: And *Non in comeſſationibus*, not in ſurfeiting, in Saint *Auguſtines*, by which he was firſt converted: So, this was with him; and he could not get it out of his mind. For, he ſitting in the See of *Rome*, when he was grown rich and of great *receipt*, was (as he ſaith) ſtill in doubt of *Recepiſti*: whether his exalting into that Chair might not be his recompence at *Gods* hands, and all that ever he ſhould *receive* from Him, for all his ſervice. And ever he doubted this *Recepiſti* (which we ſo eaſily paſs over) and whether his caſe might not be like. Thus did the good Father; and (as I think) not unwiſely: And, would *God*, his example herein, might make due impreſſion, and work like fear, in ſo many as have, in the eyes of all men, *received the good things in this life*. For, this may daily be ſeen every where, that divers, that *received* them, if ever any did; and that, in a meaſure heaped up and running over; carry themſelves ſo without remembrance or regard of this point, as if no ſuch *Simile* were in the Scripture, as that of the *Needles-eye*: No ſuch example, as of this *Rich-man*: No ſuch *Recordare* as this of *Abraham*, which we have in hand. It ſhould ſeem, they have learned a point of divinity, *Abrahams* never knew: *Balaams* divinity (I fear) *to love the wages of unrighteouſnes and a gift in the boſome*, and yet to cry *Moriatur anima mea*, his ſoul ſhould go ſtraight into *Abraham's boſome* for all that: And ſo, in effect, to deny *Abraham's Conſequence*. Amos 6. 1. Rom. 13. 3. Mat. 19. 24. 2 Pet. 2. 15. Numb. 23. 1.

We muſt then joyn iſſue upon the main point, we cannot avoid it: To enquire, how this *Now therefore* commeth in: And how far, and to whom, this Conſequent holdeth. I demand then: Was he therefore *tormented*, becauſe he *received good things*? Is this the caſe of all them that wear *purple* and *fare well* in this life? Shall every one, to whom *God* reacheth ſuch good things as theſe, be quit for ever from *Abraham's boſome*? By no means, For, *Cujus eſt ſinus*, whoſe is the *boſome*? Is it not *Abrahams*? And, what was *Abraham*? Look *Geneſis* XIII. *ver.* II. *Abraham was rich in cattel, in ſilver and gold*. There is hope then for *rich men*, in a *rich mans boſome*. Then, the *boſome* it ſelf is a *rich mans*, though a *Lazarus* be in it. Yea, though we find here *Lazarus* in it: Yet elſe-where, we find, he is not all. For, the *great Lord* that bare rule under *Queen Candaces*: The *eleſt Lady*: *Joſeph of Arimathea*, and the *Areopagite* (grave and wiſe Counſellors:) The *Purple-ſeller* (and if the Purple-ſeller, why not the Purple-wearer?) Yes, the *Purple-wearer* too, were in earth, *Saints* (as we read) and are (we doubt not) in *Abraham's boſome* alſo. Acts 8. 27. 2 John 1. Acts 17. 34. 16. 14. Dan. 5. 29.

It was not therefore, becauſe he was *rich*: for then muſt *Abraham* himſelf have been ſubject to the ſame ſentence, Nay, one may be ſo rich, and ſo uſe his riches together, as they ſhall conclude in the other *figure* and end in *ſolaris*; and no wayes hinder, but help forward his accompt; and bring him a ſecond *receipts* of the *good things* of that eternal life. And (if you mark it well) we have here, in this Scripture, two *rich* men: 1. One, that giveth the *Recordare*: 2. The other, to whom it is given. The example of a *rich man*, which rich men to avoid. The ſentence of a *rich man*, which rich men to remember.

It is evident: It was not, for that he had *received good things in this life*: Seeing as truly as *Abraham* ſaid to him, *Son remember, thou didſt receive good things*: So truly might he have rejoyned, *Father remember, thou didſt receive, &c.* It was not that. 1.

Neither was it, becauſe he came by them unduely, by ſuch wayes and means, as the ſoul of *God* abhorreth: For, it is (ſaith *Bernard*) *Recordare quia recepiſti*: not *quia rapuiſti*, or *quia decepiſti*, by ravin or deceipt. 2.

Neither was it, becauſe he received them, and *wrapped* them up. For, as his receipts are in this *verſe*: So his *expences* in the XIX. So much in *purple*, and *linnen*; So much in *feaſting*. 3.

Neither was it, becauſe receiving plenty, he took his portion of that, he received, in *apparell* or *diet*. For, *Num ſolis ſtultis apes mellificant* (ſaith the *Philoſopher*) do Bees make honey, or Worms ſpin ſilk for the wicked or reprobate only? (Howbeit, it cannot be excuſed, that being but *Homo quidam*, he went like a Prince: for, *purple* was *Princes* wear.) Or, that he feaſted, and that not meanly, but λαμπρῶς, in all ſumptuous manner: and that, not at ſome ſet times, but καθ' ἡμέραν, *day by day*: (for, this portion was beyond all proportion.) 4.

None of theſe it was. Yet we hold ſtill, ſome danger there is; there is ſome: and this *Recordare* is not idle or needleſs.

What was it then, that brought him thither, or (as S. *Bernard* calleth it) what was his *Scala inferni*, the ladder by which he went down to hell? that we may know, what is the difference between *Abrahams receipt* and his: and when *Recepiſti* ſhall conclude with *Cruciaris*.

Saint

Saint *Chryſoſtome* doth lay the weight on the word *Recepiſti*, in his natural or proper ſence. For, it is one thing (ſaith he) λάβειν (that is, *accipere*) to *receive* or *take*; another, ἀπολάβειν, (that is, *recipere*) to *receive it*, as it were in *full diſcharge* and final ſatisfaction. (And the ſame diſtinction doth *Chriſt* Himſelf obſerve in ἔχειν and ἀπέχειν, in the VI. *Chapter* of Saint *Matthew*.) Both *have*, and both *receive*: But, they that do λάβειν, receive them, as a *pledge* of *Gods* further favor: But they that do ἀπολάβειν, receive them, as a full and compleat *reward*, and have no more to receive, but muſt thereupon releaſe, and quit claim all demands, in whatſoever elſe. *Tanquam arrham*, and *tanquam mercedem* is the diſtinction in Schools.

Mat. 6. 16.

1. With *God* verily it is a righteous thing, to let every man *receive*, for any kind of good, he hath done here. Yea, even the Heathen for their moral vertues (as S. *Auguſtine* holdeth of the *Romanes*, and the victories they received.)

2. But, the righteous it is alſo, that the *Reubenites*, which chooſe their lot in *Gilead* on this ſide of *Jordan*, and there ſeat themſelves, ſhould not after claim their part too, in the *Land of Promiſe*. Even ſo that they that will *have*, and have their *receiving* time, here, ſhould not have it here, and elſe-where alſo.

3. Then, all is in the *choice*, where we will lay our *Recepiſti*: whether here or there, in this or that life: In *Purple*, and *Silk*, and the delights of the world: or, in the *reſt* and *comfort of Abrahams boſome*. Whether we will ſay: *Lord*, if I may ſo *receive*, that I may be *received*: If I may receive ſo the good of this life, that I be not barred the other to come; *tanquam arrham*, as the earneſt of a better inheritance, *Ecce me*. But if my receiving here, ſhall be my laſt receipt: If I ſhall receive them *tanquam mercedem*, as my portion for ever; I renounce them, Put me out of this receipt, and reſerve my part in ſtore *for the Land of the living*. And of evil: If it muſt come here, or there (with S. *Auguſtine*) *Domine, hic ure, hîc ſeca; Ibi parce*: Let my *ſeering* and *ſmart* be here; there let me be ſpared: And from *Cruciatis*, the *torment* to come, *Libera me Domine*.

To very good purpoſe ſaith the Ancient Father: *Quiſq; dives, quiſq; pauper, nemo dives, nemo pauper: Animus omnia facit*. It is ſomwhat, to be rich, or poor; it is nothing, to be rich, or poor; it is, as the mind is: The mind maketh all. Now (ſaith S. *Chryſoſtome*) what mind he caried, is gathered out of *Abrahams* doubling, and trebling, *Tu, tua* and *tuâ*: *Recipiſti tu, bona tua*, in *vita tua*: which words are *working words* (as he taketh them) and contain in them great *Emphaſis*. Underſtanding (by *tua*) not ſo much that, he had in poſſeſſion; as that he made ſpecial rockoning of: For, that, is moſt properly termed ours: *Animus omnia facit*.

1. This life is called *his life*; not becauſe he lived in it, but becauſe he ſo lived in it, as if there had been no other life but it. And in his accompt, there was no other; Δὸς μὸι τὸ σήμερον λάβε σὸι τὸ αὔριον,

John 8. 56. Give him this life; let this day be his day; take to *morrow* who will. This did not *Abraham*: For, he *ſaw a day*, and that *after this life*, that *rejoyced him* more than all the days of his life.

This life as it was *His life*; So the *good* of it, *His good*, *Bona tua*. This, *His life*, theſe the portion of His life: theſe He choſe for *His good*: they, His; and He, theirs. They that make ſuch a choiſe, their *Recepiſti* may well end in *Cruciaris*.

This way, S. *Chryſoſtome*: by the *mind*. S. *Auguſtine* taketh another, by the *memory*, more proper to the Patriarch's meaning: and that four wayes:

1 For (ſaith he) *Abraham* willing him to *remember*, he *had received ſuch things*; implieth (in effect) that he had clean forgotten, that any ſuch things he had ever received. Look how *Eſau* ſpeaketh, *Habeo bona plurima, I have enough, my Brother*: And, as his pew-fellow here, *Luke* 12. *Anima habes*, Soul, thou

Gen. 33. 9. Luke 12. 19. *haſt goods enough*: Even ſo for all the world, it ſeemeth, this party here, he *had* them: Sure he was, he *had* them: but that he received them, he never remembred. Now he is put in mind, *quia recepiſti*: *Now therefore thou art tormented*.

2 Now, not remembring he *had received them*, no marvel if he forgat, *why* he received them, or *with what condition*: Forgetting *God* in heaven, no marvel if he remembred not *Lazarus* on earth. Verily, neither he or any man receive them, as *Proprietaries*; but as *Stuarts*, and as *Accomptants*, as *Chriſt* telleth us, above in this *Chapter*. Not, for our ſelves only, or for our own uſe; but, for others too; And among others, for *Lazarus* by name. If *Lazarus* receive not, it was his fault, and not *God's*, who gave him enough to ſupply his own uſes, and *Lazarus* want too. For both which too, he, and all *receive*, that receive at *God's* hand: But he (it ſeemeth) *received* them to and for himſelf alone, and no body elſe: that *Abraham* ſaith truly, *Recepiſti tu*; *tu & nemo alius*: *You*, and *yours*, and no body beſides. For, his *Recepiſti* ended in himſelf, and he made himſelf *Summam omnium receptorum*. For, if you call him to accompt by the writ of *Redde rationem*, this muſt be his *Audit*: In *purple* and *linnen*, ſo much; and in *belly-cheer*, ſo much: So much on his back, and ſo much on his board, and in them endeth the total of his *Receipt*: Except you will put in his *hounds* too, which received of him, more than *Lazarus* might. This is indeed *Recepiſti tu ſolus*. This did not *Abraham*: For, his receipt reacheth to ſtrangers, and others beſides himſelf; and, *Lazarus* he received in his boſome on earth, or elſe he had never been in heaven, to have him there.

Will you ſee [*now therefore*] the Conſequent in kind? *Therefore* is this party now in the *Gulf*, becauſe (living) himſelf was a gulf: It is now *Gurges in gurgite*, but one Gulf in another. While he lived, he was a Gulf ſwallowing all: *Now therefore*, the *gulf* hath *ſwallowed him*. *Remember* this, for it is a ſpecial point. For, if our *purple* and *fine linnen* ſwallow up our alms: If our too much laſhing on, to do good to our ſelves, make us in ſtate to do good, to none but our ſelves: If our riotous waſting on expences of vanity, be a *gulf* and devour our Chriſtian Imploying in works of charity, There is danger in *Recepiſti*, even the danger of [*Now therefore*] *Gurges eras & in gurgitem projicieris*, a *Gulf* thou wert, and into the *gulf* ſhalt thou go. Ever, for the moſt part, you ſhall find theſe two coupled. In *Sodome*; *Pride*, and

fulneſs

fulneſs of bread, with *not ſtretching the hand to the poor*. In *Juda*: *Great bouls of wine, and rich beds of ivory*, with *little compaſſion on the miſery of Joſeph*. And here: *Going richly, and faring daintily*, with *Lazarus* boſome and belly, both empty. The ſaying of S. *Baſil* is highly commended, that ἀκόνη τῆς ἀστοτίας ἡ φιλοτιμία, *Pride is Prodigalities whetſtone*. And ſo it is (ſure;) and ſets ſuch an edge upon it in our expences, that it cuts ſo deep into our *receipt*, and ſhares ſo much for *purple* and *linnen*, as it leaves but a little for *Lazarus* portion. Sure, ſo it is, leſs *purple* muſt content us; and ſomewhat muſt be cut off from *quotidie ſplendidè*, if we will have *Lazarus* better provided for. Ezek. 16. 49. Amos 6. 4.

This, I have ſtood a little on, that it may be *remembred*. It is *Chriſt's* ſpecial drift, both in the Parable before, and in this Story here: and *remember* it we muſt, if either (as, in that) we will be received into *everlaſting Tabernacles*; or (as in this) we will be delivered from *everlaſting torments*.

3 Now I add, that in thus forgetting *Lazarus*, to remember himſelf, he remembred not himſelf neither, but failed in that too. For, whereas he conſiſted of two parts, 1. a *body*, and 2. a *ſoul*, he *remembred* the one ſo much, as he quite left the other out of his *memento*. For, his *Recepiſti tu* was his *body*, and nothing elſe. Now reaſon would, the *body* ſhould not take up the whole *receipt*; but that the poor *ſoul* ſhould be thought upon too. *Purple* and *ſilk*, and *Ede, bibe*, they are but the *bodies* part: But *almes* and works of mercy, they, they be the *ſouls*. May not our ſouls be admitted ſuitors, that we would remember them (that is) remember *Lazarus*? for, that is the ſouls portion: For, the other part, he and we all *remember* faſt enough.

4 Thus, *remembring* neither *God* nor *Lazarus*, nay, nor his own *ſoul*, his memory thus failing him, *God* provided and ſent ſome, to put him in mind. Sure as he had received thoſe former *good things*, ſo alſo had he received *Moſes and the Prophets*, by his own confeſſion: And in receiving them, he had received a great benefit, and (peradventure) greater in this than the other: And *Moſes* had told him as much as *Abraham* tels him now: *Utinam noviſſima providerent*, *Would God* (ſaith *Moſes*) *men would remember the four Noviſſima*; 1. That there is a *death*; 2. There is a *Judgement*: 3. There is a *Heaven*: 4. There is a *Hell*: But of all the four, *Noviſſima inferni* (in the ſame Chapter) the nethermoſt; *Nunc igitur cruciaris*, the place of *torments*. The *Prophets* ſaid as much: *Jeremy*, Ever think, that an end there will be *Et quid fiet in noviſſimo*, what ſhall become of us in that end? *Who amongſt us* (ſaith *Eſay*) *can endure devouring fire*? Who can dwell with *ardores ſempiterni*, everlaſting burnings? theſe he had: and if he had heard theſe, it is plainly affirmed, *Audiant ipſos* would have done it; they would have kept him, for ever comming in that place. But, theſe alſo living he ſtrove to forget, and (as ingenderers of melancholly) to remove them farre away. And, that he might the more eaſily do it, it was thought not amiſs, to call their authority in queſtion, whether they were worth the hearing or no. It is (in effect) confeſſed by him: that his *five brethren* and he were of one opinion; that the hearing of *Moſes* and the *Prophets* was a motive far unworthy to carry ſuch men as they. An *Angel* from heaven, or *one from the dead* might (perhaps:) but, the Books of *Moſes* ſhould never move them. It was not, for nothing, he complaineth of his *tongue*: *Illâ linguâ*, with that *tongue*, he had ſcorned the *Holy Oracles*: peradventure, that place, wherein he now lay, with that tongue which, in that place, feeleth the greateſt torment; and, from that place, the ſmalleſt *comfort*: both which it had before prophanely derided. Deut. 32. 29. Deut. 32. 22. Jer. 5. 31. Eſay 33. 14.

Thus then you ſee his *Scalam inferni*, the brief of his faults, for which his *Receipt* endeth in this bitter *receipt* of *torments* without end. 1. Epicuriſme: no life but this: No *good* but theſe here, Good *attire*, good *cheer*. 2. This was his reward: *Amen, dico vobis, recepiſtis*. (Saint *Chryſoſtome* too) 1. *Remembring* neither *God* in heaven, nor *Lazarus* on earth; 2. but being a *Gurges*, a Gulf of all that he *received*, himſelf: 3. No not his own *ſoul*; 4. nor (laſt of all) this place of *torments*, before he was in it; and ſcorning at *Moſes* for *remembring* him of it. This you ſee, And, in him, you ſee who they be, over whom *Abraham* ſhall read the like ſentence, *Qui habet aures*, &c. Mat. 6. 2.

II.

Now then, we have ſet up both ſides of this *Croſs*, and faſtened each part to other with *Now therefore*: Let us affix the *Inſcription*, and ſo an end. That, is *Recordare fili*: The want of which brought him thither; The ſupply of it ſhall keep us thence. The title. *Recordare fili.*

Fili recordare: Optimè dictum, ſed ſerò, Excellently well ſaid, but too late (ſaith Saint *Bernard*.) For, alas! commeth *Abraham* in now, with *Recordare*? Doth he now affix the title? why, it is too late. True, it is ſo; But, till now, he would not ſuffer any to ſet it up. Before, while it was time, and when it might have done him good, then he would not endure it: Now he is fain (when it is out of time) to know, what in time might have done him good: and may do others, if (in time) they look to it. Indeed, to him now, it is of no uſe in the world; but only to let him ſee, by what Juſtice he is where he is; and what he ſuffereth, he ſuffereth deſervedly. The beſt is, *Abraham* had more ſons than this ſon; and they may take good by it, and have uſe of that, whereof he had none. With this ſon it is too late; with ſome other, it is not. Not with us: we are yet upon the ſtage: Our *Jam verò* is not yet come. And for us, is this inſcription ſet up, and for our ſakes, both *Chriſt* reported, and S. *Luke* recorded this *Recordare*.

If you ask, What good is that? What is the good of exemplary Juſtice? What good is it to ſee a malefactor puniſhed, or to read in a paper the crime wherefore? What, but only that by reading what brought him thither, we may remember what will keep us from thence. The neglect of *Recordare* is the cauſe, he is there: why then, *Recordare fili*, and keep thee from thence. So, with one view of this inſcription, we read both his *ruine* and our own *remedy*.

This is the right uſe of this *title*; *God* forbid we ſhould have no uſe of it, till we come where he is. But, it is therefore ſet over his head in that life, that we may read it in this: read it, and *remember* it: *remember* it and never have title ſet over ours.

It

It will be good then, ſomtimes to keep ſome day holy to the *exaltation* of this *Croſs*, and to ſet this title before our eyes: to approach it and read it over: Yea, not once, but often to record this *Recordare*. Indeed, it is that S. *Gregory* ſaith: *Recordatione magis eget verſus iſte quàm expoſitione*: Indeed, it more needs a *diſpoſition* to *remember* it, than an *expoſition* to underſtand it.

We are yet: how long we ſhall, we know not, nor how ſoon *vita tua* will be gone, nor, how quickly this *Jam verò* will come in place. This we know: between his ſtate and ours, there is only a puff of breath in our noſtrils. That this life (ſhort though it be, and in a manner, a moment, yet) *hoc eſt momentum, unde pendet æternitas*: On it, no leſs matter dependeth than our eternity: or bliſs or bane, *comfort* or *torment*. That in that place, without all hope either of relief, eſcape or end: and that from thence, neither our *profeſſion* of truth, nor the greatneſs of our *receiving* ſhall deliver, but only this *Recordare*. It ſtandeth us then in hand, to take perfect impreſſion of this *Recordare*: and (as S. *Auguſtine* ſaith) *Obliviſci quid ſimus, attendere quid futuri ſimus*, to forget, what we now be; to conſider, what we ſhall be without all queſtion yer long, but we know not how ſoon: but, oft it falleth, the ſhorter and ſooner, the leſs we think of it.

Three things then I wiſh, for concluſion: 1. that we may *remember*: 2. remember *in time*: 3. remember *effectually*. That we may *remember* the *fire*, the *thirſt*, and the *torments*; and know what they mean, by *memory* rather than by *ſence*. *Abraham*, from heaven cals to us to that end: The party in hell crieth, *Ne veniant & ipſi*.

1. That we do it *in time*? that we be not in this eaſe, never *lift up our eyes*, till we be *in hell*; nor *remember* that may do us good, till it be too late.

2. That we do it *effectually* from the heart: For, there is a *heart* in *Recordare*: And that, this being our greateſt buſineſs, we make it not our leaſt care.

3. Our *Remembring* will be effectual, if we pray to *God* daily, we may ſo *receive*, as we may be *received*. And our *remembring* ſhall be effectual, if it have the effect, that is, make us remember *Lazarus*. *Quotidiè Lazarus*: You may find *Lazarus*, if you ſeek him, every day: Nay, you ſhall find him, though you ſeek him not. Our preſent eſtate, by preſent occaſion of the *dearth* now upon us, makes the *memory* more freſh, than at other times it would be. *Remember* then our being remembred there, lyeth on this their remembrance here; and, upon their receiving, our *recipies*, or rather *recipieris*. And *remember* that day, wherein what *we have received* ſhall be forgotten; and what *He hath received* of us ſhall be remembred; and nothing elſe ſhall be remembred, but *quod uni ex minimis*. The attaining *everlaſting tabernacles*, the avoiding *everlaſting torments* lye upon it. That which we *remember* now in *Lazarus* boſome, ſhall be remembred to us again in *Abrahams boſome*. To which, &c.

Mat. 10. 42.

A SER-

A SERMON

Preached in the

COURT

AT

CREENVVICH,

On Sunday, being the Fourth of *April*,

An. Dom. 1596.

II Cor. Chap. XII. Ver. XV.

Ego autem libentiſſime impendam, & ſuper-impendar ipſe pro animabus veſtris: etſi licet plus vos diligens, minus diligar.

And I will moſt gladly beſtow, and will be beſtowed for your ſouls; though, the more I love you, the leſs I am loved.

THE words be S. *Pauls*; and to the *Corinthians*. And, if we neither knew whoſe they were, nor to whom; yet this we might know by the words themſelves, that it is *Love* that ſpeaks, and *unkindneſs*, that is ſpoken to. *Impendam*; *ſuperimpendar*; *libentiſſimè*: this muſt needs bee love, and that unkindneſs, that requiteth ſuch love, with ſuch an *Etſi*, *Etſi minus diligar*, *Though the more I love, the leſs I be loved.*

Many wayes it may be manifeſt, that S. *Paul* loved the Church of *Corinth* more than many other (loved them, for he *laboured more for them.*) By the time he ſpent with them, a *year and a half* full: Scarce with any ſo much. By his *viſiting* them three ſeveral times: Not any ſo oft. By two of his largeſt Epiſtles ſent to them: Not, to any the like. And in the one of them we ſee here, how frank and how kind a profeſſion he maketh, *in quâ omne verbum charitatis igne vaporatur*, wherein, every word carrieth a ſweet ſent of *Loves* perfume: (it is S. *Gregory.*) Theſe, each of theſe; but all theſe together, may prove his *magis diligam*, the abundance of His love to *Corinth.* 1.

1 Cor. 5. 10. Acts 18. 11. Verſe 14.

Now there ſhould be, in *love*, the vertue of the *Load-ſtone*, the vertue *attractivè*, to draw like love to it again. There ſhould be: but was not. For, their little love appeared by their many unloving exceptions which they took to him. To his *Office*: That, he was but an *Apoſtle* of the ſecond head, and no wayes to be matched with the *chief Apoſtles*, *verſe* 11. To his *Perſon*: That he was one of no preſence: Somewhat good at an *Epiſtle*, but his *Perſon* (or *preſence*) *nothing worth* (*Chap.* 10. 10.) To his *preaching*: th it he was but ἰδιώτης τῷ λόγῳ, not ſo eloquent by much, as divers of them were; nor his Sermons *ex operè Corinthiaco*, of the *Corinthian* faſhion. Indeed, I know not how, but he could not hit on their vein. 2.

Chap. 11. 6.

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Three things then I wiſh, for concluſion: 1. that we may *remember*: 2. remember *in time*: 3. remember *effectually*. That we may *remember* the *fire*, the *thirſt*, and the *torments*; and know what they mean, by *memory* rather than by *ſence*. *Abraham*, from heaven cals to us to that end: The party in hell crieth, *Ne veniant & ipſi*.

1. That we do it *in time*? that we be not in this eaſe, never *lift up our eyes*, till we be *in hell*; nor *remember* that may do us good, till it be too late.

2. That we do it *effectually* from the heart: For, there is a *heart* in *Recordare*: And that, this being our greateſt buſineſs, we make it not our leaſt care.

3. Our *Remembring* will be effectual, if we pray to *God* daily, we may ſo *receive*, as we may be *received*. And our *remembring* ſhall be effectual, if it have the effect, that is, make us remember *Lazarus*. *Quotidiè Lazarus*: You may find *Lazarus*, if you ſeek him, every day: Nay, you ſhall find him, though you ſeek him not. Our preſent eſtate, by preſent occaſion of the *dearth* now upon us, makes the *memory* more freſh, than at other times it would be. *Remember* then our being remembred there, lyeth on this their remembrance here; and, upon their receiving, our *recipies*, or rather *recipieris*. And *remember* that day, wherein what *we have received* ſhall be forgotten; and what *He hath received* of us ſhall be remembred; and nothing elſe ſhall be remembred, but *quod uni ex minimis*. The attaining *everlaſting tabernacles*, the avoiding *everlaſting torments* lye upon it. That which we *remember* now in *Lazarus* boſome, ſhall be remembred to us again in *Abrahams boſome*. To which, &c.

Mat. 10. 42.

A SER-

A

SERMON

Preached in the

COURT

AT

CREENVVICH,

On Sunday, being the Fourth of *April*,

An. Dom. 1596.

II Cor. Chap. XII. Ver. XV.

Ego autem libentiſſime impendam, & ſuper-impendar ipſe pro animabus veſtris: etſi licet plus vos diligens, minus diligar.

And I will moſt gladly beſtow, and will be beſtowed for your ſouls; though, the more I love you, the leſs I am loved.

THE words be S. *Pauls*; and to the *Corinthians*. And, if we neither knew whoſe they were, nor to whom; yet this we might know by the words themſelves, that it is *Love* that ſpeaks, and *unkindneſs*, that is ſpoken to. *Impendam*; *ſuperimpendar*; *libentiſſimè*: this muſt needs bee love, and that unkindneſs, that requiteth ſuch love, with ſuch an *Etſi*, *Etſi minus diligar*, *Though the more I love, the leſs I be loved.*

Many wayes it may be manifeſt, that S. *Paul* loved the Church of *Corinth* more than many other (loved them, for he *laboured more for them.*) By the time he ſpent with them, a *year and a half* full: Scarce with any ſo much. By his *viſiting* them three ſeveral times: Not any ſo oft. By two of his largeſt Epiſtles ſent to them: Not, to any the like. And in the one of them we ſee here, how frank and how kind a profeſſion he maketh, *in quâ omne verbum charitatis igne vaporatur*, wherein, every word carrieth a ſweet ſent of *Loves* perfume: (it is S. *Gregory.*) Theſe, each of theſe; but all theſe together, may prove his *magis diligam*, the abundance of His love to *Corinth.* 1.

1 Cor. 5. 10. Acts 18. 11. Verſe 14.

Now there ſhould be, in *love*, the vertue of the *Load-ſtone*, the vertue *attractivè*, to draw like love to it again. There ſhould be: but was not. For, their little love appeared by their many unloving exceptions which they took to him. To his *Office*: That, he was but an *Apoſtle* of the ſecond head, and no wayes to be matched with the *chief Apoſtles*, *verſe* 11. To his *Perſon*: That he was one of no preſence: Somewhat good at an *Epiſtle*, but his *Perſon* (or *preſence*) *nothing worth* (*Chap.* 10. 10.) To his *preaching*: th it he was but ἰδιώτης τῷ λόγῳ, not ſo eloquent by much, as divers of them were; nor his Sermons *ex operè Corinthiaco*, of the *Corinthian* faſhion. Indeed, I know not how, but he could not hit on their vein. 2.

Chap. 11. 6.

This cold infusion of so faint regard on their parts, might have quenched his love. It did, *Apollo's*, for *Apollo* was once at *Corinth*, but found them so diverse to please, as he waxed weary and got him away; and when he was moved to return to them πάντως ἐν τῷ θέρει. his mind was not at all to come
1 Cor. 16. 12. there again as yet, saith S. *Paul* (1 *Cor.* 16) It made *Apollos* give over. So might it S. *Paul* too. But him it did not: *Charitas qua ædificabat*, the love wherewith he built, was like *lime*, slaked not, but rather kindled with water. For, notwithstanding all these, such was his zeal, and he *Tantus zelator animarum*, that we see his affection, that we hear his resolution what it is: unkind they might be, but no unkindness of theirs, or verdict never so hard, or censure never so sharp; no *minus diligar* should move him, or make him love their *souls* a whit the less.

4. Wherein, lest they might be jealous, he sought to *Corinth* so oft, for the *ore* of it, because the soil was rich, there was good to be done (as men are ever that way quick-eyed) he appealed to all his former course with them, that he *had sought nothing hitherto*. Nothing he had sought, nor nothing he would
Chap. 11. 8, 9. seek: And (to come to this our verse) not only seek nothing; 1, But he would bestow, 2. Bestow, and *be bestowed* himself; 3. and that, *most willingly* (indeed it is higher, ἥδιστα, *most gladly*) 4 and all this (to use *Chrysostomes* words) not τοῖς τὰ πολλὰ φιλοῦσιν, for those that had not begun to love him first, but τοῖς καὶ ἅπαξ ἀντιφιλήσασιν, for those that being loved first *did not love him again*. 5. And that not κατ' ἴσα in equal measure (that, is not his complaint) but such as the *more* (it is fuller, in the Greek, περισσοτέρως, the *more abundantly*) *they were loved, loved him the less* for it. The degrees are many: and look how many degrees, so many several points of elevation.

5. All which when I consider, I cannot chuse but marvel at his *love*; which truly is right admirable: And more at their *minus*, than his *magis*: But, at his heroical spirit, most of all, whom such and so great unkindness could not over-come. The rather, when I lay it to, and compare it with ours in these times: in which, a kind of love we have (such as it is) but such as will not endure Saint *Pauls* assay; Or, if in some degrees it do, if it be not respected straight (not as it *deserveth*, for so haply it is, but as it supposeth it self to deserve) if it be crossed with any unkindness, it groweth abrupt. Every *minus diligar*
Chap. 11. 12. makes it abate; and far we are from this Christian magnanimity, to resolve with him (in the 11 *Chap.*) *quod facio, hoc & faciam*, what I do, that will I do still: Or, here, *Love I will still, though, the more I love, the less I be loved.*

The thing loved, is the *Corinthians souls*. And (as *Corinth* it self was situate in a narrow land, between two Seas) so are they, in the verse; having, on the one side, the Sea of *self-love* (in the former part:) and, on the other, the Gulf of *unkindness* (in the latter.) Through either of which, S. *Paul* maketh a first and second navigation, if haply he may so *adire Corinthum*, gain their souls to *Christ*, more precious to him, than *Corinth* it self and all the wealth in it.

The Division. In the *Love* two things are offered. For, in the former moity of the verse, he is encountred with *self-love*,
I. 1. which bestoweth nothing; 2. but, least of all, his *life*: 3. Or if it do, it is not *most gladly*; nay, not *gladly* at all. These three he beateth down: the first, with *Impendam*; the second, with *Impendar*: the third, with *libentissimè*. Thus having vanquished the love of himself in the former; in the latter moity, *Unkindness* riseth up. Unkindness, in them, for whom he had done all the former. Over which second enemy having a second conquest also, and triumphing over it, with his *Etsi*; he sheweth his love to be a love of proof, to have all the perfections and signatures of Love: all which are within compass of this verse, *Amor* (as in Schools we reckon them) 1. *Impensivus*; 2. *Expensivus*; 3. *Intensivus*; and 4. *Extensivus*. The two former, in the two *verbs*; 1. Active, *Impendam*; and 2. Passive, *Impendar*; *Bestowing*, or spending; *Bestowed*, or spent it self. The two latter, in the *Adverb* and the *Conjunction*: 3. *Intensive*, straining it self to the highest degree, *most gladly*: and 4. *Extensive*, stretching it self to those that are farthest from love, and least deserve it *Etsi minus diligar*. 1. To *spend*; 2. To spend and be *spent*; 3. To spend and be spent *most willingly*. If the full point were there, it were enough. 4. But, not only *Libentissimè* But, *Libentissimè, Etsi*; *most gladly*, yea, *though the more he, the less they*, that is all in all.

II. But then, lest we mistake our term of *love* (as, easily we may, and confound it with *lust*) we must
Gal. 5. 22. look to our *pro* in the second part. It is, *Pro animabus*; *soul-love*, he meaneth all the while. Love, the *fruit*
Job. 17. 14. *of the spirit*; Not *lust*, the weed of the *flesh*. Not, of this flesh *sister to worms*, and *daughter to rottenness*;
2 Pet. 1. 4. but, of the *Spirit* allied to the *Angels*, and *partaker*, in hope, of the *Divine nature* it self. And, not of *one* only; but *animabus*, of *souls*: more than love of one soul; many souls, many thousands of souls, of a whole State or Countrey. Them to love, and to them thus to prove our love, is it, which S. *Paul* would teach; and it, which we need to learn. These be the two parts. Whereof, &c.

I. TO enter the treaty of the first part. We begin at the four points, 1. *Impendam*, 2. *Impendar*,
The Love. 3. *Libentissimè*, and 4. *Etsi*. If *Love* be an *Ensign* (as, *Can.* 6.) the *Colours*; if it be a *Band*
Cant. 6. 3. (as *Hos.* 11.) the *twists*; if a *Scale* (as, *Chrysostome*) the *ascents*; if an *Art*, (as *Bernard*) the
Hosea 11. 4. *Rules* of it. Indeed, they talk much of an *Art of Love*, and Books of verses have been written of it: but, above all verses, is *Carmen hoc amoris*. This verse hath more art than they all: and of this it may be said, *Me legat, & lecto carmine doctus erit*: I learn it, and say you learned *Love*. To take them as they lye, and with the first, first. *Ego verò Impendam.*

1 There

1 There was a world when one ſaid, *da mihi cor tuum, & ſufficit*: Beſtow your *heart* on me, and I require no further *beſtowing*; and the *beſtowing* of love, though nothing but *love*, was ſomething worth. 1. *Amor imperſivus: Impendi.*

2 Such a world there was: But, that world is worn out. All goeth now by *Impendam*: *Love* and all is put out to intereſt; the other empty-handed love, is long ſince baniſhed the Court, the City and the Countrey. For, long ſince it is, that King *Saul* ſaw it, and ſaid it to his Courtiers, that *he was not regarded*, but becauſe *he gave them fields, and vineyards*, and offices over *hundreds and thouſands*. Nor yet *Diana* in the City of *Epheſus*, magnified there by the Crafts-men, but, becauſe by her *Silver Shrines, they had their advantage*. Nay, nor *Chriſt* Himſelf neither, in the Countrey, but becauſe they *ate of the loves and were filled*. For, many miracles had they ſeen much greater than that, yet never profeſſed they ſo much, *Sicut tunc ſaturati*, as when he beſtowed a good meal on them. 1 Sam. 22. 7. Act. 19. 24. John 6. 16.

3 Such is now the worlds love, but ſpecially at *Corinth*, where they do *cauponari amorem* indeed; ſet love to hire, and love to ſale; and at ſo high a rate, as ſome were forced to give over, leſt paying for *love*, they might buy *repentance* too; and both *too deer*. dear

4 There is no remedy then: Saint *Paul* muſt apply himſelf to time and place, wherein (as all things elſe, ſo) *love* depends upon *impendam*, *Yielding* and *Paying*.

5 Now, there is nothing ſo plaint as Love; ever ready to transform it ſelf, to whatſoever may have likelyhood to prevail; and if it be *Liberality*, into that too. For, that *love is liberal* (nay *prodigal*) the *Greek Proverb* noteth it, that ſaith, The *Purſe-ſtrings of love* are made of a *Leek-blade*; eaſily in ſunder, and wide open with no great ado. ſolicit

6. Saint *Paul* therefore commeth to it; and as he maketh his caſe a *Father's* caſe towards them (in the verſe next before:) So he ſaith with the kind Father, (*Luke* 15.) *Eccè omnia mea tua ſunt*. *Fathers* love, and all muſt be prooved by *Beſtowing*. Verſe 14. Luke 15. 31.

7 Yea, *I will beſtow*: Now alas, what can *Paul beſtow*? Eſpecially upon ſo wealthy Citizens? What hath he to part with, but his *books and his parchments*? Ware, at *Athens* perhaps ſomewhat; but at *Corinth*, little uſed and leſs regarded. Indeed if ſilver and gold be all, and nothing elſe worth *the beſtowing*, nothing will come under *Impendam*, but it: his *beſtowing* is ſtalled. But, by the grace of *God*, there is ſomthing elſe. There be *talents* (ſo, the world will call them when they liſt, howſoever they eſteem them ſcarce worth pence a peece.) And there be *treaſures of wiſdom and knowledg, in Chriſto Jeſu* (ſaith Saint *Paul*) Indeed ſo had Saint *Paul* need ſo ſay; he had beſt magnifie his own *Impendam*, for he hath nothing elſe to make of. Nay, it ſhall not ſtand upon his valuation. They that had both, both the wealth of *Corinth* and the wiſdom of *Paul*, and both in abundance, as being both of them Prophets: The one of them (*King David*) preferreth this *Impendam* of *Paul's* before *gold, fine gold, much fine gold*; and that we may know how much that *much* is, *before thouſands of gold and ſilver*. This, was no poor *Apoſtle*. The other (*King Solomon*) ſaith directly: *There is gold, and a multitude of rich ſtones; but the lips of knowledg*, that, *is the precious Jewel*. And, not *Policy*; but *Scientia Sacrorum, prudentia*: the *knowledg* of *holy things*, is the *wiſdom* he meaneth. And, it was no flouriſh: he was in earneſt: For, it is well known he himſelf *choſe them* before the other, when he was put to his choice; and, that his liking in that choice, was highly approved, by *God's* own liking. The truth is, Men have no ſenſe of their ſouls, till they be ready to part with them; and then is S. *Pauls impendam* called for (and never ſeriouſly before;) when their caſe is ſuch as they can little feel, what the *beſtowing* is worth. 2 Tim. 4. 13. Col. 2. 3. Pſal. 19. 10. 119. 72. Prov. 20. 15. Prov. 9. 10. 1 Reg. 3. 9. 12.

And, becauſe they would not ſeek to feel it before, it is *God's* juſt puniſhment they feel it not then. But, if men will labour to have ſenſe of that part in due time, they ſhould find and feel ſuch an eſtate of mind, as none know, but ſuch as have felt: ſurely ſuch, as they would acknowledg to be worth an *Impendam*. Indeed, this it is, Saint *Paul* can beſtow; and this it is, *Corinth* needs; and the more wealthy it is, the more. The other, as he hath it not, ſo they need it not, that is, *Aurum & Argentum*: *Quod autem habet*, but that he hath, he is ready to *beſtow* What would we have more? *Fecit quod potuit*, ſaith our *Saviour* in *Mary Magdalens* caſe; and *dedit quod habuit*, in the caſe of the poor *Widdow's mites*; and, that is as much as *God* doth, or man can require. But, be it little, or be it much, he that giveth *all*, leaveth nothing ungiven, and therefore his *impendam* is at the higheſt. Acts 3. 6. Mark. 14. 8. 12. 44. Luke 21. 4.

But, when it is at the higheſt, the Paſſive *Impendar*, is higher than it. Much more, *to beſtowed*, than *to beſtow*. And therefore it hath a *Super-Impendar* beſtowed on it. 1 For firſt, they that *beſtow*, give but of their *fruits*; but, he that is *beſtowed*, giveth *fruit*, *tree*, and all. In that, the beſtower remained unbeſtowed: here, he himſelf is in the deed of gift too. 2 Secondly, before there was but one act (of *beſtowing* only;) here, *in* one, are both *beſtowing* and being *beſtowed*; and there being *both* muſt needs be better than *one*. 3 Thirdly, before, that which was beſtowed, what was it? our *good*, not our *blood*; our *living*, not our *life*: *Nondum ad ſanguinem*, nor yet ſo far as to the ſhedding of *blood*: Then, there is ſomewhat behind: But, if to the ſhedding of that, then is it love at the fartheſt: if it be as *Salomon* ſaith, *Fortis ſicut mors*; dare throw death his gauntlet. *Majorem hoc nemo* (ſaith *Chriſt*) *greater love hath no man*, than this, to *beſtow his life*. 4. And indeed, we ſee, many can be content to *beſtow* frankly; but at no hand, to *be beſtowed* themſelves: Yea, that they may not *be beſtowed*, care not what they *beſtow*. For *Self-love* crieth to us, ſpare our *living*; but in any wiſe, *Propitius eſto tibi*, to ſpare our life. *Skin for skin* is nothing but *impendere ne impendamur*; to ſpend all we have to ſpare our ſelves. But hither alſo will S. *Paul* come from Δαπανᾶν, to ἐκδαπανᾶσθαι, without any reſervation at all of himſelf: To do or ſuffer; *to ſpend or to be ſpent*. 2. *Amor expenſivus, Impendar.* Heb. 12. 4. Cant. 8. 6. John 15. 13. Mat. 16. 25. Job. 2. 4.

How to be *ſpent*? will he die? Yea indeed: What preſently here at *Corinth*? No; for at this time, and long after he was ſtill alive: and yet he ſaid truly *impendar* for all that. For, as before we ſaid, ſo ſay we in this: If there be no way to be beſtowed, but by dying out of hand: they that, in *field*, receive the *bullet*; or they that, at the *ſtake*, have the *fire* ſet to them; they, and they only may be ſaid to be *beſtowed*. That, is a way indeed, but not the only way: but other wayes there be beſides them too. As that is ſaid to be *beſtowed*, not only that, is defrayed at one entire payment; but, that, which by ſeveral ſums is paid in; eſpecially, if it be, when it was not due; nor could not be called for. This I mean: The Patriarch *Lot*, or the Prophet *Jeremie*, that dwelling where ſin abounded, and ſeeing and hearing
2 Pet. 2. 7, 8. *vexed their righteous ſouls* with the daily tranſgreſſions of the people, and for their unkindneſs too; and thereby prevented their term and paid Natures debt, yet their day came, *beſtowed* themſelves (ſay I) though, not at once. (For, hearts grief and heavineſs do more than *beſtow*, for they even conſume and waſte a mans life.) And *Timothie*, that he giving attendance to reading, meditation, and ſtudie, grew
1 Tim. 4. 13. into an ἀσθένια and *often infirmities*, and thereby ſhortned his time by much, *beſtowed himſelf* (ſay I)
5. 23. though not at *one inſtant*. He that knew it bare witneſs, that that courſe of life is a *wearying*, yea, and a *wearing* of it too; and ſpends another manner ſubſtance than the *ſweat* of the brows. This then,
Eccleſ. 12. 12. for the preſent, was S. *Pauls impendar*: By intentive *meditation* (for his *books* and *parchment* took ſome-
2 Cor. 11. 20. what from his ſum;) By *ſorrow* and *grief* of heart; for *Quis ſcandalizatur, & ego non uror?* and that
1 Cor. 15. 31. he ſaid (and ſaid truly) *Quotidiè morior*, he *beſtowed* himſelf by inch-meale; and might avow his *impendar* before *God* or man. And ſo far, it is the caſe of all them that be in this caſe: *Sal terræ*, as *Chriſt* termeth them; which *ſalt*, by giving ſeaſon, *melteth* it ſelf away, and ceaſeth in ſhort time to be that it
Mat. 5. 13, 14. was. *Lux mundi*, the light of the world. *Aliis miniſtrando, ſeipſos conſumendo*, *Lightning* others, and *waſting* themſelves: that is, abridging their natural courſe, and drawing on their untimely diſeaſes and death, before their race be half run.

1 Cor. 9. 9. But, to make it a perfect *impendar*, and to give it his *Super*; after all this, he came to that other too. For ſo he did: in that point, like the poor labouring *Ox* (to which, in the IX Chapter of the former *Epiſtle*, he reſembleth his ſtate) ſpending his time, in eating the ground for corn, in *inning* the corn, in *treading* out the corn; his *Neck yoked*, and his *mouth muzzeled*; and in the end when all is done, *offered on the Altar* too, and made a *Sacrifice* of. It was his caſe, and thither he came at laſt: and therefore in both caſes he might truly ſay *impendar*, and *Super-impendar* both.

3.

Amor intenſivus: Libentiſſimè. But to elevate it yet a point higher, we ſay, that as either of theſe are much; and both exceeding much: yet above both theſe is that, which (though we handle third, it) ſtandeth firſt, the Adverb *Libentiſſimè*. True it is which in *Divinity* we ſay; *With God, the Adverb is above the Verb*, and the inward *affection* (wherewith) above the outward *action* or Paſſion of *Impendam* or *Impendar*, either. With men, it is ſo too: When a diſpleaſure is done us, ſay we not, We weigh not ſo much the *injury* it ſelf, as the malicious *mind* of him that did offer it? And, if in *evil* it hold, why not in *good* much more? not ſo much *Impendar*, the thing which; as *Libentiſſimè*, the good *heart*, wherewith it is beſtowed. And, will you ſee the mind wherewith S. *Paul* will do both theſe? By this *adverb* ἥδιστα, you may look into his very *heart*. *Beſtow* he will, and be *beſtowed* too; and that, not *Uncunque*, in any ſort, be contented to come to it; but *willingly*: willingly, nay, *readily*; readily, nay, *gladly*, (and the *degree* is ſomewhat, ἥδιστα) *moſt gladly*, in the very higheſt of all, in the *Superlative degree*. To *ſpend*, and ſpending to make no more reckoning of it, than of chaff: nay (it is more) to be *glad* of our loſs; more glad, than others would be of their gain. To *be ſpent*, and in being ſpent, not to hold our life precious: Nor ſo, but to *rejoyce* in it, and as if death were advantage; *In hoc eſt charitas*, certainly. *Death* (of it ſelf) is bitter, and *loſs* is not ſweet: Then, ſo, to alter their natures, as to find *ſweetneſs* in *loſs*, whereat all repine; and *gladneſs* in *death*, which maketh all to mourn; verily, herein is *love*: Or, if not here, where? Nay, here it is indeed; and before now, we had it not. For, in flat terms, he avoweth (in the *XIII. Chapter* before, of his former *Epiſtle*) if we ſever this from the other two: One may *part with all his goods to feed the poor, and yet have no love*: *One may give his body to be burnt, and yet have no love*: And then, though he do *impendere*, *beſtow* all he hath; and though he do *impendi*, *be beſtowed himſelf*, *nihil eſt*, he is nothing, if he want this affection, which is *love* indeed, the very ſoul of love, and the other but σκιαγδία, but the skin and bones, and indeed nought elſe but the *carcaſſe*, without it. Therefore it was, that S. *Paul* ſet this in the firſt place before the other two, becauſe the other two be but *cyphers*, and after this (the figure) ſet, they be *tens* and *hundreds*, and have their valuation: but without it of themſelves they be but *cyphers*, juſt nothing. Thus much S. *Paul* hath ſaid, in ſaying theſe three words, 1. *Impendam*, 2. *Impendar*, 3. *Libentiſſimè*. Thus much they amount to.

And now muſt we pauſe a little, to ſee, what will become of all this, and what theſe three will work in the *Corinthians*.

We marvel at the *Love*: we ſhall more marvel, when we ſee, what manner of men, on whom it is beſtowed. What his proofs are, we have heard; how large and how loving; and thus far is he come, only to win favour and like mutual love at their hands, without eye to any other thing in the world. No *Veſtra*: (no) but *Vos* only. This is all. And, not this; not ſo much; Nay not ſo little, as this will
Ver. 14. come. Which if it did come, what ſingular thing were it? ſince the *very Publicans do the like*; *love*
Mat. 5. 46. *him, that loveth them*. Which we gather by his *Etſi*. Wherein (as he may) in no loud and bitter manner he complaineth, but *complaineth* though; that, ſeeking their *love*, and nothing elſe, ſo hard was his hap, he found it not: Not, in a greater, or as great a meaſure, as his; but, *minùs* for *magis*, and ſo he a great loſer by it. The more, the higher, the nearer his; the leſs, the lower, the further off, theirs: ſo that, little likelihood of ever meeting.

This

This is S. *Pauls* case, to meet with unkindness: and not only his, but *Christ* met with *nine for one*, too. Indeed, it is common, and not to be noted, but for commonness. They that are *unkind* themselves inveigh against the *unkindness* of others. And, as it was said of them that made *Cæsar* away; *Odêrunt tyrannum, non tyrannidem*, so may it truly here: The *Persons* (that are *unkind*) they hate, rather than the *vice* it self. Yet, even to know this, doth no hurt, what Saint *Paul* met with in the *Corinthians*; and this too, that all *unkind* persons dwell not at *Corinth*. And, as he to be pitied, so they to be blamed. All other commodities return well from *Corinth*; only *love* is no traffick. Saint *Paul* cannot make *his own* again, but must be a great loser, withal. We cannot but pity the *Apostle* in this *Minus* of his. Saint *Augustine* saith well: *Nulla est major ad amorem provocatio, quàm prævenire amando. Nimis enim durus est animus, qui amorem non vult impendere, nisi debitum reponderet.* No more kindly attractive of *love*, than in loving to *prevent*: For, exceeding stony is that heart, which, though it like not to *Love first*, will not *Love again* neither; neither first, nor second. Yet so hard were theirs that neither one way nor other, *recta*, nor *reflexa*, would either begin, or follow. No not provoked by all those so many forcible means, that S. *Chrysostome* maketh a wonder at it, *Quomodo non convertuntur in amorem*, that they were not melted and *resolved into love* it self.

Luke 17. 14, 15. &c.

Which cold success openeth a way to the last point, the point indeed of highest admiration, and of hardest imitation of all the rest, in the conjunction *Etsi*: Which *Conjunction* is situated (much like *Corinth* it self) *in a narrow land* (as it were) *between two Seas*; beaten, upon the one with *self-love*, upon th'other with *unkindness*. Hitherto we had to do, but with *self-love*, and his assaults: but now, *unkindness* also is up. These *Corinthians* (saith Saint *Paul*) my affection standeth toward them in all love; Love them and spare not (saith *Self-love*) but *tene quod habes*. Nay sure, *Impendam*, *I will bestow it*. Well; if there be no remedy: But (hear you?) *Propitius esto tibi*, for all that. Nay, not that neither: *Impendar*, I will *be bestowed my self* too. *Potest fuo bibere calicem hunc* (saith *Self-love*?) and can you get it down, think you? Yea: *Libentissimè* exceeding gladly. There is the Conquest of *Self love*.

4. *Amor extensivus.* *Etsi minus diligar.*

Mat. 16. 22. Mark. 10. 46.

But, all this while, he lived still under *hope*, hope of winning their love, for whose sakes, he had trod under foot the love of himself: Hope, that it had been but *Impendam*, all the while; he should have had returned his own again at least. But; at this *Etsi*, all is turned out and in. For, this is as much to say, as, All is to little purpose: for (to his grief) he must take notice, they care for none of them: nor for him ever a whit the more: yea, rather the *less* by a great deal. So that, all *three* be in vain: *Et supra omnem laborem labor irritus*, No *labour* to *lost labour*; Nor expence of life or goods, to that is spent *in vain*. For, that is not *Impendam*, but *perdam*, not *spent*, but *cast away*. Therefore the former, though it were *funiculus triplex*, a three-fold cord, and *not easily broken*, would not hold, but flie in pieces, but for this *Etsi*. To have then an *Etsi* in our *love*: this *Etsi*, this εἰ καὶ νῦν, *though in vain*, though our *Impendam*, prove a *perdam*: That is it. To be able to turn the sentence and say, *Though the more I love, the less I be loved, Yet will I bestow*; yea, *be bestowed*, and that *most gladly*, for all that. It is hard, I confess: but *Solus amor erubescit nomen difficultatis*, Love endureth not the name of difficulty, but shameth to confess any thing too hard, or too dangerous for it. For verily, *unkindness* is a mighty enemy, and the wounds of it, deep. Nay there be, that of themselves are most kind, in all the three degrees before remembred, as was King *David*, and as all noble natures are: why *Self-love* is nothing in their hands. But let them be encountred with *unkindness* (as *David* was in *Nabal*) they cannot stand the stroke; it woundeth deep: and the festter of *Discontentment* more dangerous than it. Indeed (saith *David*) *this fellow*, I see, *I have done all in vain for him, for he rewardeth me evil for good: So and so do God to me, if he be alive to morrow by this time.* Mark it in him; and in others infinite; and you shall see, whom *self-love* could not, *unkindness* hath overcome: and who passed well along the other three, at *minùs diligar* their *Love* hath wracked, and from kind *love*, been turned to deadly *hate*.

1 Sam. 25. 15. 21. 22.

But neither can this appall the *Apostle*, or dislodg his love: but thorow all the rest, and thorow this too, he breaketh with his *Etsi*, and sheweth he will hold his resolution, maugre all unkindness. *Minus diligar* shall not do it; *Unkindness* must yield, *Love* will not.

And now we are come the highest, and never till now: but, now we are; that further we cannot go. The very highest pitch of well-doing, the Heathen man saw in part: for, he could say, *Beneficium dare & perdere*, to bestow love, and lose it, is well done: but, that is not it. This is it; *Beneficium perdere & dare*, to lose the first, and yet bestow the second; *Etsi*, yea, though the first were lost

Seneca.

Yea, the *Love* of *Loves*, *Christs* own love, what was it? *Majorem hâc charitatem nemo habet, quàm ut vitam quis ponat pro amicis.* Whereto Saint *Bernard* rejoyneth well, *Tu majorem habuisti Domine, quia tu vitam posuisti etiam pro inimicis*: Greater love than this hath no man, to bestow his life for his friends: Yet *Lord* (saith S. *Bernard*) Thou hadst greater, for thou bestowedst thy life for thy very *enemies*. And, to this love it is, that S. *Paul* aspireth; and neer it he cometh; that in some sort we may likewise say to him, *Tu majorem habuisti Paule*, yes, thy love (*Paul*) was greater: for, thou art ready to do the like; not for thine *enemies*, but for thy *unkind friends*, the next degree to professed enemies. 1. *To spend*, 2. *To spend, and be spent*, 3. *To spend, and be spent, and that most gladly*: 4. Not only *most gladly*, but *most gladly, Yea though*.

John 15. 13.

Thus you have now his double conquest: Over the *Love* of *himself* first; and now, over *Minùs diligar*, an unkind repulse too. And, in sign of victory, he setteth up his colours, even these four: 1. *Impendam*, 2. *Impendar*, 3. *Libentissimè*, and 4. *Etsi*, But *Etsi* is the chief; it is *Christs* colour; and, that no perfect Love, that wanteth *Etsi*.

Thus

II. The object of his Love.

Thus we have ſeen *Love* in his higheſt *aſcendent*, and heard *Love* in his *Magiſterium*, the hardeſt and higheſt, and indeed the *Maſter-point* of this *Art*. Which ſetteth us new on work, to paſs over into the ſecond part, and to enquire, what this *object* may be, ſo amiable, whereon Saint *Paul* hath ſet his affection ſo, that for it, he will do and ſuffer all this; and that ſo willingly without any exception, ſo conſtantly, without any giving over. All this is nothing but the zeal of ſouls; *Zelus animarum facies hoc*: It is, for their *ſouls*, all this. For their *ſouls*; and let their *bodies* go.

1. Pro animabus, for your ſouls.

Which (firſt) draweth the *diameter* that maketh the partition between the two *Loves*: The love which S. *Paul* found; and the love which S. *Paul* left at *Corinth*. For, he found that which is *Zelus corporum*, the *bodies* unruly *Affection*, and *infection* too otherwhile; (if ever in any place, there it abounded) but, he left *Zelus animarum*, the *Souls perfection*. Indeed, it falleth out ſometimes, that in carnal love (or rather *luſt*, than love) we may pattern all the former; and find (as the *Wiſeman* ſpeaketh) ſome one *deſtitute of underſtanding*, waſting his whole ſubſtance, hazarding his life (and that, more *willingly* than wiſely) perhaps to gain nothing but a *ſcorn* for his labour; and yet perſiſting in his folly ſtill: and all this in the paſſion of concupiſcence, to a vain creature; pleaſing his phanſie to the diſpleaſing of *God*, and to the piercing of his ſoul one day with deep remorſe for it: and except it do, to the utter ruine both of body and ſoul. We, have here at *Corinth*, a ſtrange example of it, of * one,—*Ad cujus jacuit, Græcia tota fores*, at whoſe doors, ſundry of all ſorts waited, ſuing and ſeeking, and (as one of them ſaid) *buying repentance* at too dear a rate. But what need we ſail to *Corinth*? even in our own age, we have enow fond examples of it: of *Love* ſet awry and ſorted amiſſe; diverted from the *ſoul*, where it ſhould be beſtowed, and laviſhed on the *body*, where a great deal leſs would ſerve. It is S. *Auguſtines* wiſh: *O ſi excitare poſſemus homines & cum iis pariter excitari, ut tales amatores, &c!* O that we could in this kind ſtir up others, and our ſelves (with them) be ſtirred up, but even to beſtow ſuch love on the *immortal ſoul*, as we ſee daily caſt away on the *corruptible body*! What, but ſo much? and no more? *Abſit ut ſic: ſed minam vel ſic*: Till it might be more, would *God*, it were but as much in the mean time. Yet more, and much more it ſhould be. *Sed infelix Populus Dei non habet tantum ſervorem in bono, quantum mali in malo*, is S. *Hierom's* complaint. But the people of *God* (unhappy in that point) hath not that courage or conſtancie in the *love of the Spirit*, that the wicked world hath, in the *luſt of the fleſh*. That courage? Nay, nothing like: *Ad erubeſcentiam noſtram dico*, to our ſhame it muſt be ſpoken. Look but to the firſt point, *Impendam*: doth not the body take it wholely up? And, if we fail in the loweſt, what ſhall become of the reſt? Well: S. *Pauls* love is, and ours muſt be, if it be right, *pro animabus*, Soul-love, which may ſerve for the firſt point of the ſequeſtration.

* LAIS. *Demoſthenes.*

1 Cor. 6.5.

2. The Reaſon.

But, why *Pro animabus*? what is there in the *ſoul* ſo lovely, that all this ſhould be ſaid or done for it? Why *for ſouls*? Why, take the ſoul out of the body which ſo much we dote on, but even half an hour, and the body will grow ſo out of our love, ſo deformed, ſo ugly, ſo every way loathſome, as they that now admire it, will then abhor it; and they that now cannot behold it enough, will not then, indure once to come near it, nor within the ſight of it. This a natural man would anſwer: The ſoul is to be regarded of the body, for it maketh the body to be regarded. 2. But, a Chriſtian man will ſay more for it. That the Love of *Chriſt* muſt be the rule of the love of Chriſtians, and ours ſuitable to His. And *Chriſt* hath valued the ſoul, *above the world* it ſelf, in direct affirming, That he, that to win the world, *hazards his ſoul*, makes but an unwiſe bargain: which bargain were wiſe enough, if he *world* were more worth. *Appende animam homo* (ſaith *Chryſoſtome*) *& Impende in animam*: If you would *prize* your *ſouls* better, you would *beſtow* more on them. This is nothing: *Chriſt* hath valued your ſouls; valued and loved them above Himſelf; Himſelf, more worth than many worlds, yea, if they were ten thouſand. I come now to the point. Is *Chriſt* to be loved? Why, all that S. *Paul* hitherto hath profeſſed, all and every part of it, it was but to the *Souls* at ſecond hand. His eye was upon *Chriſt* all the time of his profeſſion. But, becauſe *Chriſt* hath, by Deed enrolled, ſet over His love to mens ſouls, and willed us, toward them to ſhew, whatſoever to Him we profeſs; therefore, and for no other cauſe, it is, that he ſtandeth thus affected. For that, thoſe ſouls *Chriſt* ſo loved, that He loved not Himſelf, to love them. *Dilexiſti me Domine plus quàm te, quando mori voluiſte pro me* (It is *Auguſtine:*) Dying for my ſoul (*Lord*) thou ſhewdſt, that my ſoul was dearer to thee, than thine own ſelf. In love then to *Chriſt*, we are to love them that *Chriſt* loved; not *ſicut ſeipſum*, as Himſelf, but *pluſquam ſeipſum*, more than himſelf: and therefore, hath changed the *Sicut* of the Law, *Sicut teipſum*, as thy ſelf, into a new *Sicut*, *Sicut ego vos*, as I have loved you. And, how did He love us? Even that He was the firſt that ever profeſſed theſe four to us, 1. *did beſtow*, 2. *was beſtowed*, 3. *moſt gladly*, 4. *yea though*, the more He loved, the leſs we loved Him. Or (to give Him His right) a degree higher than *Paul*: Not, when we loved Him little, as *faint friends*; but *hated Him* greatly, as *ſworn enemies*. For, He it was, that profeſſed this art firſt. The words are indeed *Chriſts* own: The primitive and moſt proper uttering them, belongeth to Him. None ever ſo fully or ſo fitly ſpake or can ſpeak them, as the *Son* of *God*, on the *Croſs*, from the *chair of his profeſſion*. And, of Him there, Saint *Paul* learned *Hoc carmen amoris*. Himſelf confeſſeth as much (in the *V. chapter* of this *Epiſtle*) that it was *love*; not, his own love, but *Chriſts* love (*Charitas Chriſti extorſit*) that brought theſe words from him. His, they be not, but *ore tenus*: the tongue his, but *Chriſt* the ſpeaker: His they were; His they are, out of whoſe mouth, or from whoſe pen ſoever they come.

Mat. 16.26.

Mat. 19. 26. John 13.34.

Joh. 15.2.4.

Luke 23. 34.

Were are come then now, where we may read *Love* in the very *Original*: even in the moſt complete perfection, that ever it was: *Profitente Chriſto*, *Chriſt* Himſelf, the *Profeſſor* ſaith, 1. *Impendam* firſt: *Beſtow he will*. If you will make port-ſale of your love, none ſhall out-bid Him. Even whatſoever Himſelf is worth, He will *beſtow*; His *Kingdom*, and the *fulneſs of joy and glory* in it for ever.

2. *Impen-*

2. *Impendar.* That? Why *Conſummatum eſt*; it is done already: all, *hands* and *feet*, *head* and *heart* opened wide; and all, even to the *laſt drop of blood* beſtowed for us, on His *Croſs*: where the *love* of ſouls triumphed over the *love* of His own *life*. Joh. 19. 30.

3. *Libentiſſimè*, *moſt gladly.* Witneſs that ſpeech: *A Baptiſme I have to be baptized with*, and *quomodo coarctor*, *how am I pained*, till I be at it! And, that too, That, to him that moved Him, not to *beſtow*, but *favour himſelf*, he uſed no other terms than to the devil himſelf, *Avoid Satan.* Proof enough (ſay I) how willingly He went, and how unwillingly He would be kept from it. Luke 12. 50. Mat. 16. 23.

4. And for His *Etſi*: would *God*, it were not too plain: Both at His Croſs; where the lowder their *Crucifige*, with the more ſtrong crying and tears He prayed, *Pater Ignoſce*: And ever ſince, *uſque hodie*, till now, when (all may ſee) our *regard* is as little, as His love great; and he reſpected, as if he had done nothing for us. Every part of his *Love*, and the profeſſion of his *Love*, but eſpecially the *Etſi* of his *Love* paſſeth all. For, Chriſt, by deed enrolled, hath ſet over his love to them. Which is that ſetteth ſuch a price upon them, and maketh them ſo amiable, if not in their own kindneſs and lovelineſs, yet in the love of *Chriſt* himſelf. And it is the anſwer, that *David*, when he *loſeth his ſleep*, *to think upon the people of God*; that *Moſes*, when he *wearieth himſelf in hearing cauſes from morning to night*; that *Joſhua*, *when he fighteth the Lords battels*, and jeopards his life in the high places of the field; that any, that weares and *ſpends* himſelf in the common cauſe, may make, as well as S. *Paul*: Why, it is *pro animabus*, it is for *ſouls*, for ſafeguard of *ſouls*, thoſe *ſouls*, which *Chriſt* hath ſo dearly *loved*, and ſo dearly *bought*, and to our love ſo carefully commended: *Sicut ego vos*, as he did or ever ſhall do for us, that we do for them. Whereto, if not the *ſouls* themſelves (for the moſt part unthankful) yet this motive of *love*, of *Chriſts love*, doth in a manner violently conſtrain us. For, though nothing is leſs violent in the manner, yet, in the work, nothing worketh more violent than it. Luk. 23. 34. Pſal. 132. 4. Exod. 18. 14. 18. &c.

I conclude then with S. *Bernards* demand: *Qua vero utilitas in ſermone hoc?* What uſe have we of all that hath been ſaid? For, he that wrote it is dead; and they to whom it was written, are gones. But the Scripture ſtill remaineth, and we are to take good by it. The Application.

It ſerveth firſt, To poſſeſs our ſouls of that excellent vertue, *Major horum*, the greateſt of the three; nay, the vetrue, without which, the reſt be but *Cyphers*; the vertue which ſhineth brighteſt in *Chriſts* example, and ſtandeth higheſt in his commendation, *Love*. 1 Cor. 13. 31. 2.

But, *Love*, the *action of vertue*, not the *paſſion of vice*. *Love*, not of the *body*, the *vile body* (So the *Holy Ghoſt* termeth it, *Phil.* 3.) but of the *ſoul*, the *precious ſoul* of man, *Pro.* 6. Love of ſouls; the more, the more acceptable: If of a *City*, well; if of a *County*, better; if of a *Country* or *Kingdome*, beſt of all. Phil. 3. 21. Prov. 6. 26.

And for them and for their love to be ready to prove it by S. *Pauls* trial; to open our *Impendam*, to vow our *Impendar*, and as near as may be, to aſpire to the ſame degree of *Libentiſſimè*. Verily, they that neither (as the *Apoſtle*) for the *winning of ſouls*, or for the defence and *ſafety of ſouls*, many thouſands *of ſouls*, the *ſouls* of an whole *Eſtate*, in high and heroical courage, have already paſt their *Impendam*, and are ready to offer themſelves every day to *Impendar*, and with that reſolute *forwardneſs*, which we all ſee (for, it is a caſe preſently in all our eyes:) They that do thus, no good can be ſpoke of their love anſwerable to the deſert of it. Heavenly it is, and in heaven to receive the reward. 3.

But, when all is done, we muſt take notice of the worlds nature. For, as Saint *Paul* left it, ſo we ſhall find it (that is) we ſhall not perhaps meet with that regard, we promiſe our ſelves. Saint *Pauls Magis diligam* met with a *Minus diligar*. 4.

Therefore above all remember his *Etſi*. For to be *kinde*, and that to the unkind: to know, ſuch we ſhall meet with; yea, to meet with them, and yet hold our *Etſi*, and *love* nevertheleſs. This certainly is that love, *Majorem quâ nemo*; and, there is on earth no greater ſign of a ſoul throughly ſetled in the love of *Chriſt*, than to ſtand thus minded: Come what will come, *Magis* or *Minus*, *Si* or *Etſi*; frown or favour, reſpect or neglect; *Quod facio, hoc & faciam*, What I do, I will do, with eye to *Chriſt*, with hope of reward from Him, let the world be as it is, and as it ever hath been. Chap. 11. 12.

Samuel (this day in the firſt Leſſon) when he had ſpent his life in a well ordered Government, that his very enemies could no way except to, in his old dayes was requited with *Fac nobis Regem*; only upon an humour of innovation. What then? Grew he diſcontent? No: *non obſtante*, for all their ingratitude (Good man) this he profeſſeth: *God forbid* (ſaith he) *I ſhould ſin in ceaſing to pray for you*; *yea*, *I will ſhew you the good and right way of the Lord*, *for all that.* That may ſerve to match this, out of the Old Teſtament. For, here in like ſort, we have *Paul's Minùs diligar*, before our eyes; and we ſee, he is at his *Libentiſſimè*, *Etſi*, for all that. You learn then; as, that *Minùs diligar* may come; ſo, in caſe it do come, what to do; even to conſummate your *Love* with a triumph over *unkindneſs*. Learn this, and all is learned: Learn this, and the whole *Art* is had. 1 Sam. 8. 5. 12. 23.

And we have, in this verſe, and in the very firſt word of it, that, will enter us into this leſſon.

Firſt, from *Ego verò*: from his and from our own perſons, we may begin to raiſe this duty. When we were deep in our *Minùs diligar*, and ſmally regarded *Chriſt*; nay, *Cum inimici eſſemus* (to take as we ſhould) when we were his *enemies*, of his over-abundant kindneſs it pleaſed him to call us from the *blindneſs of error*, to the *knowledg of his truth*: and from a deep conſumption of our ſouls by ſin, to the ſtate of health and grace. And if S. *Paul* were loved, when he *raged*, *and breathed Blaſphemy againſt Chriſt and his Name*, is it much, if for *Chriſts* ſake, he ſwallow ſome unkindneſs at the *Corinthians* hands? Is it much if we let fall a duty upon them, upon whom *God* the *Father* droppeth his rain, and *God* the *Son* drops, ye ſheds His blood, ὑπερ ἀχαρίςους καὶ πονηρούς, upon *evil and unthankful men.* Rom. 5. 10. Act. 9. 1. Luk. 6. 35.

Surely, if *Love* or well doing or any good muſt periſh (which is the ſecond Motive) and be loſt through ſome

ſome bodies default (where it lighteth) much better it is, that it periſh in the *Corinthians* hands, than in *Pauls*; by them, in their evil receiving, than by him, in his not beſtowing: through their *unkindneſs*, than through our *abruptneſs*. For, ſo, the ſin ſhall be theirs, and we and our ſouls innocent before *God*. *Impendatur per nos: Pereat per illos.*

But, periſh it ſhall not (which is the third point) though for them it may. For howſoever of them it it may be truly ſaid, *The more we love, the leſs*, they: Of *Chriſt* it never can, nor ever ſhall be ſaid. For, S. *Paul*, for the little love at their hands, found the greater at His. Though *the more he loved, the leſs they loved him*; yet *the leſs they loved, the more more Chriſt loved him.* Of whom to be loved, even in the leaſt degree, is worth all the love of *Corinth* and *Achaia* too. So that, here we find (that we miſſed all this while) a *tamen* for our *Etſi*: *Though* not *they, yet Chriſt.* Which *tamen* maketh amends for all. *Et vigilanti verbo uſus eſt Apoſtolus*; that S. *Paul* ſpoke not at adventure, but was well adviſed when he uſed the word *Impendam.* For, it is *Impendam* indeed, not *Perdam*; Not loſt, but *layed out*: Not *caſt away*, but imployed, on *Him*, for whoſe love, none hath or ever ſhall *beſtow* ought, but he ſhall receive a *ſuperimpendar* of an hundred-fold. And indeed, all other loves, of the fleſh, or world, or whatſoever elſe, ſhall periſh and come to nothing: and of this, and this only, we may ſay *Impendam*, truly.

So that (to make an end) though true it be, that S. *Bernard* ſaith, *Perfectus amor vires non ſumit de ſpe*, Perfect love receiveth no manner ſtrength from hope; yet, for that our love is not without his imperfections, all under one view, we may with one eye behold *Chriſts magis diligam*, when we were ſcarce in our *minùs*, nay ſcarce loved him at all: and with the other, look upon *Impendam*: that, what we do herein, though at mens hands we find no return, at *Chriſts* we ſhall, and it ſhall be the beſt *beſtowed* ſervice, that ever we beſtowed, that we *beſtow* in this kind.

Now, would *God* the ſame *Spirit*, which here wrote this verſe, would write it in our *hearts*, that thoſe things are thus; That ſuch a *Rependam* there ſhall be, and we well aſſured of it, *ut & nos converteremur in amorem*, that we might be transformed into this *Love*. Which bleſſing, Almighty *God* beſtow on that which hath been ſaid, for *Chriſts*, &c.

A SER-

SERMONS
PREACHED
UPON
GOOD-FRIDAY.

A

SERMON

Preached at the

COURT

On the Five and Twentieth of *March*, being *Good Friday*.

An. Dom. 1597.

ZACH. Chap. XII. Ver. X.

Reſpicient in Me, quem transfixerunt.

And they ſhall look upon Me, whom they have pierced.

THat great and honorable Perſon the *Eunuch* ſitting in his Chariot, and reading a like place of the Prophet *Eſay*, asketh. St. *Philip*. *I pray thee, of whom ſpeaketh the Prophet this? of himſelf, or ſome other?* A queſtion very material, and to great good purpoſe; and to be asked by us, in all *Prophecies*. For, knowing who the Party is, we ſhall not wander in the *Prophets* meaning. Acts 8. 34.

Now, if the *Eunuch* had been reading this of *Zachary* (as then he was, that of *Eſay*) and had asked the ſame queſtion of Saint *Philip*, he would have made the ſame anſwer. And as he, out of thoſe words took occaſion; ſo may we, out of theſe, take the like, *to preach Jeſus*, unto them. For neither of himſelf, nor of any other, but of *Jeſus*, ſpeaketh the Prophet this: and the *teſtimony of Jeſus is the ſpirit of this Prophecy*. Apoc. 19. 10.

That ſo it is, the *Holy Ghoſt* is our warrant; who, in S. *John's Goſpel* reporting the paſſion, and the laſt act of the paſſion (the opening of the ſide, and piercing the heart of our *Saviour Chriſt*) ſaith plainly, that in piercing, *the very words of the propheſie were fulfilled, Reſpicient in Me quem transfixerunt*. John 19. 37.

Which term of *piercing* we ſhall the more clearly conceive, if with the ancient Writers, we ſort it with the beginning of *Pſalm* 22. the Pſalm of the Paſſion. For, in the very Front or Inſcription of this Pſalm, our Saviour *Chriſt* is compared *Cervo matutino*, to the *morning Hart*: that is, a Hart rouſed early in the morning, (as from his very birth he was by *Herod*) hunted and chaſed all his life long, and this day brought to his end, and (as the poor Deer) ſtriken and pierced thorow ſide, and heart and all: which is it, we are here willed to *behold*.

There is no part of the whole courſe of our *Saviour Chriſt's* life or death, but it is well worthy our *looking on*; and from each part in it, there goeth vertue to do us good: But, of all other parts, and above them all, this laſt part of his piercing, is here commended unto our view. Indeed how could the *Prophet* commend it more, than in avowing it to be *an act of grace*, as in the fore-part of this verſe, he doth: *Effundam ſuper eos ſpiritum Gratiæ, & Reſpicient, &c.* as if he ſhould ſay: If there be any grace in us, we will think it worth the *looking on*.

Heb. 12. 2. Neither doth the *Prophet* only, but the *Apostle* also, call us unto it, and willeth us ἀφορᾶν to *look unto*, and regard *Jesus* the *Author and Finisher of our faith*. Then specially, and in that act, when for the *Joy of our Salvation set before Him, He endured the Cross, and despised the shame*; that is, in this spectacle, when he was pierced.

Which (sure) is continually, all our life long, to be done by us; and at all times, some time to be spared unto it: But, if at other times, most requisite at this time; this very day, which we hold holy to the memory of His Passion, and the piercing of his precious side. That, though on other dayes, we imploy our eyes otherwise, this day at least, we fix them on this Object, *Respicientes in Eum*. This day (I say) which is dedicated to none other end, but even to lift *up the Son of Man, as Moses did the serpent in the wilderness, That we may look upon Him and live*: When every Scripture that is read soundeth nothing but this unto us: when by the office of preaching *Jesus Christ* is lively described in our sight, and (as the *Apostle* speaketh) is *visibly crucified among us?* when in the memorial of the Sacrament, *His death is shewed forth till He come*, and the mystery of this *His piercing*, so many wayes, so affectually represented before us. This Ppophecy therefore, if at any time, at this time to take place. *Respicient in Me, &c.*

John 3. 14.

Gal. 3. 1.

1 Cor. 11. 26.

The Division The principal words are but two, and set down unto us, in two points: 1. The sight it self, that is, the thing *to be seen*: 2. and the *sight* of it; that is, the act of *seeing* or *looking*. *Quem transfixerunt* is the Object, or spectacle propounded. *Respicient in Eum*, is the Act, or duty enjoyned.

Of which, the *Object* though in place latter, in nature is the former, and first to be handled: for that there must be a thing first set up, before we can set our eyes to look upon it.

1. *The sight or Object generally.*

OF the Object, *generally* first. Certain it is, that *Christ* is here meant: Saint *John* hath put us out of doubt for that point. And *Zachary* (here) could have set down His name, and said, *Respice in Cristum*: for, *Daniel* (before) had named his name, *Occiditur Messias*; and *Zachary* being after him in time, might have easily repeated it. But, it seemed good to the *Holy Ghost* and to him, rather to use a circumlocution; and suppressing his name of *Christ*, to express Him by the stile or term, *quem transfixerunt*. Which being done by choice, must needs have a reason of the doing, and so it hath.

1 *Christ.* Dan. 9. 26.

Esay 53. 10. Dan. 9. 26.

First, the better to specifie and particularize the *Person* of *Christ*, by the kind, and most peculiar circumstance of His death. *Esay* had said, *Morietur*, *Die He shall*, and *lay down His soul an offering for sin*, 2. Dye, but what Death? natural, or a violent? *Daniel* tels us. *Occidetur*: He shall dye not a *natural*, but a violent death. 3. But many are slain after many sorts; and divers kinds there be of violent deahts; *the Psalmist* the more particularly to set it down, describeth it thus: *They pierced my hands and my feet*: which is only proper to the death of the Cross. 4. *Dye*, and be *slain*, and be *crucified*: But, sundry else were crucified; and therefore, the *Prophet* (here) to make up all, addeth. that He should not only be *crucifixus*, but *transfixus*; not only have his *hands* and His *feet*, but even his heart *pierced*, too. Which very note severs Him from all the rest, with as great particularity as may be. For that, though many besides at other times, and some at the same time (with him) were *crucified*; yet, the *side* and the *heart* of none was *opened*, but His, and His only.

Psal. 22. 16.

2 *Christ. pierced.*

2 Secondly, as to specifie *Christ* Himself in Person, and to sever Him from the rest, so in *Christ* Himself and in His Person to sever from the rest of His *doings* and *sufferings*, what that is, that chiefly concerneth us, and we specially are to *look to*: and that, this dayes work, *Christ Pierced*. Saint *Paul* doth best express this: *I esteemed* (saith he) *to know nothing among you, save Jesus Christ, and Himself crucified*: That is, the perfection of our knowledg is *Christ*. The perfection of our knowledg in, or touching *Christ*, is the knowledg of *Christ's piercing*. This; the chief *Sight*; Nay (as it shall after appear) in this sight, are all sights: So that, know this and know all. This generally.

1 Cor. 2. 2.

2. *The Object specially.*

Now, *specially*: In the *Object*, two things offer themselves: 1. The *Passion*, or suffering it self; which was, *to be pierced*, 2. And the *Persons*, by whom. For, if the *Prophet* had not intended, the *Persons* should have had their respect too: he might have said *Respicient in Eum qui transfixus est*, (which *passive* would have carried the *Passion* it self full enough:) but, so, he would not; but rather choose to say, *quem transfixerunt*; which doth necessarily imply the *Piercers* themselves too. So, that we must needs have an eye in the handling, both to the *fact*, and to the *Persons*, 1. *quid*, and 2. *quibus*, both what, and of whom.

1. *The Passion it self Quid.*

1 *The Degree thereof: Transfixerunt.*

In the *Passion*, we must consider the degree: for, *transfixerunt*, is a Word of *gradation*: more than *fixerunt*, or *suffixerunt*, or *confixerunt*: either. Expressing unto us the piercing, not with *whip* and *scourges*; nor of the *nailes* and *thornes*, but, of the *spear-point*. Not, the *whips* and *scourges*, wherewith his skin and flesh were *pierced*; nor the *nailes* and *thornes*, wherewith His feet, hands and head were *pierced*; but, the *Spear-point*, which *pierced* and went through his very *heart* it self: for, of that wound, of the wound in his *heart*, is this spoken (*Jo.* 19. 34) Therefore *trans*, is here a *transcendum*; through and through: through skin and flesh; through hands and feet, through side and heart and all: the deadliest and deepest wound, and of highest gradation.

Secondly,

Secondly, as the Preposition (*Trans*) hath his gradation of diverse degrees; so, the *Pronoune* (*Me*) hath his generality of divers parts, best expressed in the *Original*. *Upon Me*: not, upon my body and soul: *Upon Me*, whose Person, not whose parts, either *body* without, or *soul* within; but *Upon Me*, whom wholly, body, and soul, quick and dead, they have *pierced*. 2 The Extent *Me*.

Of the bodies *piercing*, there can be no question; since, no part of it was left unpierced. Our senses certifie us of that, what need we further witness? 1 His *Body*.

Of the *Souls* too, it is as certain; and there can be no doubt of it neither: that we truly may affirm, *Christ*, not in part, but wholly was *pierced*. For, we should do injury to the sufferings of our *Saviour*, if we should conceive by this *piercing*, none other but that of the *Spear*. 2 His Soul.

And may a *soul* then be *pierced*? Can any *Spear point* go through it? Truly *Simeon* saith to the *Blessed Virgin*, by way of prophesie, that *the sword should go through her soul*, at the time of His *Passion*. And as the *sword* through *her's*, so, I make no question, but the *spear* through His. And, if through her's, which was but *anima compatientis*; through His, much more, which was *anima patientis*; since *Compassion*, is but *Passion* at *rebound*. Howbeit, it is not a *sword* of *steel*, or a *spear*-head of *iron*, that entreth the soul, but the metal of another temper: the dint whereof no less goreth and woundeth the soul in proportion, than those do the body. So that, we extend this *piercing* of *Christ* further, than to the visible gash in his side, even to a *piercing* of another nature, whereby, not his *heart* only was stabbed, but his very *spirit* wounded too. Luke 2. 35.

The Scripture recounteth two: and of them both, expressly saith, that they both *pierce the soul*. The *Apostle* saith it, by *Sorrow*: *And pierced themselves through with many sorrows*: The *Prophet*, of *Reproach*: *There are, whose words are like the pricking of a sword*: and that, to the *Soul*, both: for, the *body* feels neither. With these, even with both these, was the Soul of *Christ Jesus* wounded. 1 Tim. 6. 10. Psal. 64. 34.

For *sorrow*: it is plain through all four *Evangelists*; *undiq; tristis est anima mea usq; ad mortem*; My *soul* is environed on every side with *sorrow, even to the death*: [a] *Capit Jesus tædere & pavere, Jesus* began to be *distressed* and in great anguish. [b] *Factus in agonia*, being cast into an *agony*, [c] *Jam turbata est anima mea*; Now is my *soul troubled*: Avowed by them all; Confest by Himself. Yea, that His strange and never else heard of *sweat*; drops of bloud plenteously issuing from Him all over His body, what time, no manner of violence was offered to body, no man then touching him, none being neer him; that blood came certainly from some great *sorrow*, wherewith his *soul* was *pierced*. And, that his most dreadfull cry, which at once moved all the powers of heaven and earth, *My God, My God, &c.* was the voyce of some mighty *Anguish*, wherewith his *soul* was smitten; and that in other sort, than with any material *spear*. For, *Derelinqui à Deo*, the body cannot feel it, or tell what it meaneth. It is the *Souls* complaint; and therefore without all doubt, his *soul* within him was *pierced*, and suffered, though not that, which (except charity be allowed to expound it) cannot be spoken without blasphemy; Not so much (*God* forbid:) yet much, and very much; and much more than others seem to allow; or how much, it is dangerous to define. With *sorrow*. * Mat. 26. 38. Mark 14. 34. *a* Mark 14. 33. *b* Luke 24. 44. *c* John 12. 27. Mat. 27. 46.

To this *edge* of *sorrow*, if the other of *piercing despight*, be added as a point (as, added it was) it will strike deep into any *heart*; especially, being wounded with so many sorrows before. But, the more noble the *heart*, the deeper; who beareth any grief more easily than this grief, the grief of a contumelious *reproach*. *To persecute a poor distressed soul, and to seek to vex Him that is already wounded* at the heart, why, it is the very pitch of all *wickedness*; the very extremity that malice can do; or affliction can suffer. And to this pitch were they come, when after all their wretched *villanies* and *spitting*, and all their savage indignities in *reviling* Him most opprobriously, He being in the depth of all his distress, and for very anguish of soul crying, *Eli, Eli, &c.* they staied those that would have relieved him; and (void of all humanity) then scorned; saying: *Stay, let alone, let us see, if Elias will now come and take Him down*. This barbarous and brutish *inhumanity* of theirs, must needs *pierce* deeper into His *Soul*, than ever did the *iron* into his *side*. With *reproach*. Psal. 69. 26. Mat. 27. 49.

To all which if we it adde, not only that horible ingratitude of theirs, there by Him seen; but ours also no less than theirs by Him foreseen at the same time; (Who make so slender reckoning of these His *piercings*, and (as they were a matter not *worth* the *looking on*) vouchsafe not so much as to spend an hour in the due regard and meditation of them: Nay, not, that only, but further, by unceasant *sinning*, and that without *remorse*, do most unkindly requite those His bitter *Pains*, and as much as in us lies, even *crucifix afresh the Son of God, making a mock of Him and His piercings*.) These, I say (for, these all and every of them in that instant were before His eyes) must of force enter into, and go thorow and thorow His *Soul* and Spirit; that, what with those former sorrows, and what with these after indignities, the *Prophet* might truly say of Him, and He of himself, *In Me, Upon Me*; not whose *body*, or whose *soul*, but, whom entirely and *wholly*, but in body and soul, alive and dead. they have *pierced* and *passioned* this day on the *Cross*. Heb. 6. 6.

Of the *Persons*: which as it is necessarily implied in the word, is very properly incident to the matter it self. For, it is usual, when one is found slain (as here) to make inquiry, *by whom* he came by his death. Which so much the rather is to be done by us, because there is commonly an error in the Word, touching the *Parties* that were the causes of *Christs* Death. Our manner is, either to lay it on the *Souldiers*, that were the Instruments; Or if not upon them, upon *Pilate* the *Judg* that gave sentence; Or if not upon him, upon the *people* that importuned the Judg; Or lastly, if not upon them, upon the *Elders of the Jews* that animated the people: And this is all to be found by our *Quest* of *Inquiry*. 2 The *Persons*, *à quibus*.

But

But the *Prophet* here inditeth others. For, by saying, *They shall look, &c.* Whom *They have pierced*, he intendeth by very construction, that the first and second (*They*,) are not two, but one and the *same parties*: And that *they* that are here willed to *look upon Him*, are *they*, and none other; that were the authors of this fact, even of the murther of *Jesus Christ*. And (to say truth) the *Prophet*'s intent is no other but to bring the malefactors themselves that *pierced Him*, to view the body and the wounded *heart of Him whom they have so pierced*.

In the course of Justice, we say and say truly; when a party is put to death, that the *Executioner* cannot be said to be the cause of his death; nor the *Sheriff*, by whose commandment he doth it; neither yet the *Judge* by whose sentence; nor the *Twelve men*, by whose verdict, nor the Law it self, by whose authority it is proceeded in. (For *God* forbid we should indite these, or any of these, of murther:) *Solum peccatum homicida*: Sin, and Sin only is the murtherer. Sin (I say) either of the party that suffereth: or of some other, by whose means, or for whose cause, he is put to death.

Now, *Christs* own sin it was not, that he died for. That is most evident. Not so much by His own challeng, *Quis ex vobis arguit me de peccato?* as by the report of his *Judge*, who openly professed, That he had *examined Him*, and *found no fault in Him*: *No nor yet* Herod; *for, being sent to Him, and examined by Him also, nothing worth death was found in Him*: And therefore, calling for *water*, and *washing his hands*, he protesteth his own *innocency of the blood of this Just Man*: thereby pronouncing him *Just*, and void of any cause, in himself, of his own death.

Iob.8.46. Luk.23.14.15. Mat.27.24.

It must then necessarily be the sin of some others, for whose sake *Christ Jesus* was thus *pierced*. And if we ask, who those *others* be? or whose sins they were? the Prophet *Esay* tells us, *Posuit super Eum iniquitates omnium nostrum*, He laid upon Him the transgressions of *us all*: who should (even for those our many, great, and grievous transgressions) have eternally been *pierced*, in *body*, and *soul*: with torment and sorrows of a never-dying death, had not he stept between us and the blow, and receiv'd it in his own body; even the dint of the wrath of *God* to come upon us. So that it was the sin of our *polluted hands*, that *pierced* his *hands*: the *swiftness of our feet to do evil*, that *nailed His feet*: the wicked *devises* of our *heads*, that goared His *head*: and the wretched *desires* of our *hearts*, that *pierced* his *heart*. We that *look upon*, it is we that *pierced Him*: and it is we that *pierced Him*, that are willed to *look upon Him*. Which bringeth it home to us; to me my self that speak, and to you your selves that hear; and applieth it most effectually to every one of us, who evidently seeing that we were the cause of this his *piercing*, if our hearts be not too too hard, ought to have remorse, to be pierced with it.

Esay 53.3.4.

When for delivering to *David* a few loaves, *Abimelech* and the *Priests* were by *Saul* put to the sword, if *David* did then acknowledg with grief of heart, and say, *I, even I am the cause of the death of thy Father and all his house*, (when he was but onely the occasion of it, and not that direct neither:) may not we (nay, ought not we) much more justly and deservedly say of this *piercing* of *Christ our Saviour*, that we, verily, even we, are the cause thereof: as verily we are, even the *principals* in this *murther*; and the *Jews* and others, on whom we seek to derive it, but only *accessaries* and instrumental causes thereof. Which point, we ought, as continually, so, seriously to think of; and that no less than the former. The former, to stir up compassion in our selves, over him that thus was *pierced*: the latter to work deep remorse in our hearts, for being authors of it. That he was *pierced*; will make our bowels melt with compassion, over *Christ*. That he was *pierced* by *us*, *that look on Him*, if our hearts be not *flint* (as *Job* saith) or as the *nether Mil-stone*, will breed remorse over our selves, wretched sinners as we are.

1 Sam.22.22.

Iob.41.15.

II. The *Act*. *To looke upon Him.*

The *Act* followeth in these words: *Respicient in Eum*. A request most reasonable, to *look upon Him*; but *to look upon Him*; to bestow but a *look* and nothing else; which even of common humanity we cannot deny, *Quia non aspicere, despicere est*. It argueth great *Contempt*, not to vouchsafe it the cast of our *eye*; as if it were an *Object* utterly unworthy the *looking* toward. Truly, if we mark it well, nature it self, of it self enclineth to this act. When *Amasa* treacherously was slain by *Joab*, and lay weltering in his blood by the wayes side, the story saith, That not one of the whole Army, then marching by, but when he came at him, *stood still and looked on him*.

2 Sam.22.12.

In the Gospel, the parry that going from *Jerusalem* to *Jerico* was *spoiled*, and *wounded*, and lay drawing on, though the *Priest* and *Levite* that passed near the place relieved him not, as the *Samaritan* after did; yet it is said of them, they *went near* and *looked on*, and then passed on their way. Which desire is even natural in us: so that even *Nature* it self enclineth us to satisfie the *Prophet*.

Luk.31.32.

Nature doth, and so doth *Grace* too. For, generally we are bound to regard the *work of the Lord*, and to *consider the operation of his hands*: and specially this work; in comparison whereof *God* himself saith, the former works of His, *shall not be remembred*, nor *the things done of old once regarded*.

Psal.28.5. Esa.43.18.

Yea *Christ* himself, *pierced* as he is, inviteth us to it. For in the *Prophet* here, it is not *In eum*; but *In me*: not, *on Him*; but, *on Me, whom they have pierced*. But more fully in *Jeremy*: for to *Christ* himself do all the ancient Writers apply (and that most properly) those words of the *Lamentation*: *Have ye no regard all ye that pass by this way? Behold and see if there be any sorrow like my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath.*

Lam.1.12.

Num.21.8,9

Our own profit (which is wont to perswade well) inviteth us: for that, as from the *Brazen Serpent* no vertue issued to heal, but unto them that stedily *beheld it*; so neither doth there, from *Christ*, but upon those, that with the eye of faith have their contemplation on this object who thereby draw life from him; and without it may and do perish, for all *Christ* and his Passion.

And, if nothing else move us, this last may: even our danger. For, the time will come, when we our selves shall desire, that *God* looking with an angry countenance upon our sins, would turn his face from them

them and us, and look upon the face of his *Christ*, that is, *respicere in Eum*: which shall justly be then denied us, if we our selves could never be gotten to do this duty, *respicere in eum*, when it was called for of us. *God* shall not look upon him, at ours, whom we would not look upon, at his request.

In the *Act* it self are enjoyned three things. 1. That we do it with *attention*: for, it is not Me, but *in Me*: Not onely *Upon* Him, but *Into* Him. 2. That we do it oft, again and again; with *iteration*: for, *Respicient*, is *re-aspicient*. Not a *single act*, but an *act iterated*. 3. That we cause our nature to do it, as it were, by virtue of an *Injunction*, *per actum elicitum*, as the *Schoolmen* call it. For in the *Original*, it is in the *Commanding Conjunction*, that signifieth, *facient se respicere*, rather than *Respicient*.

First then, not slightly, superficially or perfunctorily, but stedfastly, and with due attention, to *look upon him*. And, not to look upon the out-side alone, but to look *into* the very entrails; and with our eye to *pierce* him that was thus *pierced*. *In Eum* beareth both. 1. With *Attention* a *Respicient* In Eum

1. *Upon* him, if we *look*, we shall see so much, as *Pilate* shewed of him, *Ecce Homo*, that *He* is a *Man*. And, if he were not a *man*, but some other *unreasonable creature*, it were great ruth to see him so handled.

2. Among men we less pitie *Malefactors*, and have most compassion on them that be *Innocent*. And, he was innocent, and deserved it not (as you have heard) his enemies themselves being his Judges.

3. Among those that be innocent, the more *noble* the person, the greater the grief, and the more heavy ever is the spectacle. Now, if we consider the Verse of this Text well, we shall see, it is *God* himself, and no man that here speaketh (for, to *God* only it belongeth, to *powr out the Spirit of Grace*; it passeth mans reach, to do it:) so that, if we *look* better *upon* him, we shall see as much as the *Centurion* saw, that *this party* thus *pierced is the Son of God*. The *Son* of *God* slain! Surely, he that hath done this deed *is the Child of death*, would every one of us say: *Et tues homo, Thou art the man*, would the *Prophet* answer us: You are they, for whose sins the *Son* of *God* hath his very heart-blood shed forth. Which must needs strike into us remorse of a deeper degree than before: That, not only, it is we that have *pierced* the Partie thus found slain; but, that this Party, whom we have thus *pierced*, is not a principal person among the children of men, but even the *Only begotten Son of the most high God*: Which will make us cry out (with S. *Augustine*) *O amaritudo peccatis mei, ad quam tollenda necessaria fuit amaritudo tanta?* Now sure, deadly was the bitterness of our sins, that might not be cured, but by the bitter death and blood-shedding passion of the *Son of God*. And this may we see *looking upon Him*. Mat. 27. 54. a Sam. 12. 7.

But now then, if we look *In Eum*, *into Him*, we shall yet see a greater thing; which may raise us in comfort, as far as the other cast us down. Even the bowels of *compassion* and tender *love*, whereby he would and was content to suffer all this for our sakes. For that, whereas (*a*) *no man had power to take His life from Him*, (for he had power to have commanded (*b*) *twelve Legions of Angels*, in his just defence: and, without any *Angel* at all, power enough of himself, with his (*c*) *Ego sum*, to *strike them all to the ground*.) He was content, notwithstanding all this, to *lay down his life for us sinners*. The greatness of which love passeth the greatest love that man hath: for (*d*) *greater love than this hath no man, but to bestow his life for his friends*; whereas, He condescended to lay it down for *His enemies*, even for them that sought His death, to lay down His life, and to have His blood shed for them that did shed it; to be *pierced* for His piercers. Look how the former *In Eum* worketh *grief*, considering the great *injuries* offered to so great a *Personage*; So, to temper the grief of it, this latter *In Eum* giveth some comfort, that so great a *Person*, should so greatly *love* us, as, for our sakes, to endure all those so many injuries, even to the *piercing* of His very *heart*. a Ioh. 10. 18. b Mat. 26. 53. c Ioh. 18. 6. d Ioh. 15. 13.

Secondly, *Respicient* (that is) *Re-aspicient*: Not, once or twice, but *oftentimes* to *look* upon it: that is (as the *Prophet* saith here) *iteratis vicibus*, to *look again and again*: or (as the *Apostle* saith) *Recogitare*, to *think* upon it, *over and over again*, as it were to *dwell* in it for a time. In a sort, with the frequentness of this our *beholding* it, to supply the weakness and want of our former *attention*. Surely, the more steadily and more often we shall fix our eye upon it, the more we shall be enured: and being enured, the more desire to do it. For, at every *looking*, some new *sight* will offer it self, which will offer unto us occasion, either of godly *sorrow*, true *repentance*, sound *comfort*, or some other reflection, issuing from the beams of this heavenly mirror. Which point, because it is the chief point, the *Prophet* here calleth us to; even, how to *look upon Christ* often, and to be the better for our looking. It shall be very agreeable to the Text, and to the *Holy Ghosts* chief intent, if we prove how, and in how diverse sorts, we may with profit behold and *look upon Him*, whom thus we have *pierced*. 2. With *Iteration* *respicient*. Heb. 12. 3.

First, then, *looking upon Him*, we may bring forth for the first effect, that which immediately followeth this Text it self, in this Text, *Et plangent Eum: Respice & plange*. First, *look and lament*, or *mourn*: which is indeed the most kindly and natural effect of such a spectacle. *Look upon Him that is pierced*; and with *looking upon Him*, be *pierced* thy self: *Respice & transfigere*. A good effect of our first *look*, if we could bring it forth. At least wise, if we cannot *Respice & transfigere look* and be *pierced*; yet that it might be *Respice & compungere*, that with *looking* on Him, we might be *pricked in our hearts*; and have it enter past the *skin*, though it go not clean through: Which difference in this Verse the *Prophet* seemeth to insinuate, when, first he willeth us to *mourn*, *as for ones onely son*, with whom all is lost. Or, if that cannot be had, to *mourn*, as for a *first begotten son*; which is, though not so great, yet a great mourning: even for the *first begotten*, though *other sons* be left. 1 *Respice & transfigere*. Acts 2. 37.

And, in the next Verse, if we cannot reach to *natural* grief; yet he wisheth us to mourn with a *Civil*; even with such a lamentation, as was made for *Josias*. And *Behold a greater than Josias is here*. Comming Verse. 11

ming not (as he) to an honoured death in *battel*; but to a moſt vile death, the death of a *Maleſactor*: And not (as *Joſias*) dying without any fault of theirs; but mangled and maſſacred in this ſhameful ſort, *for us*; even for us and our *tranſgreſſions*. Verily, the dumb and ſenſeleſs creatures had this effect wrought in them (of *mourning*) at the ſight of His death; in their kind ſorrowing for the murther of the *Son* of *God*. And we truly ſhall be much more ſenſeleſs then they, if it have in us no work to the like effect. Eſpecially, conſidering it was not for them, He ſuffered all this; nor they no profit by it: but, for us it was; and we by it ſaved: And yet, they had compaſſion, and we none. Be this then the firſt.

2. *Reſpice & transfige.*

Now, as the firſt is *Reſpice & transfigere*, Look upon Him, and be *pierced*: ſo, the ſecond may be (and that fitly) *Reſpice & transfige*; Look upon Him, and *pierce*, and *pierce* that in thee, that was the cauſe of *Chriſts piercing*: (that is) ſin and the luſts thereof. For, as men that are *pierced* indeed with grief of an indignity offered, withal are pricked to take *revenge* on him that offers it: ſuch a like affection ought our ſecond *looking* to kindle in us; even to take a wreak or revenge upon ſin, *quia fecit hoc*, becauſe he hath been the cauſe of all this. I mean (as the *Holy Ghoſt* termeth it) a *mortifying* or *crucifying*; a thruſting through of our wicked paſſions and concupiſcences, in ſome kind of repaying thoſe manifold villanies, which the *Son* of *God* ſuffered by means of them. At leaſtwiſe (as before) if it kindle not our *zeal* ſo far againſt *ſin*; yet, that it may ſlake our *zeal* and affection to *ſin*: that is, *Reſpice, ne reſpiceas*: *Reſpice Chriſtum, ne reſpicias peccatum*. That we have leſs mind, leſs liking, leſs acquaintance with *ſin*, for the *Paſſion*-ſake. For that, by this means we do in ſome ſort, ſpare *Chriſt*; and (at leaſt) make His wounds no *wider*: Whereas by affecting ſin anew, we do, what in us lieth, to *crucifie Him* afreſh, and both increaſe the number, and enlarge the *wideneſs* of His *wounds*.

It is no unreaſonable requeſt, That, if we liſt not *wound* ſin: yet, ſeeing *Chriſt* hath wounds enough, and they wide and deep enough, we ſhould forbear to *pierce* Him further, and have (at leaſt) this ſecond fruit of our *looking upon Him*: either to look and to *pierce ſin*; or to *look*, and *ſpare to pierce* Him any more.

3. *Reſpice & dilige.*

Now, as it was *ſin* that gave Him theſe *wounds*: ſo, it was love to us that made Him receive them, being otherwiſe able enough to have avoided them all. So that, He was *pierced* with *love*, no leſs then with *grief*: and it was that *wound* of *love*, made Him ſo conſtantly to endure all the other. Which *love* we may read in the *palms of His hands* (as the *Fathers* expreſs it, out of *Eſay* 49.16.) For, in the *Palms of His hands, He hath graven us*, that he might not forget us. And the print of the *nails* in them, are as *Capital letters* to record his *love* towards us. For, *Chriſt pierced* on the Croſs is *liber charitatis*, the very *book of love* laid open before us. And again, this love of His we may read in the cleft of *His heart*, *quia clavus penetrans factus eſt nobis Clavis reſerans* (ſaith *Bernard*) *ut pateant nobis viſcera per vulnera*. The *point* of the *Spear* ſerves us in ſtead of a *Key*, letting us through his *wounds*, ſee his very *bowels*, the *bowels of tender love* and moſt kind compaſſion, that would for us endure to be ſo entreated. That, if the *Jews* (that ſtood by) ſaid truly of him, at *Lazarus* grave, *Ecce quomodo dilexit Eum*! when He ſhed a few *tears* out of his eyes; much more truly may we ſay of him, *Ecce quomodo dilexit nos*! ſeeing him ſhed, both *Water* and *Blood*, and that in great *plenty*; and that, out of his *heart*.

Joh. 11.36.

Which ſight ought to *pierce* us with *love* too, no leſs than before it did with *ſorrow*. With one, or with both: for, both have power to *pierce*; but ſpecially *Love*: Which except it had entred firſt and *pierced* him, no *naile* or *ſpeare* could ever have entred. Then let this be the third, *Reſpice & dilige*: Look, and be *pierced* with *love* of him, that ſo *loved* thee, that he gave himſelf in this ſort to be *pierced* for thee.

4. *Reſpice & crede.*

And foraſmuch as it is *Chriſt* his own ſelf, that, reſembling his paſſion on the *Croſs* to the *Brazen Serpent lift up in the wilderneſs*, maketh a correſpondence between their *beholding* and our *believing* (for ſo it is *Joh.* 3.14.) we cannot avoid, but muſt needs make that an effect too: Even *Reſpice & crede*: And, well may we *believe* and truſt him, whom looking a little before, we have ſeen ſo conſtantly *loving* us. For, the ſight of that *love* maketh credible unto us, whatſoever in the whole Scripture, is affirmed unto us of *Chriſt*, or promiſed in his name: So that, believe it, and believe all. Neither is there any time, wherein with ſuch cheerfulneſs or fulneſs of faith we cry unto him, *My Lord*, *and My God*, as when our eye is fixed upon the *print of the nails*, and *on the hole in the ſide* of him that was *pierced* for us. So that, this fourth duty *Chriſt* Himſelf layeth upon us, and willeth from his own mouth, *Reſpice & Crede*.

Joh. 20.28.

5. *Reſpice & ſpera.*

And, believing this of him, what is there, the eye of our *hope* ſhall not look for from him? What would not he do for us, that for us would ſuffer all this? It is Saint *Pauls* argument, *If God gave his Son for us, how ſhall he deny us any thing with Him?* That is, *Reſpice & Spera*. Look upon him, and his heart opened, and from the *gate of hope* promiſe thy ſelf, and look for all manner of things that good are. Which our expectation is reduced to theſe two: 1. The *deliverance from the evil* of our preſent miſery: 2. and the *reſtoring to the good* of our primitive felicity. By the death of this undefiled *Lamb*, as by the yearly Paſſeover, look for, and hope for a paſſage out of *Egypt*: which ſpiritually is our redemption from the ſervitude of the power of darkneſs. And, as by the death of the *Sacrifice*, we look to be freed from whatſoever evil: So, by the death of the *High Prieſt*, look we for, and *hope* for reſtitution to all that is good; even to our forfeited eſtate in the land of *Promiſe*, which is *Heaven* it ſelf, where is all joy and happineſs for evermore. *Reſpice & Spera*, Look, and *look for*: by the *Lamb* that is *pierced*, to be freed from all miſery; by the *High Prieſt* that is *pierced*, fruition of all felicity.

Rom. 8.32.

Now,

Now, inasmuch as His *heart* is *pierced*, and His *side opened*; the *opening* of the one, and the *piercing* of the other, is, to the end, somewhat may *flow forth*. To which end (saith Saint *Augustine*) *Vigilanti verbo usus est Apostolus*, the Apostle was well advised when he used the word *opening*; for, there issued out *water* and *blood* which make the sixt effect, *Respice, & Recipe*. Marke it *running out*, and suffer it not to *run waste*, but *receive* it. Of the former (the *water*) the *Prophet* speaketh in the first words of the next Chapter, that out of his *pierced side* (*a*) *God opened a fountain of water to the house of Israel for sin and for uncleanness*: Of the *fulness whereof we all have received*, in the *Sacrament* of our *Baptism*. Of the latter (the *blood*) which the *Prophet* (in (*b*) IX *Chapter* before) called the *blood of the New Testament*, we may receive this day: for, it will run in the high and holy *Mysteries* of the *Body* and *Blood* of *Christ*. There may we be partakers of the *flesh* of the [c] *Morning-Heart*, as upon this day killed. There may we be partakers of the (*d*) *Cup of Salvation*, the *precious blood* (*e*) *which was shed for the remission of our sins*. Our part it shall be, not to account the (*f*) *blood of the Testament an unholy thing*, and to suffer it to run in vain for all us; but with all due regard to receive it so running: for, even therefore was it shed. And so to the former, to add this sixt, *Respice & Recipe*.

6. *Respice & Recipe*

[a] Zach. 13. 1.

[b] Zach. 9. 11.

[c] Psal. 116. 13. Heart

[d] 1 Pet. 1. 19.

[e] Mat. 26. 28.

[f] Heb. 10. 29.

And shall we alwayes *receive grace*, even *streams* of *grace* issuing from Him that is *pierced*, and shall there not from us issue something back again, that he may look for and receive from us, that from him have and do daily receive so many good things? No doubt there shall; if *love* which *pierced* him, have pierced us aright. And that is (no longer to hold you with these effects) *Respire & Retribue*. For, it will behove us no less then the *Psalmist*, to enter into the consideration of *Quid retribuam*: Especially, since we, by this day, both *see* and *receive* that, which he and many others *desired to see*, and receive, and could not. Or, if we have nothing to render, yet (our selves) to return with the *Samaritan*, and *falling down at his feet*, with a *loud voice*, to *glorifie his goodness*, who finding us in the estate, that other *Samaritan* found the *forlorn* and *wounded man*, healed us, by being *wounded* himself, and by his own death restored us to life. For all which his kindness, if nothing will come from us, not so much as a kind and thankful acknowledgment, we are certainly worthy, He should restrain the fountain of his benefits (which hitherto hath flowen most plenteously) and neither let us *see* nor *feel* him any more.

7. *Respice & Retribue.*

Psa. 119. 13.

But, I hope for better things: that *love*, such and so *great love* will *pierce* us, and cause both other fruits, and especially thoughts of *thankfulness* to issue from us. Thus many; and more, if the time would serve: But, thus many several uses may we have of thus many several respects, or reflexed *lookings upon Him whom we have pierced*.

Thirdly, *Facient se respicere*. For, the *Holy Ghost* did easily foresee, we would not readily be brought to the *sight*, or to use our *eyes* to so good an end. Indeed to *flesh and blood* it is but a dull and *heavy spectacle*; And, neither willingly they begin to look upon it; and having begun, are never well, till they have done, and look off of it again. Therefore is the *Verb* (by the *Prophet*) put into this *Conjugation* of purpose: which to turn in strict propriety, is *Respicere se facient*, rather than *Rispicient*: They shall procure or *cause*, or even *enjoyn* or *enforce themselves to look upon it*; or (as one would say) *look* that they *look* upon it.

5. With enforcement of themselves. *Respicere se facient.*

For some new and strange *spectacle* (though vain and idle, and which shall not profit us how strange soever) we cause our selves sometimes to take a journey, and besides our pains, are at expenses too, to *behold* them: we will not only look upon, but even *cause our selves to look upon* vanities; and in them, we have the right use of *facient se respicere*. And why should we not take some pains, and even *enjoyn our selves* to *look upon this*? Being neither far off, nor chargeable to come to: and since the *looking* on it may so many wayes, so mainly profit us; Verily it falleth out oft, that of *Christ*: *Violenti rapiunt illud*. *Nature* is not inclined; and where it is not inclined, *force* must be offered; which we call in Schools, *Actum elicitum*. Which very act by us undertaken, for *God*, and (as here) at His word, is unto Him a *Sacrifice* right acceptable. Therefore, *facias*, or *fac facias*; do it *willingly*, or do it by *force*: Do it, I say; for, done it must be. Set it before you and look on it: or, if you list not remove it, and set it full before you, though it be not with your ease, *Respice*, *Look back upon it* with some *pain*: for, one way or other, look upon it we must. The necessity whereof (that we may the better apprehend it) it will not be amiss, we know, that these words are in two sundry places, two sundry wayes applied: 1. once by St. *John* in the *Gospel*, 2. and the second time again, by *Christ* himself in the *Revelation*. By ~~S. John to Christ~~, at his first coming, suffering (as, our Saviour) upon the *Cross*. By *Christ* to himself, at his second coming, sitting (as our Judge) upon His *throne*, in the end of the world. *Behold, He cometh in the clouds, and every eye shall see Him, yea even they that pierced him: Et plangent se super Eum omnes Gentes terræ*. The meaning whereof is. *Look upon Him*, here, if you will: *Enjoyn your selves* if you think good: Either here, or somewhere else; either now or then, *look upon Him* you shall. And they which put this spectacle far from them here, and cannot endure to *look upon Him whom they have pierced, & plangere Eum*, and be grieved for Him, while it is time: a place and time shall be, when they shall be enforced to *look upon Him*, whether they will or no, *Et plangent se super Eum*, and be grieved for themselves, that they had not grace to do it sooner. Better, compose themselves to a little *mourning* here, with some benefit to be made by their *beholding*, than to be drawn to it there, when it is too late, and when all their *looking* and *grieving* will not avail a whit. For, there *Respicientes respiciet, & despicientes despiciet*: His look shall be amiable to them that have *respected* His *piercing* here; and dreadful on the other side, to them that have neglected it. And, as they that have enured themselves to this *looking on* (here) shall in that day, *Look up, and lift up their heads with joy, the day of their Redemption being at hand*. So, they that cannot bring themselves, to *look upon* Him here, after they once have *looked upon*

Mat. 11. 12.

Ioh. 19. 37.

Apoc. 1. 7.

Luc. 21. 28.

Him there, ſhall not dare to do it the ſecond time; but cry to the mountains, *Fall upon us*, and to the
Apoc. 6. 16. Hils, *Hide us from the face of Him that ſits upon the Throne.* Therefore, *Reſpicient* is no evil counſel. No, though it be *facient ſe reſpicere.*

In a word; if thus *cauſing* our ſelves to fix our eyes on him, we ask, how long we ſhall continue ſo doing, and when we may give over? Let this be the anſwer, *Donec totus fixus in Corde, qui totus fixus in Cruce.* Or if that be too much or too hard, yet *ſaltem* at the leaſt, *Reſpice in Illum, donec ille te reſpexerit.*
Luc. 22. 61. Look upon him, till he look upon you again. For, ſo he will. He did, upon *Peter*; and with his look, *melted* him into *tears.* He that once and twice before *denyed Him*, and never wept, becauſe *Chriſt* looked not on him; then denyed, and *Chriſt* looked on him, and he *went out and wept bitterly.* And, if to *Peter* thus he did, and vouchſafed him ſo gracious a regard, when *Peter* not once looked toward *Him*, how much more ſhall he not deny us like favour, if, by *looking on Him*, firſt we provoke him in a ſort to a ſecond *looking on us* again, with the *Prophet*, ſaying; *Propoſui Dominum coram me*, I
Pſal. 16. 8 have ſet thee, *O Lord*, before me; and again, *Reſpice in me, &c. O look thou upon me; and be mer-*
Pſal. 119. 132. *ciful unto me, as thou uſeſt to do to thoſe that love thy Name.* That love thy *Name*, which is, *JESUS* a *SAVIOUR*; and which love that *ſight*, wherein (moſt properly) thy Name appeareth, and wherein thou chiefly ſheweſt thy ſelf to be *JESUS* a *SAVIOUR.*

And (to conclude) if we ask, how we ſhall know when *Chriſt* doth thus *reſpect* us? Then truly, when fixing both the eyes of our meditation *upon Him that was pierced* (as it were) one eye, upon the grief; the other, upon the love wherewith He was *pierced*, we find by both, or one of theſe, ſome motion of *Grace* ariſe in our *hearts*: the conſideration of His *grief*, *piercing* our hearts with *ſorrow*; the conſideration of his *love*, *piercing* our hearts with mutual *love* again. The one is the motion of *compunction*, which they felt, who when they heard ſuch things *were pricked in their hearts.* The other, the motion
Act. 2. 37. *of comfort*, which they felt, who when *Chriſt* ſpake to them of the *neceſſity* of His *piercing*, ſaid; *Did*
Luc. 24. 32. *we not feel our hearts warm within us?* That, from the *ſhame* and *pain* He ſuffered for us: This from the *comforts* and *benefits*, He thereby procured for us.

Theſe have been felt at this *Looking on*; and theſe will be felt. It may be, at the firſt, unperfectly; but after, with deeper impreſſion: and that, of ſome, with ſuch a *Nemo ſcit, No man knoweth, but He that hath felt them*: Which that we may endeavour to feel, and endeavouring may feel, and ſo grow into delight of this *looking*, *God*, *&c.*

A SER-

A

SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the Sixth of *Aprill*, being *Good-Friday*.

An. Dom. 1604.

LAMENT. Chap. I. Ver. XII.

Have yee no regard, O all yee that paſs by the way? Conſider, and behold, if ever there were ſorrow, like my ſorrow, which was done unto me, wherewith the Lord did afflict me in the day of the fierceneſs of His wrath.

AT the very reading or hearing of which Verſe, there is none but will preſently conceive, it is the voice of a party in great *extremity*. In great extremity two wayes: 1. Firſt, in ſuch diſtreſs, as never was any; *If ever there were ſorrow like my ſorrow*: 2. And then in that diſtreſs, having none to regard him: *Have yee no Regard all yee?* *A Complaint.*

To be afflicted, and ſo afflicted, as none ever was, is very much: In that affliction, to find none to reſpect him or care for him, what can be more? In all our ſufferings, it is a comfort to us that we have a *ſicut*: that nothing hath befallen us, but ſuch as others have felt the like: But here, *Si fuerit ſicut*; If ever the like were, (that is) never the like was. 1 Cor. 10. 13.

Again, in our greateſt pains, it is a kind of eaſe, even to find ſome *regard*. Naturally we deſire it, if we cannot be delivered, if we cannot be relieved, yet to be pitied: It ſheweth, there be yet ſome, that are touched with the ſenſe of our miſery; that wiſh us well, and would give us eaſe if they could: But this afflicted, here, findeth not ſo much, neither the one nor the other: but is even as he were an outcaſt both of Heaven and Earth. Now verily an heavy caſe, and worthy to be put in this book of *Lamentations*. Job. 19. 21.

I demand then, *Of whom ſpeaketh the Prophet this? of himſelf, or of ſome other!* This I find; there is not any of the ancient Writers, but do apply, yea, in a manner appropriate this ſpeech to our Saviour *Chriſt*: And that this very day, the day of his Paſſion, (truly termed here *the day of Gods wrath*:) And whereſoever they treat of the Paſſion, ever this verſe cometh in, (and to ſay the truth) to take the words ſtrictly as they lie, they cannot agree, or be verified of any but of him, and him only. For, though ſome other, not unfitly, may be allowed to ſay the ſame words: it muſt be in a qualified ſenſe: for, in full and perfect propriety of ſpeech, he, and none but he: None can ſay, (neither *Jeremy*, nor any other) *Si fuerit dolor ſicut dolor meus*, as *Chriſt* can: No day of wrath, like to his day: no ſorrow to be compared to his (all are ſhort of it;) not his to any, it exceedeth them all. *Chriſt Complains.*

And yet, according to the letter, it cannot be denied, but they be ſet down by *Jeremy*, in the perſon of his own people, being then come to great miſery; and of the holy City, then laid waſte, and deſolate by the *Chaldees*. What then? *Ex Ægypto vocavi Filium meum*, Out of *Ægypt* have I called Hoſea. 11. 1.

called my Son, was literally ſpoken of this people too: yet is by the *Evangeliſt* applied to our Saviour *Chriſt*. *My God, My God why haſt thou forſaken me?* at the firſt uttered by *David*; yet the ſame words our *Saviour* taketh himſelf, and that more truly and properly, than ever *David* could: and of thoſe of *Davids*, and of theſe of *Jeremie's*, there is one and the ſame reaſon.

Mat. 2. 15. Pſal. 22. 1. Mat. 27. 46.

1 Cor. 10. 11.

Of all which the ground is, that correſpondence which is between *Chriſt* and the Patriarchs, Prophets, and People before *Chriſt*, of whom the Apoſtles rule is, *Omnia in figurâ contingebant illis*: That they were themſelves Types, and their ſufferings fore-running figures of the great ſuffering of the *Son of God*. which maketh *Iſaacs* offering, and *Joſephs* ſelling, and *Iſraels* calling from *Ægypt*, and that complaint of *Davids*, and this of *Jeremies*, appliable to him; That he may take them to himſelf, and the Church, aſcribe them to him, and that in more fitneſs of terms, and more fulneſs of truth, than they were at the firſt ſpoken by *David*, or *Jeremy*, or any of them all.

And this rule, and the ſteps of the Fathers proceeding by this rule, are to me a warrant to expound and apply this Verſe (as they have done before) to the preſent occaſion of this time; which requireth ſome ſuch Scripture to be conſidered by us, as doth belong to his Paſſion, who, this Day, powred out his moſt precious Blood, as the only ſufficient Price, of the dear purchaſe of our Redemptions.

Be it then to us, (as to them it was, and as moſt properly it is) The ſpeech of the *Son of God*, as this day hanging on the Croſs, to a ſort of careleſs people, that go up and down without any manner of *regard* of theſe his ſorrows and ſufferings, ſo worthy of all *regard*. *Have ye no regard? O all ye that paſs by the way, Conſider and behold, if ever there were ſorrow like to my ſorrow, which was done unto me, wherewith the Lord afflicted me in the day of the fierceneſs of his wrath.*

The Parts.

Here is a *Complaint*, and here is a *Requeſt*. A *complaint*, that we have not: A *Requeſt*, that we would have the Pains and Paſſions of our Saviour *Chriſt* in ſome *Regard*. For firſt he complaineth (and not without cauſe) *Have ye no regard?* And then (as willing to forget their former neglect, ſo they will yet do it) he falleth to entreat, *O conſider and behold.*

And what is that we ſhould *conſider?* The *Sorrow* which he ſuffereth: and in it two things: The *Quality*, and the *Cauſe*. 1. The *Quality*, *Si fuerit ſicut*; If ever the *like were*: and that either in reſpect of *Dolor*, or *Dolor meus*; The Sorrow ſuffered, or the Perſon ſuffering. 2. The *Cauſe*: that is *God*, that *in His wrath*, in his *fierce wrath*, doth all this to him. Which cauſe will not leave us, till it have led us to another cauſe in our ſelves, and to another yet in him: All which ſerve to ripen us to *Regard*.

Theſe two then ſpecially we are moved to *regard*. 1. *Regard* is the main point. But becauſe therefore we *regard* but faintly, becauſe either we *conſider* not, or not aright; we are called to *conſider* ſeriouſly of them. As if he ſhould ſay, *Regard* you not? If you did *conſider*, you would: if you *conſidered* as you ſhould, you would *regard* as you ought. Certainly the *Paſſion*, if it were throughly *conſidered*, would be duly *regarded*. *Conſider then.*

I. So the *Points* are two: 1 The *Quality*, and 2. the *Cauſe* of his ſuffering. And the *Duties* two:
II. 1. To *Conſider*, and *Regard*, 2. So to *conſider*, that we *regard* them, and him for them.
III.
IV.

Have you no regard, &c.

The Parties to whom. O all ye that paſs by the way, *conſider.*

TO eaſe this *Complaint*, and to grant this *Requeſt*, we are to *regard*: and that we may *regard*, we are to *conſider* the pains of his *Paſſion*. Which, that we may reckon no eaſie common matter of light moment, to do or not to do, as we liſt: Firſt, a general ſtay is made of all paſſengers, this day. For, (as if it were from his *Croſs*) doth our *Saviour* addreſs this his ſpeech to them that go to and fro, the day of his *Paſſion*, without ſo much as entertaining a thought, or vouchſafing to look that way. *O vos qui tranſitis!* O you that *paſs by the way*, ſtay and *Conſider*. To them frameth he his ſpeech, that paſs by: To them, and to them all, *O vos omnes, qui tranſitis*, O *all ye* that paſs by the way, ſtay and *Conſider*.

Which very ſtay of His, ſheweth it to be ſome important matter, in that it is, of *all*. For as for ſome to be ſtaied, and thoſe the greater ſome, there may be reaſon; the moſt part of thoſe that go thus to and fro, may well intend it, they have little elſe to do. But to except none, not ſome ſpecial Perſon, is hard. What know we their haſt? Their occaſions may be ſuch, and ſo urgent, as they cannot ſtay. Well, what haſte, what buſineſs ſo ever, *paſs not by*, ſtay though. As much to ſay, as, Be they never ſo great, your occaſions; they are not, they cannot be ſo great as this: How urgent ſoever, this is more, and more to be intended. The *regard* of this, is worthy the ſtaying of a journey. It is worth the *conſidering* of thoſe, that have never ſo great affairs in hand. So material in His ſight in His account. Which ſerveth to ſhew the exigence of this duty. But as for this point, it needeth not to be ſtood upon to us here at this time: we are not going by, we need not be *ſtaied*; we have ſtaied all other our affairs, to come hither, and here we are all preſent before *God*, to have it ſet before us, that we may *conſider it*. Thither then let us come.

Sorrow. Heb. 13. 3.

That which we are called to *behold* and *conſider*, is *His Sorrow*: And *Sorrow* is a thing which of it ſelf Nature inclineth us to *behold*, as being our ſelves *in the body*, which may be one day in the like ſorrowfull caſe. Therefore will every good eye turn it ſelf, and look upon them that lie in diſtreſs.

Thoſe

Those *two* in the *Gospel*, that *passed by the wounded man*, before they passed by him, (though they helped him not, as the *Samaritane* did) yet they looked upon him as he lay. But, this party (here) *lieth* not, he is *lift up*, *as the Serpent in the wilderness*, that unless we turn our eyes away purposly, we can neither will nor choose, but *behold* Him. 1 *Behold.* Luke. 10. 33. John 3. 14.

But because, to *Behold*, and not to *consider*, is but to *gaze*; and *gazing* the *Angel blameth* in the *Apostles* themselves, we must do both: both *Behold* and *consider*, look upon with the eye of the body, that is, *behold*, and look into, with the eye of the mind, that is, *Consider*. So saith the Prophet here. And the very same doth the *Apostle* advise us to do. First, ἀφορᾶν to *look upon* him (that is, to *Behold*) and then ἀναλογίζεσθαι to *think upon* Him; that is to *Consider* His *Sorrow*: Sorrow (sure) would be considered. Acts 3. 12. 2 *Consider.* Heb. 12. 23.

Now then, because, as the quality of the Sorrow is, accordingly it would be considered, (for if it be but a common sorrow, the less will serve, but if it be some special, some very heavy case, the more would be allowed it: for, proportionably with the *suffering*, the *consideration* is to arise:) To raise our *consideration* to the full, and to elevate it to the highest point, there is upon His Sorrow set a *Si fuerit sicut*, a note of highest eminency: for, *Si fuerit sicut*, are words that have life in them, and are able to quicken our *consideration*, if it be not quite dead. For by them we are provoked (as it were) to *Consider*, and considering, to see whether ever any *Sicut* may be found, to set by it, whether ever any like it. The quality. *If ever the like.*

For if never any, Our nature is, to *regard* things exceeding *rare* and strange; and such as the like whereof is not else to be seen. Upon this point then, there is a Case made, as if He should say, *If ever the like, Regard* not this; but if never any, be like your selves in other things, and vouchsafe this (if not your chiefest, yet) some *Regard*.

To enter this *Comparison*, and to shew it for such. That, are we to do, three sundry wayes: For, three sundry wayes, in three sundry words, are these *Sufferings* of his here expressed: all three within the compass of the Verse. In the three parts of His *Sorrow*.

The first is, מכאוב *Mac-ob* (which we read *Sorrow*,) taken from a wound or stripe, as all do agree. 1.

The second is, יגוני *Gbolel*; we read *Dare to me*, taken from a word that signifieth *Melting* in a furnace; as S. *Hierome* noteth out of the *Chalden* (who so translateth it.) 2.

The third is, חמגו *Hoga*; where we read *afflicted*, from a word which importeth *Rooting off*, or *Bereaving*. The old *Latine* turneth it *Vindemiavit me*; as a Vine whose fruit is all pluched off. The *Greek* (with *Theodoret*) ἀπορφανίσθη με, as a Vine or Tree, whose leaves are all beaten off, and is left naked and bare. 3.

In these three, are comprized his Sufferings, *Wounded*, *Melted*, and *Bereft*, leaf and fruit, (that is) all manner of comfort.

Of all that is penal, or can be suffered, the common division is, *Sensus & damni*, Grief for that we feel, or for that we forgo. For that we feel, in the two former, *Wounded* in body, *Melted* in soul: for that we forgo, in the last; *Bereft all*, left neither fruit, nor so much as a leaf to hang on him. 1 Of the quality. First, of His *Passion*.

According to these three, To consider his Sufferings, and to begin first with the first. The pains of his Body, his wounds and his stripes. 1 *Pœna sensûs* in the *body*.

Our very eye will soon tell us, no place was left in his *Body*, where he might be smitten, and was not. His *skin* and *flesh* rent with the *whips* and *scourges*, his *hands* and *feet* wounded with the *nails*, his *head* with the *thorns*, his very *heart* with the *spear*-point; all his senses, all his parts loden with whatsoever wit or malice could invent. His blessed Body given as an Anvile to be beaten upon, with the violent hands of those barbarous miscreants, till they brought him into this case, of *Si fuerit sicut*. For, *Pilates* (*Ecce Homo!*) his shewing him with an *Ecce*, as if he should say, Behold, look if ever you saw the like ruefull spectacle: This very shewing of his sheweth plainly, he was then come into wofull plight: So wofull, as *Pilate* verily believed, his very sight so pitifull, as, it would have moved the hardest heart of them all to have relented, and said, This is enough, we desire no more. And this for the *wounds* of his body, (for on this we stand not.) John 19. 5.

In this one peradventure some *Sicut* may be found, in the pains of the *body*: but, in the second, the Sorrow of the *Soul*, I am sure, none. And indeed the pain of the Body is but the Body of pain: the very Soul of sorrow and pain in the souls sorrow and pain, *Give me any grief, save the grief of the mind*, saith the Wise-man: *For* (saith *Salomon*) *The spirit of man will sustain all his other infirmities, but a wounded spirit, who can bear?* And of this, this of His *Soul*, I dare make a Case, *Si fuerit sicut*. 2 *Pœna sensûs* in the *Soul*. Syra. 15. 57. Prov. 18. 14.

He began to be troubled in Soul, (saith S. *John*:) *To be in an agony*, (saith S. *Luke*:) *To be in anguish of mind and deep distress*, (saith S. *Mark*) To have His Soul round about on every side invironed with sorrow, and that sorrow to the death. Here is *trouble*, *anguish*, *agony*, *sorrow* and *deadly sorrow*: But, it must be such, as never *the like*: So it was too. John 12. 27. Luke 22. 44. Mark. 14. 35. Mat. 26. 38.

The estimate whereof we may take from the second word of *Melting*, that is, from His *sweat* in the *Garden*; strange, and the like whereof was never heard or seen. Luke. 22. 44.

No manner violence offered Him in body; no man touching him, or being neer him, in a cold night (for they were fain to have a *fire* within doors) lying abroad in the air, and upon the cold earth, to be all of a *sweat*, and that *sweat* to be *Blood*; and not as they call it, *Diaphoreticus*, a thin faint *sweat*, but *Grumosus*, of great Drops; and those, so many, so plenteous, as they went through His apparel and all; and through all, streamed to the ground, and that in great abundance: Read, enquire, and *Consider*, Si *fuerit sudor, sicut sudor iste*; If ever there were *sweat* like this *sweat* of His? Never the

the like *ſweat* certainly, and therefore never the like *Sorrow*. Our tranſlation is, *Done unto me*: but we ſaid, the word properly ſignifieth (and ſo S. *Hierome* and the *Chaldee Paraphraſt* read it,) *Melted Me*. And truly it ſhould ſeem by this fearfull *ſweat* of his, he was neer ſome furnace, the feeling whereof, was able to caſt him into that *ſweat*, and to turn his *ſweat* into *drops of bloud*. And ſure it was ſo: For ſee, even in the very next words of all to this verſe, he complaineth of it, *Ignem miſit in oſſibus meis*, That a *fire* was *ſent into His bones* which melted him, and made that bloudy *ſweat* to diſtil from him. That hour, what his feelings were, it is dangerous to define: we know them not, we may be too bold to determine of them. To very good purpoſe it was, that the ancient Fathers of the Greek Church in their Liturgy, after they have recounted all the particular Pains, as they are ſet down in his *Paſſion*, and by all, and by every one of them, called for mercy, do, after all, ſhut up all with this, Δι' ἀγνώστων ἡμῖν καὶ βασάνων ἐλέησον καὶ σῶσον ἡμᾶς, *By thine unknown Sorrows, and Sufferings, felt by Thee, but not diſtinctly known by us, Have mercy upon us, and ſave us.*

Vaſe 13.

Now, though this ſuffice not, nothing neer; yet let it ſuffice (the time being ſhort) for his pains of *body* and *Soul*. For thoſe of the *Body*, it may be, ſome may have endured the like: but the ſorrows of his *Soul* are unknown ſorrows: and for them, none ever have; ever have, or ever ſhall ſuffer the like; the like, or neer the like in any degree.

3. *Tæna tamni.*

And now to the third. It was ſaid before, To be in diſtreſs, ſuch diſtreſs as this was, and to find none to comfort, nay not ſo much as to *regard* Him, is all that can be ſaid, to make his ſorrow a *Non ſicut*. Comfort is it, by which, in the midſt of all our ſorrows, we are *Confortati*, that is, ſtrengthned and made the better able to bear them all out. And who is there, even the pooreſt creature among us, but in ſome degree findeth ſome comfort, or ſome *regard* at ſome bodies hands? For, if that be not left, the ſtate of that party is (here) in the third word ſaid to be like the tree, whoſe *leaves* and whoſe *fruit* are all beaten off quite, and it ſelf left bare and naked both of the one and of the other.

1. *Leaves*

And ſuch was our *Saviours* caſe in theſe his *Sorrows* this day, and that ſo, as what is left the meaneſt of the ſons of men, was not left him: *Not a leaf*. Not a leaf! *Leaves* I may well call all humane comforts and regards, whereof he was then left clean deſolate. 1. *His own*, they among whom he had gone about all his life long, healing them, teaching them, feeding them, doing them all good he could, it is they that cry, *Not Him, no, but Barabbas* rather; *away with Him, His bloud be upon us and our children*. It is they, that in his midſt of his *ſorrows*, ſhake their head at him, and cry, *Ah thou wretch*: they, that in his moſt diſconſolate eſtate, cry, *Eli, Eli*; in moſt barbarous manner; deride him, and ſay, *Stay, And you ſhall ſee Elias come preſently and take Him down*. And this was their *regard*.

1. *Withered leaves.* John 18. 40. and 19. 15. Mat. 27. 25. Mar. 15 29, 36.

But theſe were but *withered leaves*. They then that on earth were neareſt him of all, the *greeneſt leaves* and likeſt to hang on, and to give him ſome ſhade: even of them, ſome bought and ſold him; others denied and forſwore him, but all fell away, and forſook him Ἀπερύλλισέ με (ſaith *Theodoret*) not a *leaf* left.

2. *Green leaves.*

Fruit.

But leaves are but leaves, and ſo are all earthly ſtaies. The *fruit* then, the true fruit of the Vine indeed, the true comfort in all heavineſs, is *Deſuper*, from above, is divine conſolation. But *Vindemiavit me*, (ſaith the *Latine* Text) even that was, in this his *ſorrow*; this day bereft him too. And that was his moſt ſorrowfull complaint of all others: not that His friends upon earth, but that His Father from Heaven had forſaken Him; that neither heaven nor earth yeelded Him any *regard*; but that between the paſſioned powers of His ſoul, and whatſoever might any ways refreſh him, there was a *Traverſe* drawn; and he left in the ſtate of a weather-beaten tree, all deſolate and forlorne. Evident, too evident, by that his moſt dreadfull cry, which at once moved all the powers in heaven and earth, *My God, My God, why haſt thou forſaken me?* Weigh well that cry; *conſider* it well, and tell me, *Si fuerit clamor ſicut clamor iſte*, if ever there were cry, like that of his: Never the *like cry*, and therefore never the like *ſorrow*.

Mat. 27. 46.

It is ſtrange, very ſtrange, that, of none of the *Martyrs*, the like can be read; who yet endured moſt exquiſite pains in their Martyrdoms: yet we ſee, with what courage, with what cheerfulneſs, how even ſinging they are reported to have paſſed through their torments. Will ye know the reaſon? St. *Auguſtine* ſetteth it down, *Martyres non eripuit; ſed nunquid deſeruit?* He *delivered not His Martyrs*; but, did He *forſake* them? He delivered not their bodies, but He forſook not their ſouls, but diſtilled into them the dew of His heavenly comfort; an abundant ſupply for all they could endure. Not ſo here: *Vindemiavit me* (ſaith the Prophet) *Dereliquiſti me* (ſaith He himſelf:) No comfort, no ſupply at all.

Leo it is, that firſt ſaid it, (and all Antiquity allow of it,) *Non ſolvit unionem, ſed ſubtraxit viſionem*. The *union* was not *diſſolved*; True, but the beams, the *influence* was *reſtrained*; and, for any comfort from thence, His ſoul was, even as a ſcorched heath-ground, without ſo much as any drop of dew of divine comfort: as a *naked tree*, no *fruit* to refreſh him within, no *leaf* to give him ſhadow without: The power of darkneſs let looſe to afflict Him: The influence of comfort, reſtrained to relieve Him. It is a *Non ſicut*, this: it cannot be expreſſed as it ſhould, and as other things may: in ſilence we may admire it, but all our words will not reach it. And though to draw it ſo farr, as ſome do, is little better than blaſphemy; yet on the other ſide, to ſhrink it ſo ſhort, as other ſome do, cannot be but with derogation to his love, Who, to kindle our love and loving *Regard*, would come to a *Non ſicut*, in his ſuffering: For, ſo it was, and ſo we muſt allow it to be. This, in reſpect of his paſſion, *Dolor*.

Now,

Now, in respect of his person, *Dolor meus*. Whereof, if it please you to take a view, even of the person thus wounded, thus afflicted and forsaken, you shall then have a perfect *Non sicut*. And indeed, the *Person* is here a weighty circumstance: It is thrice repeated, *Meus, Mihi, Me*, and we may not leave it out. For, as is the *Person*, so is the *Passion*; and any one, even the very least degree of wrong or disgrace, offered to a *Person* of excellency, is more than a hundred times more, to one of mean condition: So weighty is the circumstance of the *Person*. *Consider* then, how great the *Person* was; And I rest fully assured, here we boldly challenge, and say, *Si fuerit sicut*.

Secondly, of the quality of his Person.

Ecce homo, saith *Pilate* first, A man he is, as we are: And were he but a man; nay, were he not a man, but some poor dumb creature, it were great ruth to see him so handled as he was. 1. John 19. 5.

A man, saith *Pilate*: and *a Just man*, saith *Pilates* wife. *Have thou nothing to do with that Just man.* And that is one degree further. For, though we pity the punishment even of *Malefactors* themselves: yet ever, most compassion we have of them that suffer and be *innocent*. And he was innocent: *Pilate* and *Herod*, and the Prince of this world (his very enemies) being his Judges. 2. Mat. 17. 19. Luke 23. 14. & 15. Iohn 14 30.

Now among the innocent, the more Noble the Person, the more heavy the spectacle. And never do our bowels yern so much as over such, *Alas, Alas for that noble Prince*, saith this *Prophet* (the stile of mourning for the death of a great Personage.) And, He that suffered here, is such; even, a principal Person among the sons of men, of the race royal descended from *Kings*: *Pilate* stiled Him so, in his Title, and he would not alter it. 3. Jer. 22. 18. John 19. 22.

Three degrees. But, yet we are not at our true *Quantus*. For He is yet more: More than the highest of the sons of men: for He is *The Son of the most High God*. *Pilate* saw no further, but *Ecce homo*; The *Centurion* did, *Vere, Filius Dei erat hic*, Now truly, this was the *Son of God*. And here, all words forsake us, and every tongue becometh speechless. 4. John 19. 5. Mark 15. 39.

We have no way to express it, but *a minore ad majus*; (Thus.) Of this book, the book of *Lamentations*, one speciall occasion was, the death of King *Josias*: But behold a greater than *Josias* is here.

Of King *Josias* (as a special reason of mourning) the Prophet saith, *Spiritus oris nostri, Christus Domini*, the very breath of our nostrils, The *Lords annointed* (for so are all good Kings, in their Subjects accounts) he is gone. But behold, here is not *Christus Domini*, but *Christus Dominus*, the Lord's *Christ*, but the *Lord Christ* Himself: And that not coming to an honourable death in battel, as *Josias* did; but to a most vile reproachfull death, the death of Malefactors in the highest degree. And not slain outright as *Josias* was: but mangled and massacred in most pitifull strange manner; wounded in body, wounded in Spirit, left utterly desolate. O *consider* this well, and confess, the Case is truly put, *Si fuerit dolor sicut Dolor meus*. Never, never the like *Person*: And if, as the *Person* is, the *Passion* be; never the like *Passion* to His. Chap. 4. 20.

It is truly affirmed, that any one, even the least drop of bloud, even the least pain, yea, of the body only, of this so great a *Person*, any *Dolor* with this *Meus*, had been enough to make a *Non sicut* of it. That is enough; but that is not all: for adde now the three other degrees; adde to this *Person*, those *wounds*, that *Sweat*, and that *Cry*, and put all together: And, I make no manner question, the like was not, shall not, cannot ever be. It is far above all that ever was, or can be. *Abyssus est*: men may drowsily hear it, and coldly affect it: But Principalities and Powers stand abashed at it. And for the *Quality*, both of the *Passion* and of the *Person*, That *Never the like*; thus much.

Now to proceed to the *Cause*, and to *Consider* it: for, without it, we shall have but half a regard, and scarce that. Indeed, set the *Cause* aside, and the *Passion* (as rare as it is,) is yet but a dull and heavy sight: we list not much look upon spectacles of that kind, though never so strange; they fill us full of pensive thoughts, and make us *Melancholike*. And so doth this, till upon examination of the cause, we find it toucheth us neer; and so neer, so many wayes, as we cannot choose, but have some *regard* of it. 1. Of the cause. I.

What was done to Him, we see. Let there now be a quest of Inquiry to find, who was doer of it. Who? who, but the *Power of darkness*, wicked *Pilate*, bloudy *Caiaphas*, the envious Priests, the barbarous Souldiers? None of these are returned here. We are too low, by a great deal, if we think to find it among men. *Quæ fecit mihi Deus*, It was *God* that did it. An hour of that day was the hour of the *power of darkness*: but, the whole day it self, is said here plainly, was the *day* of the *wrath* of *God*. *God* was a doer in it; *wherewith God hath afflicted me*. I. God. Luke 22. 53.

God afflicteth some in *Mercy*: and others in *wrath*. This was in *His wrath*. In *His wrath God* is not alike to all; some He afflicteth in His more *gentle* and milde; others, in his *fierce wrath*. This was in the very fiercenes of *His wrath*. His *Sufferings*, His *Sweat* and *Cry*, shew as much: They could not come, but from a wrath, *Si fuerit sicut*: (for, we are not past *Non sicut*, no not here in this part it followeth us still, and will not leave us in any point, not to the end.) God's Wrath.

The *Cause* then in *God*, was *wrath*. What caused this wrath? *God* is not wroth, but with sin; Nor greviously wroth, but with *grievous sin*. And in *Christ* there was no grievous sin: Nay, no sin at all. *God* did it, (the Text is plain.) And in *His fierce wrath*, he did it. For what cause: For, *God* forbid, *God* should do, as did *Annas* the high Priest, cause Him to be *smitten without* cause. *God* forbid (saith *Abraham*) the Judg of the World should do wrong to any. To any, but specially, to his own Son: That his Son, of whom, with thundring voice from Heaven, he testifieth, all his joy and delight were in *Him, in Him only, He was well pleased*. And how then could his *wrath* wax hot, to do all this unto him? 2. Sinne. Not His. John 18. 22. Gen. 18. 25.

There

There is no way to preſerve *Gods* Juſtice, and *Chriſts* Innocency both, but to ſay as the *Angel* ſaid
Dan. 9. 26. of him to the *Prophet Daniel*, *The Meſſias ſhall be ſlain*, ואינלו ve-en-lo, *ſhall be ſlain, but not for*
But other mens. *Himſelf*. Not for himſelf? for whom then? For ſome others. He took upon him the perſon of others; and ſo doing, Juſtice may have her courſe and proceed.

Pity it is, to ſee a man pay that, he never took: but if he will become a *Surety*, if he will take on him the perſon of the *Debtor*, ſo he muſt. Pity to ſee a ſilly poor *Lamb* lie bleeding to death; but, if it muſt be a *ſacrifice* (ſuch is the nature of a ſacrifice) ſo it muſt. And ſo *Chriſt*, though without ſin in himſelf; yet as a *Surety*, as a *Sacrifice*, may juſtly ſuffer for others, if he will take upon him their perſons; and ſo, *God* may juſtly give way to his *wrath* againſt him.

Ours. And who be thoſe others? The Prophet *Eſay* telleth us, and telleth it us ſeven times over for
Eſay. 53. 4, 5, 6. failing, *He took upon Him our infirmities, and bare our maladies: He was wounded for our iniquities, and broken for our tranſgreſſions. The chaſtiſement of our peace was upon Him, and with His ſtrips were we healed. All we as ſheep were gone aſtray, and turned every man to his own way: and the Lord hath laid upon Him, the iniquity of us all.* All, all: even thoſe *that paſs to and fro*, and for all this, *regard* neither Him nor His *Paſſion*.

The ſhort is: It was we, that for our ſins, our many great and grievous ſins, (*Si fuerit ſicut*, the like whereof never were) ſhould have ſwet this *Sweat*, and have cried this *Cry*; ſhould have been ſmitten with theſe ſorrows by the fierce *wrath* of *God*, had he not ſtept between the blow and us, and latched it in His own body and ſoul, even the dint of the fierceneſs of the *wrath* of *God*. O the *Non ſicut* of our ſins, that could not otherwiſe be anſwered!

To return then a true verdict. It is we, (we, wretched ſinners that we are) that are to be found the principals in this act; and thoſe, on whom we ſeek to ſhift it, to drive it from our ſelves, *Pilate* and *Caiaphas* and the reſt, but inſtrumental cauſes only. And it is not the executioner that killeth the man properly, (that is, They:) No, nor the Judg, (which is *God*, in this caſe:) Only ſin, *Solum peccatum homicida eſt*, Sin only is the murtherer, to ſay the truth; and our ſins, the murtherers of the *Son* of *God*: and the *Non ſicut* of them, the true cauſe of the *Non ſicut* both of *Gods wrath*, and of His ſorrowfull ſufferings.

Which bringeth home this our Text to us, even into our own boſoms; and applieth it moſt effectually, to me that ſpeak, and to you that hear, to every one of us: and that with the Prophet *Nathan's* appli-
2 Sam. 12. 7. cation; *Tu es homo*, Thou art the Man, even thou, for whom *God* in *His fierce wrath* thus afflicted Him. Sin (then) was the cauſe on our part, Why we, or ſome other for us.

3. But yet, what was the cauſe, why he, on his part: what was that, that moved him thus to become
Love of us. our *Surety*, and to take upon Him our debt and danger? that moved Him thus to lay upon his Soul, a
Eſay. 53. 7. ſacrifice for our ſin? Sure, *Oblatus eſt quia voluit* (ſaith *Eſay* again;) *Offered He was* for no other cauſe, but *becauſe He would*. For, unleſs he *would*, he needed not. Needed not, for any neceſſity of *Juſtice*. For, no Lamb was ever more innocent: Nor for any neceſſity of *Conſtraint*; For, *twelve Legions of Angels* were ready at his command: But, *becauſe He would*.

And why would he? No reaſon can be given, but becauſe he *regarded* us? (Mark that reaſon.) And what were we? Verily, utterly unworthy even his leaſt regard; not worth the taking up, not worth the
Rom. 5. 8. looking after. *Cum inimici eſſemus* (ſaith the Apoſtle) we were *His enemies*, when he did it; without all deſert before, and without all regard, after he had done and ſuffered all this for us: and yet he would
Ephes. 2. 3. *regard* us, that ſo little regard him. For when he ſaw us (a ſort of forlorne ſinners) *Non prius natos,*
Rom. 2. 5. *quam damnatos*, Damned as faſt as born; as being *by nature children of wrath*, and yet ſtill *heaping up wrath againſt the day of wrath*, by the errors of our life, till the time of our paſſing hence; and then the *fierce wrath of God*, ready to overwhelm us; and to make us endure the terror and torments of an ever-dying death, (another *Non ſicut* yet:) When (I ſay) He was in this caſe, He was moved with compaſſion over us, and undertook all this for us. Even then, in His love, He regarded us, and ſo regarded us, that He regarded not Himſelf, to regard us.

Bernard ſaith moſt truly, *Dilexiſti me, Domine, magis quàm te, quandò mori voluiſti pro me*: In ſuffering all this for us, thou ſheweſt (*Lord*) that we were more dear to thee, that thou *regardeſt* us more, than thine own ſelf: and ſhall this *Regard* find no *regard* at our hands?

It was ſin then, and the hainouſneſs of ſin in us, that provoked wrath, and the fierceneſs of His wrath in *God*: It was love, and the greatneſs of His love, in *Chriſt*, that cauſed Him to ſuffer the *Sorrows*, and the grievouſneſs of theſe ſorrows, and all for our ſakes.

And indeed, but only to teſtifie the *Non ſicut* of this His Love, all this needed not, that was done to Him. One, any one, even the very leaſt of all the pains He endured, had been enough; enough, in reſpect of the *Meus*; enough, in reſpect of the *Non ſicut* of His *Perſon*. For, that which ſetteth the high price on this ſacrifice, is this; That He, which offereth it unto *God*, is *God*. But, if little had been ſuffered, little would the *love* have been thought, that ſuffered ſo little; and as little *Regard* would have been had of it. To awake our *regard* then, or to leave us excuſeleſs, if we continue regardleſs, all this He bare for us: that He might as truly make a Caſe of *Si fuerit amor, ſicut amor meus*, as He did before of, *Si fuerit dolor, ſicut dolor meus*. We ſay, we will *regard Love*; if we will, here it is to *regard*.

So have we the *Cauſes* of all three: 1. *Wrath* in *God*: 2. *Sinne* in our ſelves: 3. *Love* in Him.

Yet

Yet have we not all we ſhould. For, what of all this? What good? *Cui bono?* That, that is it (indeed) that we will *regard*, if any thing: as being matter of *Benefit*, the onely thing (in a manner) the world regardeth: which bringeth us about to the very firſt words again. For, the very firſt words which we read, *Have ye no regard?* are in the Original, לאאליכם *lo alechem*, which the Seventy turn (word for word) οὐ πρὸς ὑμᾶς; and the Latine likewiſe, *Nonne ad vos pertinet?* Pertains it not to you, that you *regard* it no better? For theſe two; (*Pertaining* and *Regarding*) are folded one in another, and go together ſo commonly, as one is taken often for the other. Then to be ſure to bring us to *Regard*, he urgeth this: *Pertains not all this to you?* Is it not for *your good?* Is not the benefit yours? Matters of benefit they pertain to you, and without them, *Love*, and all the reſt may pertain to whom they will. Our *Benefit* by it, *Pertains it not to us?*

Conſider then, the ineſtimable benefit that groweth unto you from this incomparable *Love*. It is not impertinent this; Even this; That to us hereby, all is turned about clean contrary: That *by His ſtripes we are healed*; by his *ſweat*, we *refreſhed*: By his *forſaking*, *we received to Grace*. That, this day (to Him, *the day of the fierceneſs of Gods wrath*) is to us the day of the fulneſs of *Gods favour*, (as the *Apoſtle* called it) *A day of ſalvation*. In reſpect of that he ſuffered, (I deny not) an *evil day*; a day of heavyneſs: But, in reſpect of that, which he, by it hath obtained for us, it is, (as we truly call it,) A *good day*, a day of joy and *Jubilee*. For it doth not only rid us of that wrath, which pertaineth to us for our ſins; but further, it maketh that pertain to us, whereto we had no manner of wright at all. 2 Cor. 6. 2.

For, not only by his death, as by the death of our ſacrifice, by the blood of his Croſs, as by the blood of the Paſchal Lamb, the *Deſtroyer* paſſeth over us, and we ſhall not periſh: But alſo by his death, as by the death of our *High Prieſt* (for he is *Prieſt* and *Sacrifice* both) we are reſtored from our exile, even to our former forfeited eſtate in the Land of Promiſe; Or rather (as the Apoſtle ſaith) *Non ſicut delictum ſic donum*: Not to the ſame eſtate, but to one nothing like it: (that, is) one far better, than the eſtate, our ſins bereft us. For they deprived us of *Paradiſe*, a place on earth: but by the purchaſe of his blood, we are intituled to a far higher, even the *Kingdom of Heaven*: And his blood, not only the blood of *Remiſſion*, to acquit us of our ſins; but the blood of the *Teſtament* too, to bequeath us and give us eſtate, in that *heavenly inheritance*. Exo. 12. 13. Num. 15. 28. Rom. 8. 15. Mat. 26. 28.

Now whatſoever elſe, this (I am ſure) is a *Non ſicut*: as that, which the eye, by all it can ſee, the ear, by all it can hear, the heart by all it can conceive, cannot pattern it; or ſet the like by it. *Pertains not* this *unto us* neither? Is not this worth the *Regard?* Sure, if any thing be worth the *Regard*, this is moſt worthy of our very worthieſt and beſt *Regard*.

Thus have we conſidered and ſeen, not ſo much as in this ſight we might or ſhould, but as much as the time will give us leave. And now, lay all theſe before you, (every one of them a *Non ſicut* of it ſelf) the *pains* of his *body*, eſteemed by *Pilates Ecce*; the ſorrows of his *ſoul*, by his *ſweat* in the *Garden*; the comfortleſs eſtate of his *Sorrows*, by his *cry* on the *Croſs*: And with theſe, his *Perſon*, as being the *Son* of the great and *Eternal God*. Then joyn to theſe, the *cauſe*: In *God*: his *fierce wrath*: In us, our heinous *ſins* deſerving it: In Him, his exceeding great *Love*, both ſuffering that for us, which we had deſerved; and procuring for us, that we could never deſerve: Making that to appertain to himſelf, which of right pertained to us; and making that pertain to us, which pertained to him only, and not to us at all, but by his means alone. And after their view in ſeveral, lay them all together, ſo many *Non ſicut's* into one, and tell me, if his *Complaint* be not juſt, and his requeſt moſt reaſonable. *The recapitulation of all.*

Yes ſure, his *Complaint* is juſt, *Have ye no regard?* None? and yet *never the like?* None, and it *pertains unto you? No regard?* As if it were ſome common ordinary matter, and the like never was? *No regard?* As if it concern'd you not a whit, and it toucheth you ſo near? As if he ſhould ſay: *Rare things you regard*, yea, though they no wayes pertain to you: this is exceeding rare, and will you not regard it? Again, things that *neerly touch* you, you *regard*, though they be not rare at all; this toucheth you exceeding neer, even as neer as your ſoul toucheth you, and will you not *regard* it? Will neither of theſe by it ſelf move you? Will not both theſe together move you? What will move you? Will Pity? Here is *Diſtreſs*, never the like: Will Duty? Here is a *Perſon*, never the like: Will *Fear*? Here is *Wrath*, never the like: Will Remorſe? Here are *ſins*, never the like: Will Kindneſs? Here is *Love*, never the like: Will Bounty? Here are *Benefits*, never the like: Will all theſe? Here they be all, all above any *Sicut*, all in the higheſt degree. *The Complaint. The matter juſt.*

Truly the complaint is juſt, it may move us: it wanteth no reaſon, it may move: and it wanteth no affection in the delivery of it to us, on his part to move us. Sure it moved him exceeding much: For among all the deadly ſorrows of his moſt bitter Paſſion; this, even this ſeemeth to be his greateſt of all, and that which did moſt affect him, even the grief of the ſlender reckoning moſt men have it in, as little reſpecting him, as if he had done, or ſuffered nothing at all for them. For lo, of all the ſharp pains he endureth, he complaineth not, but of this he complaineth, of *No regard*: That which grieveth him moſt, that which moſt he moaneth is this. It is ſtrange he ſhould be in pains, ſuch pains, as never any was, and not complain himſelf of them; But of want of *regard* only. Strange, he ſhould not make requeſt, *O deliver me*, or *relieve me*: But only, *O conſider and regard me*. In effect, as if he had ſaid; None, no *deliverance*, no *relief* do I ſeek: *Regard* I ſeek. And all that I ſuffer, I am content with it: I regard it not: I ſuffer moſt willingly, if this I may find at your hands, *Regard*. *The manner of it.*

Truly, This ſo paſſionate a *Complaint* may move us; it moved all but us: For moſt ſtrange of all it is, that all the *Creatures* in Heaven and Earth, ſeemed to hear this his mournful *Complaint*, and in *The regard of the Creatures of it.*

their kind, to shew their *regard* of it: The *Sun* in heaven shrinking in his light; the earth *trembling* under it; the very stones cleaving in sunder, as if they had sense and Sympathy of it: and sinful men onely, not moved with it. And yet it was not for the *Creatures*, this was done to him; to them it pertaineth not: But for us, it was, and to us it doth; and shall we not yet *regard* it? Shall the *Creature*, and not we? Shall we not?

The *benefit* if. If we do not, it may appertain to us, but we pertain not to it: It pertains to all, but all pertain not to it. None pertain to it, but they that take benefit by it; and none take benefit by it, no more than by the *Brazen Serpent*, but they that fix their eye on it. *Behold*, *Consider*, and *Regard* it: the profit, the benefit is lost without *Regard*.

The *peril* if not. If we do not, as this was a day of *Gods fierce wrath* against Him, only for regarding us; so there is another day coming, and it will quickly be here, a day of like *fierce wrath* against us, for not *regarding* him. *And who regardeth the power of his wrath?* He that doth, will surely *Regard* this.

Psal. 90. 11.

In that day, there is not the most careless of us all, but shall cry as they did in the Gospel; *Domine, non ad Te pertinet, si perimus?* Pertains it not to Thee? *Carest thou not that we perish?* Then would we be glad to pertain to him, and his *Passion*. Pertains it to us then, and pertains it not now? Sure, now it must, if then it shall.

Mar. 4. 38.

The *Request*, *Have some regard.* Then, to give end to this Complaint, let us grant him his *request*, and *Regard* his *Passion*. Let the *Rareness* of it: the *Nearness* to us: let *Pitie* or *Duty*: *Fear*, or *Remorse*: *Love*, or *Bounty*: Any of them, or all of them: Let the justness of his *Complaint*: Let his affectionate *manner* of Complaining of this, and only this: Let the shame of the *Creatures regard*; Let our *Profit* or our *Peril*: Let something prevail with us, to have it in some *regard*.

1. Our best *Regard.* Some *regard!* Verily, as his *sufferings*, his *Love*, our *good* by them are; so should our *regard* be, a *Non sicut* too: That is, a *regard* of these, and of nothing in comparison of these. It should be so: For, with the *benefit*, ever the *regard* should arise.

But *God* help us poor sinners, and be merciful unto us. Our *regard* is a *Non sicut*, indeed: but it is backward, and in a contrary sense: That is, no where so shallow, so short, or so soon done. It should be otherwise, it should have our deepest consideration, this; and our highest *regard*.

2. At least *some Regard.* But if that cannot be had (our nature is so heavy, and flesh and blood so dull of apprehension in Spiritual things) yet at leastwise some *regard*. *Some*, I say: The more the better: But in any wise, some. And not as here, *No regard*, none at all. Some wayes to shew we make account of it, to withdraw our selves, to void our minds of other matters, to set this before us, to think upon it, to thank him for it, to *regard* him, and stay and see, whether he will *regard* us or no. Sure he will, and we shall feel our *hearts pricked* with sorrow, by consideration of the *cause in us*, our *Sin*: And again, *warm* within us, by consideration of the *cause in him*, his *Love*; till by some motion of Grace He answer us, and shew that our *regard* is accepted of Him.

Act. 2. 37. *Luc.* 24. 32.

3. This day specially. And this, as at all other times (for, no day is amiss, but at all times, some time to be taken for this duty) so specially on this Day; this Day, which we hold holy to the memory of His *Passion*, this day to do it: to make this Day, the Day of *Gods wrath* and *Christs suffering*, a day to us of serious *consideration* and *regard* of them both.

It is kindly to consider *Opus diei in die suo*, The work of the Day, in the Day it was wrought: and this Day it was wrought. This Day therefore, whatsoever business be, to lay them aside a little; whatsoever our haste, yet to stay a little, and to spend a few thoughts in calling to mind and taking to *regard*, what this Day the *Son* of *God* did and suffered for us: and all for this end, That what He was then, we might not be; and what He is now, we might be for ever. Which Almighty *God* grant we may do, more or less, even every one of us, according to the several measures of His Grace in us.

A SER-

A SERMON Preached before the KINGS MAJESTY AT GREENWICH,

On the Nine and Twentieth of *March*, being *Good-Friday*.

An. Dom. 1605.

HEBR. Chap. XII. Ver. II.

Aſpicientes in Authorem fidei, & Conſummatorem *Jeſum*; qui propoſito Sibi gaudio, ſuſtinuit Crucem, confuſione contempta: atque in dextera Sedis *Dei* ſedet.

Looking unto Jeſus *the Author and finiſher of our Faith; who for the joy that was ſet before Him, endured the Croſs, and deſpiſed the ſhame; and is ſet at the right hand of the Throne of* God.

SAINT *Luke*, though he recount at large our *Saviour Chriſt's* whole ſtory, yet in plain and expreſs terms he calleth the *Paſſion* θεωρίαν, a *Theory* or *Sight*, which *Sight* is it, the *Apoſtle* here calleth us to *look unto*. Luke 23. 48.

Of our bleſſed *Saviour's* whole life or death, there is no part but is a *Theory* of it ſelf, well worthy our *looking on*; for from each part thereof, there goeth vertue to do us good. From each part: but of all, from the laſt part, or *act* of His *Paſſion*. Therefore hath the *Holy Ghoſt* honoured this laſt part only, with this name; and none but this. This, is the *Theory* ever moſt commended to our view. To be *looked on* He is, at all *times*, and in all *acts*; But, then, and in that act, ſpecially, *When for the joy ſet before Him, He endured the Croſs, and deſpiſed the ſhame*. Then, ſaith the *Apoſtle*, *look unto Him*. Saint *Paul* being elſewhere carefull to ſhew the *Corinthians* (and with them, us) *Chriſt*; and as to ſhew them *Chriſt*, So to ſhew them, in *Chriſt*, what that is, that ſpecially concerneth them to know, or *look unto*, thus he ſaith: That, though he knew many, very many things beſides; yet he *eſteemed not to know any thing, but Jeſus Chriſt*, & *Hunc crucifixum*, *Him*, and *Him crucified*. Meaning *reſpectivè* (as they term it) that the *perfection of our knowledg* is *Chriſt*: and *the perfection of our knowledg*, in, or touching *Chriſt*, is the knowledg of His *Croſs*, and *Paſſion*. That, the chief *Theory*: Nay in this, all; ſo that, *ſee this*, and *ſee all*. 1 Cor. 2. 2. 7

The view whereof, though it be not restrained to any one time; but, all the year long, yea, all our life long, ought to be frequent with us; (and blessed are the houres, that are so spent:) yet, if at any time more than other, certainly, this time, this *day* may most justly challenge it. For, this *day* was *this Scripture fulfilled*, and this day, are our ears filled full with Scriptures about it. So that, though, on other dayes, we imploy our eyes otherwise; yet, that this day at least, we would (as exceeding fitly the *Apostle* wisheth us) ἀφορᾶν cast our eyes from other *sights*, and fix them on this object, it being the *day dedicate to the lifting up of the Son of man* on high, that He *may draw every eye unto Him.*

John 12. 32.

The *Occasion* of the *speaking*, is (ever) the best *key* to every *speech*. The *Occasion* then, of this speech was this. The *Apostle* was to encourage the *Hebrews* (and, in them, us all) *to hold on the well-begun profession of Christ* and *His faith*. This our profession he expresseth, in the former verse, in the terms of a *Race*, or *Game*; borrowing his similitude from the Games of *Olympus*. for, from those Games (famous then, over all the world) and by terms from them taken, it was common to all Writers of that Age, both *Holy* and *Humane*, to set forth, as, in the *running, the laborious course*; so, in the *prize* of it, the *glorious reward of a vertuous life*.

Which *race*, truly *Olympique* (because they and we (the most of us) either stand still, or if we move, do it but slowly, and are ready to faint upon every occasion) that we may run the sooner, and attain the better, *two sights* he sets before us, to comfort us and keep us from *fainting*. One, a *Cloud of Witnesses*, in the first *Verse*, that is, the *Saints in Heaven*: *Witnesses*, as able to depose, this *race* may be run, and this *prize* may be won, for they have *run* the one, and *won* the other long ago. These look on us now, how well we carry our selves; and we to look to them, that we may carry our selves well in the course we have undertaken.

On which *Cloud* when we have staid our selves a while, and made them fit for a clearer Object, he scattereth the cloud quite, and sets us up a second, even our *blessed Saviour* His own self. And here he willeth us ἀφορᾶν to turn our eyes from them, and to turn them hither and to fasten them here, on *Jesus Christ, the Author and finisher of our faith*. As if He should say; If you will indeed see a *sight* once for all; *look to Him*. The *Saints*, though they be *Guids* to us, yet are they but *followers* to *Him*. He, the Ἀρχηγὸς the *Arch-guide*; *leader of them*, and *us all*: *Look on Him*. They but *Well-willers* to our *faith*, but neither *Authors* nor *Finishers* of it: He, both. Both *Author* to call us to it, and set us in it; and *Finisher* to help us through it, and reward us for it: *Look to* Him. *Hunc aspicite*, is the Apostles voice, the voice that cometh out of this *cloud*; for, it is the wish of them all, even all the Saints, *Hunc aspicite*. At His appearing therefore, the *cloud* vanished. There is a time when Saint *James* may say, *Take* (*my brethren*) *the Prophets for an example*: But when He cometh forth that said, *Exemplum dedi vobis*, I have given you an example; *Exemplum sine exemplo*, an *example above all examples*: when He cometh in place, *Sileat omnis caro*, *Let all flesh keep silence*. Let all the *Saints*, yea, the *Seraphins* themselves *cover their faces with their wings*, that we may look on Him, and let all other *sights* go.

James 5. 10.
John 13. 15.
Zec. 2. 13.
Esay. 6. 2.

The Division I. Let us then turn aside to see this great *Sight*. The principal parts thereof are two: 1. *The Sight it self* (that is) the *Thing* to be seen: 2. and the *Sight* of it (that is) the *Act of seeing it*, or *looking* on it.

The whole Verse (save the two first words) is of the *Object* or *Spectacle* propounded. *Jesus the Author, &c.* The two first words ἀφορῶντες εἰς is the other, the *Act*, or *Duty* enjoyned.

But as in many other cases, so here, *Et erunt primi novissimi*, the first must be last. For, though the *Act* (in the *verse*) stand foremost, yet (in *nature*) it is last, and so to be handled. We must have a thing first set up before our eyes, before we can set our eyes upon it.

Of the *Object* then first, This *Object* is *Jesus*: Not barely, but with His double addition of 1. *the Author*, 2. *the Finisher of our faith*, *Jesus*: And in him more particularly, two *Theories* or *Sights*: 1. Of His *Passion*: 2. Of His *Session*. 1. His *Passion*, in these words: *Who for the joy, &c.* 2. His *Session*, in these: *And is set, &c.*

In the *Passion*, two things He pointeth at: 1. *What He suffered*, 2. and *what moved* Him to it. 1. What He *suffered*: the *Cross* and *Shame*: the *Cross* He *endured*; the *shame* He *despised*. 2. And what *moved* Him; *For a certain joy set before Him.*

II. Then is to follow the *Act* or *Duty* of *looking on this sight*, ἀφορῶντες εἰς. 1. Wherein first, the *two Propositions*, 1. Ἀπὸ and 2. Εἰς, *From* and *To*: *To look from*, and to *look to*. 2. Then the *two Verbs*. 1. One in the Verse expressed: that is) Ὁρᾶν in ἀφορῶντες: 2. The other of necessity implied: for, we have never a *Verb* in all the Verse. Ἀφορῶντες is a *Participle*, and but suspendeth the sentence, till we either look back to the *Verse* before; and so it is 1. *Ut curramus*: or to the *verse* next after; and so it is 2 *Ne fatigemur*. In the one, is the *Theory* or *Sight* we shall *see* thus looking. In the other, the *praxis* of this *theory*; What this sight is to work in us: and that is a motion, a swift motion *Running*: So to *look* on it, that we *run*; and so to *run*, that we *faint not*.

And, if the time will give leave, if our allowance will hold out, then we will take a short view of the *Session*: That He *is set down*: Wherein is 1. *rest* and *ease* opposed to His *Cross*, where He hung in *pain* 2. And in a *throne*: wherein is *glory* opposed to *shame*. 3. And at the *right hand* of *God*, wherein is the fulness of both the *joy wherein He sitteth*, and the *joy which was set before Him*, and which is set before us.

To

TO give the better aſpect to the Party whom He preſenteth to our view, that with better will we may behold Him, before He name His name, He giveth Him this double addition, as it were diſplaying an Enſign, proclaiming his Suit before Him; whereof theſe two are the two colours, 1. *The Author*, 2. *The finiſher of our faith*, *Jeſus*.

I. The *Object*. The *Author*, & *Finiſher of our faith*. *Jeſus*.

Author and *finiſher* are two titles, wherein the *Holy Ghoſt* oft fetteth Him forth, and wherein He ſeemeth to take ſpecial delight. In the very *letters*, He taketh to him the name of (*a*) *Alpha* the *Author*, and again of *Omega* the *Finiſher* of the *Alphabet*. From letters go to *words*: there is He (*b*) *Verbum in principio*, the *Word* at the *beginning*. And He is *Amen* too, the *word* at the *end*. From words to *books*: (*d*) *In capite ſcriptum eſt de me*, In the very *front of the Book* He is; and He is (*e*) ἀνακεφαλαίωσις the *recapitulation*, or *concluſion* of it too. And ſo, go to Perſons: there He is (*f*) *Primus* and *Noviſſimus*, the *firſt* and the *laſt*. And from *Perſons* to *Things*: and there He is, the (*g*) *Beginning* and the *end*; whereof ἀρχὴ the *Beginning* is in ἀρχηγὸς the *Author*; and τέλος the *end* is in (*h*) τελειωτὴς the *Finiſher*. The *firſt beginning*, *à quo*, He; *by whom all things are made*: and the *laſt end* He; *Per* or *propter quem*, *by*, *for*, or *through* whom all things are made perfect.

a Apoc. 1. 8, 11. Apoc. 21. 6. 22. 13.
b John 1. 1.
c Apoc. 3. 14.
d Pſal. 40. 7.
e Epheſ. 1. 10.
f Apoc. 1. 17.
g Apoc. 1. 8.
h Coloſ. 1. 16.

Both theſe *He* is, in all things. And, as in all things elſe, ſo in *faith*, whereto they are here applied moſt fully and fitly of all other. Therefore look not aſide at any in *heaven* or *earth*, for matter of *Faith*; look full upon *Him*: *he* is worth the *looking* on, with both your *eyes*: he hath matter for them both.

The honour that *Zorobabel* had in the *material*, is no leſs truly his in the *Spiritual Temple* of our *faith*: *Manus Ejus*, *his hands have laid the corner ſtone* of our *belief*, and *his hands ſhall bring forth the head-ſtone* alſo, giving us the *end* of our *faith*, which is the *Salvation* of our *Souls*.

Zec. 4. 9.

Of our *faith*, and of the whole race of it he is the *Author*, caſting up his *glove* at the firſt ſetting forth: he is the *Finiſher*, holding out the *prize* at the gole end. By his *authority* it is, our courſe is *begun*: we run not without warrant. By *His bounty*, it ſhall be *finiſhed* and *crowned* in the end: we run not in vain; or without hope of a reward.

Put, what is this title to the point in hand? So, as nothing can be more. *Author* and *Finiſher*, they are the two points that move us to *look to Him*. And the very ſame are the *two points*, wherein we are moved to be like to Him.

To fix our *Eye*, to keep it from ſtraying, to make us look on Him full, *He telleth us*, *He is both theſe*. In effect, as if He ſaid, ſcatter not your ſight, look not two wayes, as if He (I ſhew you) were to *begin*, and ſome other make an *end*. He (I ſhew you) doth both.

His main end being to exhort them, as they had begun well, ſo, well to perſevere; to very good purpoſe, he willeth them to have an eye to Him, and His example, who firſt and laſt, καὶ φανερὸς ἀρχὴ σανεῦ, from the *cratch to the Croſs*, from S. *Luk's time* (*a*) *quo cœpit Jeſus facere & docere*, that *He began to do and teach*, to (*b*) S. *John's time*, that He cried *conſummatum eſt*, gave them not over (*c*) *ſed in finem uſque dilexit eos*, but to the *end loved* them. And ſo muſt they Him, if they do Him right. Both, *ſet out* with Him, as *Author* by a *good beginning*; and *hold out with Him*, as *Finiſher*, to a far better *end*; and follow him, in both, who is both. Were *He Author* only, it would ſerve to ſtep forth well at the firſt. But He is *Finiſher* too: therefore, we muſt hold out to the *laſt*. And not read one of them for the other, ſeeing He requireth both: no either, but both: and is (indeed) *Jeſus* a *Saviour* of none but thoſe, that follow Him as *Finiſher* too, and are therefore marked in the (*d*) *forehead with Tau* the laſt letter of the *Hebrew*, as He Himſelf is *Omega*, the laſt of the *Greek Alphabet*. This is the Party, He commendeth to our view; *Jeſus*, *the Author* and the *Finiſher of our faith*. *For theſe two*, to *look upon Him*: and, *in theſe two*, to be *like unto Him*.

a Acts 1. 1.
b John. 19. 30.
c John 13. 1.

His *Paſſion*. I.
d Ezek. 9. 4.

Our *Sight* then is *Jeſus*: and in *Jeſus* what? You have called us hither (ſay they in the *Canticles*) to ſee *your Shulamite*, *what ſhall we ſee in Him*? What? (ſaith the *Eſpouſe*) but as the *company of an army* (that is) many *legions* of good *ſights*, an *Ocean* or *bottomleſs depth* of manifold high perfections. We ſhall loſe our ſelves, we ſhall be confounded to ſee in Him, all that may be ſhewed us: the Object is too great. Two pieces therefore He maketh choice of, and but two; and preſenteth Him to our eye in two forms only; 1. As *hanging on the Croſs*; 2. As *ſitting on the throne*. 1. His *Paſſion*, and 2. His *Seſſion*; theſe two. And theſe two, with very good and perfect correſpondence to the two former. By the *Croſs*, He is *Author*: By the *Throne*, He is *Finiſher of our faith*. As *Man* on the *Croſs*, *Author*: As *God* on the *Throne*, *Finiſher*. *Author*, on the *Croſs*: there he paid the *price* of our admitting. *Finiſher*, on the *throne*: there he is the *prize* to us of our courſe well performed, of the well *finiſhing* our race, the *race* of our *faith*.

Cant. 6. 13.

And ſure, with right high wiſdom hath the *Holy Ghoſt*, being to exhort us to a *race*, combined theſe twain. For, in theſe twain, are compriſed the two main motives, that ſet all the world on running, 1. *Love*, and 2, *Hope*. The *Love* He hath to us, in *His Paſſion* on the *Croſs*. The *Hope* we have of *Him*, in *His Seſſion* on the *Throne*. Either of theſe alone, able to move; but, put them together, and they will move us, or nothing will.

1. *Love* firſt. What moveth the *Mother* to all the travel and toil ſhe taketh with her *Child*? She *hopes* for nothing, ſhe is in years (ſuppoſe;) ſhe ſhall not live to receive any benefit by it: It is *Love* and *Love only*. *Love*, firſt.

1. The *Motives* thereto. 1. Love.

2. And

2. Hope.

2. And then *Hope*. What moveth the *Merchant*, and ſo the *Husbandman*, and ſo the *Military-man*, and ſo all the reſt? All the ſharp ſhowers and ſtormes they indure, they *love* them not: It is *hope*, and *hope* only of a rich return.

If either of theſe will ſerve us, will prevail to move us, here it is. Here is *Love*; *Love* in the *Croſs*: Who *loved us*, and *gave Himſelf for us, a Sacrifice on the Croſs*. Here is *Hope*, *hope* in the *Throne*: *To him that overcometh will I give, to ſit with me in my Throne*. If our *eye* be a *Mother's eye*, here is *Love* worth the looking on. If our *eye* be a *Merchants eye*, here is *hope* worth the *looking after*. I know, it is true, that *verus amor vires non ſumit de ſpe*. (It is *Bernard*) *Love*, if it be *true* indeed, as in the *Mother*, receiveth no manner ſtrength from *hope*. Ours is not ſuch; but faint and feeble and full of imperfection: Here is *hope* therefore, to *ſtrengthen our weak knees*, that we may *run* the more readily, to the *high price* of our *calling*.

Eph. 5. 2
Apoc. 3. 21

2. *What he ſuffered.*

To begin then with his *Love*, the *Love* of his *Paſſion*. (the peculiar of this *Day*.) In it, we firſt look to what he ſuffered; and that is of two ſorts: 1. The *Croſs*, He *endured*: 2. The *ſhame*, He *deſpiſed*. 3. And then with what mind: for the mind is worth all; and *love* in it, ſheweth it ſelf (if not more) as much as in the *ſuffering* it ſelf: but certainly, more. And this is His mind, *propoſito ſibi gaudeo*, as *chearfully* as if it had been ſome matter of *joy*. Of both firſt joyntly under one. Then ſeverally each by it ſelf.

1. The *Croſs* and *ſhame* jointly.

Two things are to us moſt precious, 1. our *Life*, and 2. our *Reputation*: *Pari paſſu ambulant* (ſaith the Lawyer) *they go arm in arm*, and are of equal regard, both. *Life is ſweet*; the *Croſs* coſt Him His *Life*. *Honour* is *dear*; *Shame* bereft Him His *honour*. In the race, which before *us* and for *us* our *Bleſſed Saviour* ran, theſe two great blocks, 1. *Death*, and 2. *Diſgrace* were in His way. Neither ſtayed Him: to teſtifie His *Love*, over *both* He paſſed. Put His ſhoulders under the *Croſs* and *endured* it, to the loſs of *His life*. Set *His foot* upon *ſhame* and *deſpiſed* it, to the loſs of His *honour*. Neither one nor other, *life* or *honour*, held He dear, to do us good. O, if we ſhould hazard but one of theſe two, for any creature living, how much adoe would we make of it, and reckon the party eternally obliged to us! Or if any ſhould venture them for us, we ſhould be the better, every time we ſaw him. O that it might be ſo here! O that we would meet this *Love* with the like meaſure! Certainly, in his *Paſſion*, the *Love* of us *triumphed*, over the *love of his life*, and *honour* both.

One view more of both theſe under one, and we ſhall by theſe two diſcover two other things in our ſelves, for which, very agreeable it was he ſhould ſuffer theſe two, that by theſe two of His, for thoſe two of ours, he might make full ſatisfaction. It will ſhew a good congruity between our *ſickneſs* and his *ſalve*, between our *debt* and his *diſcharge*.

The *Mother-ſin* then, the *ſin* of *Adam* and *Eve*, and their motives to it, are the lively image of all the *after-births* of ſin, and the baits of ſin for ever. Now that which moved them to diſobey, was partly *pleaſure*, and partly *pride*. *Pleaſure*; O the *fruit* was *delightful to ſee* and to *take*. *Pride*: *Eritis ſicut Dii*, it promiſed an eſtate *equal to the Higheſt*. Behold then (in His *Paſſion*) for our *pleaſure*, His *pain*; and for our *pride*, His *ſhame* and *reproach*. Behold Him in His *patience*, enduring *pain*, for our wicked *luſt*; in His *humanity*, having *ſhame* poured on Him, for our wretched *pride*. (*a*) *The Lord of life* ſuffering *death*; (*b*) *The Lord of glory*, vile and ignominious *diſgrace*. (*c*) *Tanquam Agnus* (ſaith the Prophet of Him) *as a lamb*, pitifully *ſlaughtered*: (*d*) *Tanquam vermis* (ſaith He of Himſelf) as a *worme*, ſpitefully *trod upon*. So, by his *enduring pains* and painful *death*, expiating our *unlawful pleaſure*: and, by His *ſuſtaining ſhame*, ſatisfying for our *ſhameful pride*. Thus may we, under one, behold our ſelves, and our wretched demerits, in the *mirror* of His *Paſſion*. *Gregory* ſaith well: *Dicendum erat, quantum nos dilexit, ne diffidere; Dicendum erat & quales, ne ſuperbire & ingrati eſſe*: How greatly He *loved* us, muſt be told us, to keep us from *diſtruſt*: And what we were when He ſo *loved* us, muſt be told us, to hold us in *humility*, to make us *everlaſtingly thankful*. Thus far both under one view.

Gen. 3. 5. 6.

a Act. 3. 15.
b 1 Cor. 2. 8.
c Jer. 11. 19.
d Pſal. 22. 6.

2. The *Croſs* and *ſhame* ſeverally.

Now are we to part them, to ſee them apart. We ſhall have much adoe to do it, they are ſo folded and twiſted together. In the *Croſs*, there is *ſhame*, and in *ſhame* there is a *Croſs*, and that a heavy one.

The *Croſs*, the Heathen termed, *Cruciabile lignum*, *a tree of torture*: but they called it alſo, *Arborem infelicem, & ſtipitem infamem*, *A wretched infamous tree* withal. So it was in His *Crown*, the *thorns* pricked him; there was *pain*: the *Crown* it ſelf was a meer *mockery*, and matter of *ſcorn*. So, in his *Robe*; his *purple body* underneath in great pain certainly: His *purple Robe* over it, a garment of *ſhame* and *diſgrace*. All along the *Paſſion*, thus they meet ſtill together. In a word: the prints of *his Paſſion*, the *Apoſtle* well calleth *Stigmata Chriſti*: Both, are in that word: not onely *wounds* and ſo *grievous*; but baſe and *ſervile marks*, and ſo *ſhameful*; for, ſo are *ſtigmata*. Thus, *ſhame* and *Croſs*, and *Croſs* and *ſhame* run interchangeably.

Gal. 6. 17.

Yet, ſince the *Holy Ghoſt* doth ſhew us them ſeverally, ſo to ſee them, as he ſhews them. *Enduring* is the act of *patience*; and patience hath *pain* for her object. *Deſpiſing ſhame* is the property of *humility*, even of the higheſt *humility*; Not only *ſpernere ſe*, but *ſpernere ſe ſperni*. Firſt then we muſt ſee the *pain*, his *patience* endured; that is meant by the *Croſs*: and then ſee the *deſpiſing*, his *humility deſpiſed*; that is meant by the *ſhame*. Firſt then of his *Croſs*.

The *Croſs*.

It is well known, that *Chriſt* and his *Croſs* were never parted; but that all his life long was a continual *croſs*. At the very *Cratch*; his *Croſs* firſt began. All his life after (ſaith the *Apoſtle* in the next Verſe) was nothing but a *perpetual gain-ſaying of ſinners*: which we call *croſſing*; and profeſs, we cannot abide, in any of our ſpeeches or purpoſes to be *croſſed*, he was. In the *Pſalms* of the *Paſſion* (the *XXII.*) in the very front or inſcription of it, he is ſet forth unto us under the term of a *Hart*,

Verſe 3.

Cer-

Cervus matutinus, a morning *Hart* (that is) a *Hart roused early* in the morning: As, from His *birth* He was by *Herod*, and hunted and chased all His life long; and this day brought to His end, and as a poor *Deer*, stricken and wounded to the *heart*. This was His last; last and worst. And, this we properly call his *Cross*, even this *dayes suffering*. To keep us then to our *day*, and the *Cross* of the day. *He endured the Cross.*

He *endured*. Very *enduring* it self, is *durum*: *Durum pati*. Especially, for persons of high *power* or *place*, as the *Son of God* was. For *great Persons* to *do great things*, is no great wonder: Their very *Genius* naturally inclineth to it. But, to *suffer* any *small thing*, for them, is more than to do many *great*. Therefore, the *Prophet* placeth his moral *fortitude*, and the *Divine*, his *Christian obedience*, rather in *suffering*, than in *doing*. *Suffering* is (sure) the more *hard* of the *twain*. *He endured.*

If it be hard to *endure*, it must be more hard to *endure hard things*: And of all things hard to be *endured*, the hardest is *death*. Of the Philosophers τὰ τρία φοβερὰ *five fearfull things*, it is the *most fearfull*: And what will not a man? Nay, what will not a *woman* weak and tender, in *Physick*, in *Chirurgery* endure, not to *endure Death*? *He endured death.*

And, that if He *endured*, and no more but that, it might suffice; it is worth all we have; for, all we have, we will give for our *life*. But not *death* only, but the kind of *death* is it. *Mortem, mortem autem Crucis* (saith the *Apostle*, doubling the point:) *Death He endured*, even the *death of the Cross*. Phil. 2. 8.

The *Cross* is but a little word; but of great contents: but few letters; but in those few letters, are contained, *multa dictu gravia, perpessu aspera, heavy to be named, more heavy to be endured*. I take but the four things ascribed by the *Holy Ghost* to the *Cross*, answerable to the four ends or quarters of it. 1. *Sanguis Crucis* (Colos. 1. 20.) 2. *Doloris Crucis* (Acts 1. 2.) 3. *Scandalum Crucis* (Gal. 5. 11.) 4. *Maledictum Crucis* (Gal. 3. 13.) that is, The *death* of the *Cross* is all these four, a 1. *bloudy*, 2. *dolefull*, 3. *scandalous*, 4. *accursed death*.

1. Though it be but a *cold comfort*, yet a kind of *comfort* it is (if *dye* we must) that our *death* is *mors sicca*, a dry; not *sanguis Crucis*, not a *bloudy death*. 2. We would dye, when we dye, an *easie*, (not αἱματίαν ταύτην) not a *tormenting death*. 3. We desire to dye, with *credit*, if it might be; if not, without *scandal*, (*scandalum Crucis*.) 4. At least wise to go to our *graves*, and to dye by an *honest*, *ordinary*, and by no means, by an *accursed death*, (*maledictum Crucis*) In the *Cross*, are all these; all four. The two first are in the *Cross*: The two latter, in the *shame*. For, the *Cross* and the *shame* are (in very deed) two *Crosses*: the *shame*, a second *Cross* of it self.

To see then, as in a short time, shortly. That of the Poet (*nec sicca morte Tyranni*) sheweth plainly, it is no poor priviledg, to dye without *effusion of bloud*. And so it is. 1. For, a blessing it is, and our wish it is, we may live out our time, and not dye an *untimely death*. Where there is *effusion of bloud*, there is ever an *untimely death*. 1.

2. Yet every *untimely death* is not *violent*: but a *bloudy death* is *violent* and against nature; and we desire to pay *Nature* her *debt* by the *way* of *Nature*. 2.

3. A *violent* death one may come to, as in *war* (*sanguis belli*, best sheweth it) yet by *valour*, not by way of *punishment*. This *death* is *penal*: not (as all *death*) *stipendium peccati*; but (as evil mens death) *vindicta sceleris*, an *execution* for some *Capital offence*.

4. And not every crime neither: *Fundetur sanguis* is the *punishment* of *Treason* and other more *heynous crimes*, to *dye embrued* in their *own bloud*. And even they that dye so, dye not yet so evil a *death*, as do they that *dye* on the *Cross*. It is another case, where it is *sanguis mortis*, the *bloud* and *life* go away together at once; another, when it is *sanguis Crucis*, when the bloud is shed, and the party still in full life and sence, as on the *Cross* it was: the *bloud* first and the *life* a good while after. This is *Sanguis Crucis*, an 1. *untimely*, 2. *violent*, 3. *penal*, 4. *penal in the highest degree*: there *bleeding* out His *bloud* before He *dye*, and then *dye*. 3.

When *bloud* is shed, it would be no more than need: *shed* it would be, not *poured out*. Or if so, at one part (the *neck* or *throat*) not at all parts at once. But, here was *fundetur*, havock made at *all parts*, His *Passion* (as He termeth it) a *second Baptism*, a *River of bloud*; and He even able to have been *baptised* in it, as He was in *Jordan*. And where it would be *Summa parcimonia etiam Vilissimi sanguinis*, no waste, no not of the basest *bloud* that is; *waste* was made here. And of what *bloud*? *Sanguis Jesu*, the *bloud* of *Jesus*: and who was He? Sure, by vertue of the *union Personal*, *God*; and so, this *bloud*, *bloud* of *Gods own bleeding*; every *drop* whereof was *precious*, more *precious* than (that, whereof it was the *price*) the world it self: Nay, more *worth* than *many worlds*; yea, if they were *ten thousand*. Yet was this *bloud wastfully spilt*, *as water upon the ground*, The *fundetur* and the *qui* here, will come into consideration, both. This is *sanguis Crucis*: and yet, this is not all neither; there is more yet. Mark 10. 38.

For, the *bloud of the Cross*, was not only the *bloud* of *Golgotha*, but the *bloud* of *Gabbatha* too. For of all *deaths*, this was peculiar to this *death*, the *Death of the Crosse*; that they that were to be *crucified*, were not to be *crucified* alone (which is the *bloud* of *Golgotha*:) but they must be *whipped* too, before they were *crucified*, which is the *bloud* of *Gabbatha*; a *second death*, yea worse than *death* it self. And in both these places He *bled*, and in either place *twice*. They *rent* His *body* with the 1. *whips*, they *guard* His *head* with the 2. *thornes*, but these in *Gabbatha*. And again, twice in *Golgotha*; when they 1. *nailed His hands* and *His feet*; when He was 2. *thrust to the heart* with the *spear*. This is *sanguis Crucis*. It was to be stood on a little: we might not pass it: It is that, whereon our *faith* depends, *Per fidem in sanguinem Ipsius*: by it, he is *Author of our faith*. *Faith in God*, and *Peace* with *God*, both: *Pacificans in sanguine Crucis*, *Pacifying all with the bloud of the Cross*. Rom. 3. 25. Col. 1. 20.

Now

Now this *bloudy whipping* and *nailing* of His, is it which bringeth in the ſecond point of *pain*: that it was not *bloud* alone without *pain*, as in the opening of a *vein*; but it was *bloud* and *pain* both. The *tearing* and *mangling* of his *fleſh*, with the *whips*, *thorns* and *nails*, could not chooſe but be exceeding *painfull* to Him. *Pains* (we know) are encreaſed much by *cruel*, and made more eaſie by *gentle* handling, and even the worſt that ſuffer, we wiſh their *execution* as gentle, and with as little rigor as may be. All *rigor*, all *cruelty* was ſhewed to *Him*; to make his *pains* the more *painfull*. In *Gabbatha*, they did not *whip* Him (ſaith the *Pſalmiſt*) *they ploughed His back, and made* (not *ſtripes*, but)
Pſal. 129. 3. *long furrows upon it*. They did not *put on His wreath of thorns*, and preſs it down with their hands, but *beat it on* with *batts*, to make it enter through *skin*, *fleſh*, *skull* and *all*. They did not (in *Golgotha*)
Pſal. 22. 16. pierce his *hands* and *feet*, but made *wide holes* (like that of a *ſpade*) as if they had been *digging* in ſome ditch.

Theſe were *pains*, and *cruel pains*: But yet theſe, are not βάσανος (the *Holy Ghoſts word* in the *Text*) Thoſe are properly *ſtraining pains*, *pains of torture*. The *Rack* is deviſed as a moſt exquiſite pain, even for
Pſal. 22. 14. *terror*. And the *Croſs* is a *rack*, whereon he was ſtretched, till (ſaith the *Pſalm*) *all his bones were out of joynt*. But even to *ſtand* (as He *hung*) three long hours together, holding up but the arms at length, I have heard it avowed of ſome that have felt it to be a *pain* ſcarce credible. But, the hands and the feet being ſo *cruelly nailed* (parts, of all other, moſt ſenſible, by reaſon of the texture of ſinews, there, in them moſt) it could not but make His *pain* out of meaſure *painful*. It was not for nothing, that *dolores acerrimi dicuntur cruciatus* (ſaith the *Heathen* man) that the moſt ſharp and bitter pains of all other, have their name from hence, and are called *Cruciatus*, pains like thoſe of the *Croſs*. It had a meaning, that *they gave Him*, that he had (for his *welcome* to the *Croſs*) a *cup mixt with gall or myrrhe*; and (for his *farewell*) a *ſponge of vinegar*: to ſhew by the *one*, the *bitterneſs*; by the other, the *ſharpneſs* of the *pains* of this *painfull death*.

Now, in *pain* (we know) the only comfort of *gravis*, is *brevis*; if we be in it, to be quickly out of it. This, the *Croſs* hath not; but is *mors prolixa*, a *death* of *dimenſions*, a *death long in dying*. And it was therefore purpoſely choſen by them. *Blaſphemy* they condemned *Him* of; then was he to be *ſtoned*: That *death* would have diſpatched him too ſoon. They indited him anew of *Sedition*; not, as of worſe fault, but only becauſe *crucifying* belonged to it: For, then he muſt be *whipped* firſt, and that liked them well: and then, he muſt *dye* by *inch-meal*; not *ſwallow his death* at once, but *taſte* it (as Chap. 2. 9.) and take it down by little and little. And then he muſt have his *legs* and *arms*
Chap. 2. 9. *broken*; and ſo was their meaning, he ſhould have been: Elſe (I would gladly know) to what purpoſe provided they to have a *Veſſel of Vinegar* ready in the place (*John* 19. 29.) but only, that he might not faint with *loſs* of *bood*, but be kept alive till they might hear his *bones craſh* under the breaking, and ſo feed their eyes with that ſpectacle alſo. The providence of *God* (indeed) prevented this laſt act of *cruelty*: Their *will* was good though. All theſe pains are in the *Croſs*: but, to this laſt ſpecially, the word in the Text hath reference ὑπέμεινε, which is, he muſt μεῖναι ὑπὸ, *tarry*, ſtay, *abide* under it: So *dye*, that he might feel *himſelf dye*, and *endure* the pains of an *enduring death*.

And yet, all this is but half, and the leſſer half by far, of *Cruciatus crucis*. All this, his *body endured*, was his *ſoul* free the while? No; but ſuffered as much: As much? nay more, *infinitely* much more, on the *ſpiritual*; than his *body* did, on the *material Croſs*. For, a *ſpiritual Croſs* there was too: all grant a *Croſs*, beſides that which *Simeon* of *Cyren* did help him to bear. Great were thoſe pains, and this time too little to ſhew, how great; but, ſo great, that in all the former, he never ſhrunk, nor once complained; but was, as if he ſcarce felt them. But when theſe came they made him complain and
Heb. 5. 7. cry *aloud*, κραυγὴν ἰσχυρὰν, a *ſtrong crying*. In all thoſe, no *bloud* came, but where paſſages were made for it to come out by: but in this, it ſtrained out all over, even at all places at once. This was the *pain*
Eſay. 33. 2. 1. of the *Preſs* (ſo the *Prophet* calleth it, *Torcular*:) wherewith, as if he had been in the *wine-preſs*, all his *garments* were *ſtained* and *goared* with *bloud*. Certainly, the *bloud* of *Gethſemane* was another manner of *bloud* than that of *Gabbatha*; or that of *Golgotha* either; and that was the *bloud* of his *internal Croſs*. Of the three *Paſſions*, that was the *hardeſt* to endure: yet that did he *endure* too. It is that, which *belief* it ſelf doth wonder, how it doth *believe*; ſave that it knoweth; as well the *Love* as the *Power* of *God* to be without *bounds*; and his *wiſdome* as able to find, how through *Love* it might be *humbled*, as *exalted* through *power*, beyond the uttermoſt that mans wit can comprehend.

b The *Shame*. And this is the *Croſs* He *endured*. And if all this might have been *endured*, *ſalvo honore*, without *ſhame* or *diſgrace*, it had been ſo much the leſs. But now, there is a further matter yet to be added, and that is *ſhame*, It is hard to ſay, of theſe two, which is the harder to bear; which is the greater *Croſs*, the *croſs* or *ſhame*. Or rather, it is not hard. There is no mean party in miſery, but, if he be inſulted on, his being inſulted on more grieves him, then doth the miſery it ſelf: But, to the noble *generous nature*, to whom *Intereſſe honoris eſt majus omni alio intereſſe*, the *value* of his *honor* is above all *value*; to him, the *Croſs* is not the *Croſs*: *ſhame*, is the *Croſs*. And any high and *heroical Spirit* beareth
1 Sam. 31. 4. any grief more eaſily, then the *grief* of *contemptuous* and *contumelious uſage*. *King Saul* ſhewed it plainly, who choſe rather, to *run upon his own ſword*, then to *fall into the hands of the Philiſtins*, who (he knew)
Jud. 16. 25, 30. would uſe him with ſkorn, as they had done *Sampſon* before him. And even he (*Sampſon* too) rather then ſit down between the *Pillars* and endure this, *pulled* down *houſe* and *all*, as well upon his own *head*, as theirs that ſo abuſed him. *Shame* then, is certainly the worſe of the twain. Now in his *death*, it is not eaſie to define, whether *pain* or *ſhame* had the upper hand: whether greater, *Cruciatus* or *ſcandalum Crucis*.

Was

Was it not a foul *disgrace* and *scandal* to offer him the *shame* of that servile base punishment of the *whip*; not to be offered to any but to *slaves* and *bond-men*? *Loris? liber sum* (saith he in the *Comadie*, in great *disdain*: as if being *free-born*, he held it great *skorn* to have that once named to him.) Yet, *shame* of being put out of the number of *free-born* men, he *despised*, even the shame of being *in formâ servi*. 1. Phil. 2. 7.

That, that is *servile*, may yet be *honest*: Then, was it not yet a more *foul disgrace* and *scandal* indeed, to appoint him, for his *death*, that *dishoneſt*, that *foul death*, the *death* of *Malefactors*, and of the worſt ſort of them? *Morte turpissimâ* (as themſelves termed it) the moſt *shamefull opprobrious death* of all other, that the *persons* are *scandalous* that ſuffer it? To *take Him as a thief, to hang Him between two thieves*: nay, to count him worſe then the worſt *thief* in the Goal; to ſay and to cry, *Vivat Barabbas, pereat Christus*, Save *Barabbas* and hang *Christ*? Yet this *shame He despised* too, of being *in formâ malefici*. 2.

If *base*, if *dishoneſt*, let theſe two ſerve: uſe him not *disgracefully*, make him not a *ridiculum caput*, pour not *contempt* upon him. That did they too: and a *shame* it is to ſee the *shamefull carriage* of themſelves all along the whole *Tragedy* of His *Passion*. Was it a *Tragedy*, or a *Passion* trow? A *Passion* it was: yet by their behaviour it might ſeem a *may-game*. Their *ſhouting* and *outcries*; their *harrying* of him about, from *Annas* to *Caiaphas*; from him to *Pilate*; from *Pilate* to *Herod*; and from him to *Pilate* again: One while in *purple*, *Pilate's* ſuit; another-while in *white*; *Herod's livery*: *Nipping* him by the *cheeks*, and *pulling* off his *hair*; *blindfolding Him* and *buffeting Him*; *bowing to Him in derision*, and then *ſpitting in his face*, was, as if they had not the *Lord* of *glory*, but ſome *idiot* or *dizard* in hand. *Died* Abner, *as a fool dieth*? (ſaith *David* of *Abner* in great *regret*) ô no. Sure, our *bleſſed Saviour* ſo died; and, that he ſo died, doth *equal*, nay *ſurpaſs* even the worſt of his torments. Yet this *shame* alſo *He despised*, of being *in formâ ludibrii*. 3. 2 Sam. 3. 33.

Is there any worſe yet? There is. For, though *contempt* be bad, yet *deſpight* is beyond it, as far as *earneſt* is beyond *ſport*: that, was *ſport*; this, was *malice*. *Deſpight*, I call it, when in the midſt of his *miſery*, in the very depth of all his *diſtreſs*, they vouchſafed him not the leaſt *compaſſion*: but, as if he had been the moſt *odious wretched Caitiff* and *abject* of men, the very *out-caſt of Heaven and Earth*; ſtood *ſtaring* and *gaping* upon him, *wagging* their *heads*, *writhing* their *mouthes*, yea *blearing* out their *tongues*; *railing* on him, and *reviling* him, *ſcoffing* at him and *ſcorning* him: yea, in the very time of his *Prayers deriding* Him, even in his moſt *mournfull Complaint* and cry, for the very *Anguiſh* of His *Spirit*. Theſe vile *indignities*, theſe ſhamfull *villanies*, ſo void of all *humanity*, ſo full of all *deſpight*; (*I make no queſtion*) entred into his *ſoul* deeper, than either *nail* or *ſpear* did into His *Body*. Yet all this He *deſpiſed*: to be in *formâ reprobi*. *Men* hid *their faces* at this; nay, to ſee this ſight, the *Sun* was *darkned*, drew back his *light*: the *earth trembled*, ran one part from the other; the *powers of Heaven were moved*.

Is this all? No, all this is but *Scandalum*: there is a greater yet remaining, then *ſcandalum*; and that is *maledictum Crucis*: That the *death* he died, was not only *ſervile*, *ſcandalous*, *opprobrious*, *odius*, but even *execrable* and *accurſed*. For *men* held ſo. For, as he had been a very *reprobate*, in his *extream drought*, they denied him a *drop of water* (never denied to any but to the *damned in hell*) and inſtead of it, offered him *vinegar* in a *ſponge*: and that in the very *pangs* of *death*, as one for whom nothing was *evil enough*.

All this is but *man*, and *man* is but *man*; his *glory* is *ſhame* oftentimes, and his *ſhame glory*: But, what *God curſeth*, that is *curſed* indeed. And this *death* was *curſed* by *God* Himſelf, His own mouth, as the *Apoſtle* deduceth, *Gallath.* 3. 13. When all is ſaid we can ſay, this, this, is the hardeſt point of his *ſhame*, and the higheſt point of his *love* in bearing it. *Chriſtus factus eſt maledictum*. The *ſhame* of a *curſed death*, *curſed by God*, is a *ſhame* beyond all *ſhames*; and he that can *deſpiſe* it, may well ſay, *conſummatum eſt*: there is no greater left for him to *deſpiſe*. O what *contempt* was powred upon him, O how was he in all theſe *deſpiſed*! Yet he *deſpiſed* them all, and *deſpiſed* to be *deſpiſed* in them all. The *higheſt humility*, *Spernere Se ſperni*: theſe ſo many wayes, *ſpernere Se ſperni*.

So have we now the *Croſs* ξύλον διπλοῦν, the two main *barres* of it, 1. *Pain* and 2. *Shame*: and either of theſe again, a *Croſs* of it ſelf; and that double, 1. *outward*, and 2. *inward*. *Pain*; *bloudy*, *cruel*, *dolorous* and *enduring*: *Pain* He *endured*: *ſhame*, *ſervile*, *ſcandalous*, *opprobrious*, *odius*: *Shame* He *deſpiſed*. And beſide theſe, an *internal Croſs*: the *Paſſion* of *Gethſemane*, and an *internal ſhame*; the *Curſe it ſelf of the Croſs*: *Maledictum Crucis*. Of theſe, He *endured* the one; the other He *deſpiſed*.

Theſe, all theſe,: and yet there remaineth a greater than all theſe, even *quo animo*, with what mind, what having in His mind, or ſetting before His eyes, He *did* and *ſuffered* all this. That he did it not, *ut cunq*; but *propoſito ſibi*, with an eye to ſomewhat He aimed at. 3. *Quo animo.*

We handle this point laſt, it ſtandeth firſt in the Verſe. And ſure, if this, as a *figure*, ſtand not firſt, the other two are but *Ciphers*: with it, of *value*; *nothing* without it.

To *endure* all this is very much, howſoever it were. So, to *endure* it, as to make no reckoning of it, to *deſpiſe* it, is more ſtrange than all the reſt. *Sure*, the *ſhame* was great, how could He make ſo ſmall account of it? and the *Croſs* heavy; how could He ſet it ſo *light*: They could not chooſe but *pinch* Him, and that extreamly: and how then could He *endure*, and ſo *endure*, that He *deſpiſed them*? It is the *third* point; and in it, is *adeps arietis*, *the fat of Rammes*, *the marrow of the Sacrifice*; even the *good heart*, the *free forward mind*, the *cheerfull affection*, wherewith he did all this.

There be but two ſenſes, to take this ἀντὶ in: Neither amiſs; both very good, take whether you will. *Love* is in both, and *Love* is a *high meaſure*. Ἀντὶ even either *Pro* or *Præ*: *Pro*, in ſtead; or *Præ*, in compariſon.

Ἀντὶ *Pro*, in ſtead of the *joy ſet before Him*. What *joy* was was that? Ἔξὸν γὰρ αὐτὸν ἐν οὐρανοῖς (ſaith St. *Chryſoſtome*) for He was in the *joyes of Heaven*: *there He was*, and *there* He might have *held Him*. Nothing did or could force Him to come thence, and to come hither thus to be intreated, Nothing but *Sic dilexit*, or *Propter nimiam charitatem quâ dilexit nos*, but for it. Yet was He content, being in the *form of God*, ἀντὶ in ſtead of it, thus to *transform*, yea, to *deform* Himſelf into the ſhape of a *ſervant*, a *felon*, a *fool*; nay, of a *Caitiff accurſed*: Content to lay down His *crown* of *glory*, ἀντὶ in ſtead of it, to wear a *crown of thorns*: Content, what we *ſhun* by all means, that to *endure* (*loſs* of *life*;) and what we make ſo great a matter of, that to *deſpiſe* (*loſs* of *honor*.) All this, with the loſs of that *joy* and that *honor*, He *enjoyed in Heaven* (another manner *joy*, and *Honor*, than any we have here) ἀντὶ for this, or *in ſtead of this*.

Eph. 2. 4. Phil. 2. 6.

But, the other ſence is more *praiſed*, ἀντὶ *Præ*, in *compariſon*. For indeed, the *joy* He left in *Heaven*, was rather ἀγαπητὸν than πρόκειμενον, *joy* wherein He did *already ſit*, than *joy ſet before Him*. Upon which ground, ἀντὶ, they turn *Præ*; and that better, as they ſuppoſe. For, that is, in *Compariſon* of a *certain Joy*: which he comparing with the *Croſs* and *ſhame* and all, choſe rather to go through them all, than to go without it. And can there be any *Joy* compared, with thoſe He did *forgo*? or, can any *joy* countervail thoſe *barbarous uſages*, He *willingly* went through? It ſeemeth, there can. What *joy* might that be? Sure none other, but the *Joy* He had to *ſave* us, the *joy of our ſalvation*. For, what was His *glory*, or *joy*, or *crown of rejoycing*, was it not *we*? Yes truly, we were His *crown* and His *Joy*. In compariſon of this *joy* he exchanged thoſe *joyes*, and *endured* theſe *pains*: this was the *honey* that ſweetned His *gall*: And, no *joy* at all in it, but this, to be *Jeſus*, the *Saviour* of a ſort of *poor ſinners*. None but this: and therefore pity He ſhould loſe it.

And it is to be marked, that though to be *Jeſus*, a *Saviour*; in *propriety* of ſpeech, be rather a *title*, an outward *honor*, than an *inward joy*, and ſo ſhould have been *præ honore*, rather than *præ gaudio*; yet He expreſſeth it in the term of *joy*, rather than that of *honor*, to ſhew, it *joyed* Him at the *heart* to *ſave us*; and ſo, as a ſpecial *joy*, he accounted it.

Sure, ſome ſuch thing there was, that made him ſo cheerfully ſay to His *Father* in the *Pſalm*, *Ecce venio*, *Loe I come*: And to his *Diſciples* in earth, This, this is the *Paſſover*, that (*b*) *deſiderio deſideravi*, *I have ſo longed for* (as it were *imbracing* and even *welcoming* His *death*:) And which is more, (*c*) *quomodo coarctor*! how am *I pinched*, or *ſtreightned*, till I be at it! as if he were in pain, till he were in *pain* to deliver us. Which *joy* if ever He ſhewed, in this he did, that He went to His *Paſſion* with *Palms* and with ſuch *triumph* and *ſolemnity*, as He never *admitted* all his life before. And that this His loweſt eſtate (one would think it) he calleth his *Exaltation*, *Cum exaltatus fuero*. And, when any would think, he was moſt imperfect, he eſteemeth (and ſo termeth) it his higheſt perfection, *Tertio die conſicior*. *In hoc eſt charitas*, here is *love*: if not here, where? But here it is and that in the higheſt elevation. That the *joyes of Heaven* ſet on the one ſide; and this *poor joy* of *ſaving* us on the other; He *quit* them, to *chooſe* this. That thoſe *pains* and *ſhames* ſet before him, and with them this *joy*, He *choſe* them rather than *forgoe* this.

a Pſal. 40. 7. b Luke 22. 15. c Luke 12. 15. John 12. 32. Luke 13. 32. 1 John 4. 10.

Thoſe *joyes* He forſook, and this He took up; and to take it, took upon Him ſo many, ſo ſtrange indignities of both ſorts; took them and bare them with ſuch a mind, as He not only *endured*, but *deſpiſed*; Nor that neither, but even *joyed* in the *bearing* of them, and all to do us good. So to alter the nature of things, as to find *joy* in *death*, whereat all do *mourn*; and *joy* in *ſhame*, which all do *abhor*, is a wonder like that of the *buſh*.

Exod. 3.

This is the very life and *ſoul* of the *Paſſion*; and all beſides, but the σκελετὸς only, the anatomy, the carkaſs without it.

II. The Act, or *Duty*.

So have we now the whole *Object*; both *what*; and with *what mind*. And, what is now to be done? Shall we not pauſe a while, and ſtay, and look upon this *Theory* yer we go any further? Yes, let us. Proper to this *day* is this ſight of the *Croſs*. The other (of the *throne*) may ſtay yet His *time* a day or two hence.

We are enjoyned to *look* upon Him. *How* can we, ſeeing He is now higher than the *Heavens*, far out of our ſight, or from the kenning of any mortal eye? Yes, we may for all that. As (in the 27. of the Chapter next before) *Moſes* is ſaid to have *ſeen Him that is inviſible*: Not with the *eyes* of *fleſh*; ſo, neither he did, or we can: But (as there it is) by *faith*. So, he did, and we may. And, what is more kindly to behold the *Author* of *faith*, than *faith*? or more kindly for *faith* to *behold*, than her *Author* here at *firſt*; and her *Finiſher* there at *laſt*? Him to behold *firſt* and *laſt*; and never to be ſatisfied with *looking* on Him, who was content to buy us and our eye at ſo dear a rate.

Our *eye* then is the *eye of our mind*, which is *faith*: And our *aſpicientes* in this, and the *recogitantes* (in the next Verſe) all one; our *looking* to *Him* here, is our *thinking on Him* there: *On Him* and *His Paſſion* over and over again, *Donec totus fixus in corde*, *qui totus fixus in Cruce*, till He be as faſt *fixed* in our *hearts*, as ever He was to His *Croſs*; and ſome *impreſſion* made in us of *Him*, as there was in *Him* for us.

In this our *looking* then, *two acts* be *riſing* from the two *prepoſitions*: One before, ἀπὸ, in ἀφορῶντες, *looking* from: the other after, εἰς *looking upon*, or *into*.

I. *Looking from* Ἀπὸ.

There is ἀπὸ, from, *abſtracting* our *eye from other Objects*, to look hither ſome time. The *Prepoſition* is not idle, nor the note, but very needfull: For, naturally we put this *ſpectacle* far from us, and endure not either oft or long to behold it. Other things there be, pleaſe our *eyes* better, and which

we

We *look on* with great delight. And we muſt ἀποβλέπειν *look* off them, or we ſhall never ἰδεῖν, *look* upon this aright. We muſt (in a ſort) work force to our nature, and *per actum ſelicitum* (as they terme it in *Schools*) *inhibit* our *eyes*, and ever *weine* them from other more pleaſing *ſpectacles* that better like them, or we ſhall do no good here; never make a true *Theory* of it. I mean, though our *proſpect* into the world be good, and we have both *occaſion* and *inclination* to look thither oft; yet ever and anon to have an *eye* this way; to look from them to Him, who, when all theſe ſhall come to an end, muſt be He that ſhall *finiſh* and *conſummate our faith* and *us*, and make perfect both. Yea, though the *Saints* be fair *marks* (as at firſt I ſaid) yet even to *look* off from *them* hither, and turn our *eye* to *Him*, from all; even from *Saints* and all. But chiefly, from the *baits of ſin*; the *concupiſcence of our eyes*, the ſhadows and ſhews of vanity round about, by which *death* entreth at our *windows*: which unleſs we can be got to *look* from, this *ſight* will do us no good; we cannot *look* on *both* together.

Now our *Theory*, as it beginneth with ἀπο, ſo it endeth with εἰς. Therefore *look from it*: that *look to Him*: or (as the word giveth it rather) *into Him*, than to *Him*; εἰς is *into* rather than *to*. Which proveth plainly, that the *Paſſion* is a piece of *Perſpective*; and, that we muſt ſet our ſelves to ſee it, if we will ſee it well; and not look *ſuperficially* on it: Not on the *outſide* alone, but ἰδεῖν εἰς, *pierce into it*, and enter even into the inward *workmanſhip* of it; even of his *internal Croſs* which he ſuffered, and of His intire *affection* wherewith *He ſuffered* it. 2 Looking unto Eis into.

And we may well *look into him*; *Cancellis plenum eſt corpus*, His *body* is full of *ſtripes*, and they are as *lattices*: *Patent viſcera, per vulnera*, His *wounds* they are as *windows*, through which we may well ſee all that is within *Him*. *Clavus penetrans factus eſt mihi clavis reſerans* (ſaith S. *Bernard*:) The *nails* and *ſpear-head* ſerve as *keyes* to let us in. We may *look into the palms of His hands*, wherein (ſaith the *Prophet*) He hath *graven us*, that He might never forget us. We may look into His ſide (S. *John* uſeth the word) *opened*. *Vigilanti verbo* (ſaith *Auguſtine*) a *word* well choſen, upon good advice; We may through the *opening*, look into *His very bowels*, the *bowels* of *kindneſs* and *compaſſion*, that would endure to be ſo intreated. Yea, that very *heart* of his, wherein we may behold the *love* of our *ſalvation* to be the very *hearts joy* of our *Saviour*. Eſay. 49. 16. John 19. 34.

Thus *looking from*, *from all elſe*, to look into Him, what then? then followeth the participle, *We ſhall ſee*. *What ſhall we ſee?* Nay, what ſhall *we not ſee?* What *Theory* is there worth the ſeeing, but is there to be *ſeen*? To recount all, were too long: Two there are in eſpecial. 2. To ſee ἰδεῖν.

There is a *theory medicinal*, like that of the *brazen Serpent*; and it ſerveth for comfort to the conſcience, *ſtung* and *wounded* with the remorſe of ſin. For, what ſin is there or can there be ſo *execrable* or *accurſed*, but the *curſe of the Croſs*; what ſo ignominious or full of confuſion, but the *ſhame* of it; what ſo *corroſive* to the *conſcience*, but the *pains* of it; what of ſo deep or of ſo *crimſon* a *dye*, but the *blood* of it, the *blood* of the *Croſs* will do it away? What *ſting* ſo *deadly*, but the ſight of this *Serpent* will cure it? This a principal *theorie*; and elſewhere to be ſtood on but not here. For this ſerveth to quiet the mind, and the *Apoſtle* (here) ſeeketh to move it, and make it ſtir.

There is then another *theory* beſides, and that is *exemplary* for *imitation*. There He *dyed* (ſaith Saint *Paul*) *to lay down for us* ἀντίλυτρον, our *ranſom*: that is the former. There He dyed (ſaith S. *Peter*) to leave unto us ὑποχειμὸν, *relinquens nobis exemplum*, a *patern* an *example* to follow, and this is it; to this *he* calleth us; to have a directory uſe of it, to make it our *pattern*; to view it as our *idea*. And ſure, as the *Church* under the *Law* needed not, ſo neither doth the *Church* under the *Goſpel* need any other *precept* than this one, *Inſpice & fac*, *See and do* according to the *theory* ſhewed thee in the Mount: To them in *Mount Sinai*; to us in *Mount Calvarie*. 1 Tim. 2. 6. 1 Pet. 2. 21. Exod. 25. 4.

Were all *Philoſophy* loſt, the *theory* of it might be found there. *Were* all *chairs* burnt (*Moſes chair* and all) the *chair* of the *Croſs* is abſolutely able to teach all *vertue* new again. All *vertues* are there *viſible*: All, if time would ſerve: Now I name only thoſe five, which are directly in the Text.

1. *Faith* is named there: It is, it was moſt conſpicuous there to be ſeen: when being forſaken of *God*, yet He claſpeth (as it were) His arms, faſt about Him, with *Eli*, *Eli*, *My God*, *My God*, for all that. 2. *Patience*, in *enduring the Croſs*. 3. *Humility*, in *deſpiſing the ſhame*. 4. *Perſeverance*, in that it was nothing for Him to be *Author*, unleſs He were *Finiſher* too. Theſe four. But above theſe and all, that which is the 5. *ratio idealis* of all, the band and perfection of all, *Love*, in the *ſignature* of *love*, in the *joy*, which he found in all this, *Majorem quâ nemo*, to lay down His life: nay, *parem cui nemo*, in ſuch ſort to lay it down. *Majorem quâ nemo*, to do this for his *friends*: *Parem cui nemo*, to do it for his *enemies*. Notwithſtanding their *unworthineſs antecedent*, to do it; and notwithſtanding their *unkindneſs conſequent*, yet to do it. This is the chief *theory* of all, but of *Love* (chiefly) the moſt perfect of all. For, ſure, if ever ought were truly ſaid of our *Saviour*, this was; that being ſpread and laid wide open on the *Croſs*, He is [a] *Liber charitatis*: Wherein, he that runneth by may read [b] *Sic dilexit*, and [c] *Propter nimiam charitatem*, and [d] *Ecce quantam charitatem!* *Love* all over, from one end to the other. Every *ſtripe* as a *letter*, every *nail* as a *Capital letter*. His [e] *livories*, as *black letters*. His *bleeding wounds*, as ſo many *rubrikes*, to ſhew upon *record His love* towards us. Mat. 27. 46. John 15. 13. a Hab. 2. 2. b John 3. 16. c Eph. 2. 4. d 1 John 3. 1. e Eſay. 53. 5.

Of which *Love* the *Apoſtle* when he ſpeaketh, he ſetteth it out with *height* and *depth*, *length* and *bredth* (the *four dimenſions* of the *Croſs*) to put us in mind (ſay the *ancient Writers*) that, upon the extent of the *tree* was the moſt exact *Love*, with all the *dimenſions* in this kind, repreſented that ever was. Eph. 3. 18.

2. That we may *runne.*

Having ſeen all theſe, what is the end and uſe of this *Sight*? Having had the *Theory*, what is the *Praxis* of this *Theory*? what the *concluſion* of our *contemplation*? *Looking into*, is a *participle*; *it maketh no ſentence*, but *ſuſpendeth* it only, till we come to a verb, to which it relateth. That *verb* muſt be either the verb in the verſe before, *Ut curramus*; or the *verb* in the verſe following, *Ut non fatigemur*; that, thus *looking*, we *run*; or that thus *looking*, we tire not. This is the practice of our *Theory*.

We ſaid, the uſe was (and ſo, we ſee, it is) to move us, or to make us move: to work in our feet, to work in them a motion: not any ſlow but a ſwift motion, the motion of *running*; to *run the race* that is ſet before us. The operation it hath (this *ſight*) is in our *faculties motive*; if we ſtand ſtill, to cauſe us ſtir; if we move but ſlowly, to make us *run* apace: if we run already, never to *tire*, or give over, till we do *attain*. And by this we may know, whether our *Theory* be a true one: if this *praxis* follow of it, it is: if not, a *gaze* it may be; a true *Chriſtian Theory*, it is not.

And here firſt our ἀποβλεπειν (that is) our *looking from*, is to work a *turning from ſin*. Sure this ſpectacle, if it be well *looked into*, will make *ſin* ſhall not look ſo well *favoured* in our *eyes*, as it did, it will make us, while we live, have a leſs liking to look toward it, as being the only *procurer* and *cauſe* of this *Croſs* and this *ſhame*; Nay, not only, συγκυψαι to turn our *eye* from it, but ἀποπτυσαι to *turn* our *feet* from it too; and to *run* from; yea, to *flie* from it, *quaſi à facie Colubri*, as from the *face of a Serpent*.

1 Pet. 4. 1. At leaſt-wiſe, if not to *run from it*, not to *run* to it, as we have: to *nail* down our *feet* from *running* to ſin, and our *hands* from committing *ſin*, and (in a word) have Saint *Peters* practice of the *Paſſion*, to *ceaſe from ſin*. This *abſtractive force* we ſhall find and feel: it will draw us from the delights of ſin. And not only draw us from that, but draw from us too, ſomething; make ſome *tears* to run from us, or (if we be *dry-eyed*, that not them, yet) make ſome *ſighs of devotion*, ſome *thoughts* of *grace*, ſome kind of *thankful acknowledgments* to iſſue from our ſouls. Either by way of *compaſſion*, as *feeling* that, he then *felt*; or by way of *compunction*, as *finding* our ſelves in the number of the *parties*, for whom he felt them. It is a proper effect of our view of the *Paſſion*, this (as S. *Luke* ſets it down, at the very place where he Luk. 23. 48. terms it θεωρια) that they returned from it *ſmiting their breſts*, as having ſeen a *doleful Spectacle*, *themſelves the cauſe of it*.

Now, as the *looking from*, worketh a *moving from*; ſo doth the *looking to*, a *moving to*.

For, firſt, Who is there that can look unto thoſe *hands* and *feet*, that *head* and that *heart* of his, that endured all this, but muſt *primâ facie* at the firſt ſight ſee and ſay, *Ecce quomodo dilexit nos*? If the *Jews* (that ſtood by) ſaid truly of him at *Lazarus* grave, *Ecce quomodo dilexit eum!* when he *ſhed* but a few *tears* out of his *eyes*; how much more truly may it be ſaid of us, *Ecce quomodo dilexit eos!* for Ioh 11. 36. whom he hath ſhed *both water and blood*; yea, even from his *heart*, and that in ſuch plenty? And he loving us ſo, if our *hearts* be not *iron*; yea, if they be *iron*, they cannot chuſe but feel the *magnetical force* of this *load-ſtone*. For, to a *load-ſtone* doth he reſemble himſelf, when he ſaith of himſelf, *Were I* Ioh. 12. 32. *once lift up, omnia trahàm ad me*. This *vertue attractive* is in this *ſight*, to draw our *love* to it.

With which (as it were the *needle*) our *faith* being but touched will ſtir ſtraight. We cannot but turn to *him*, and truſt in *him*, that ſo many wayes hath ſhewed himſelf ſo true to us. *Quando amor confirmatur, fides inchoatur* (ſaith S. *Ambroſe*:) Prove to us, of any, that he *loves* us indeed, and we ſhall truſt him *ſtraight*, without any more ado; we ſhall *believe* any good affirm'd of him. And what is there (tell me) any where affirm'd of *Chriſt* to us-ward, but this *love* of his, being *believed*, will make it *credible*.

Iam. 2. 22. Now, our *faith* is made perfect by *works*, or *well-doing* (ſaith S. *James*:) it will therefore ſet us in a courſe of them. Of which, every vertue is a *ſtadium*, and every *act*, a *ſtep* toward the *end* of our *race*. Phil. 2. 5. *Beginning* at *humility*, the vertue of the firſt ſetting out. *Let the ſame mind be in you, that was in* Chriſt Jeſus, *who humbled himſelf*: and ſo proceeding from *vertue* to *vertue*, till we come to *patience* 1 Pet. 5. 10. and *perſeverance*, that keep the *gole end*. So ſaith S. *Peter*, *Modicum paſſos, perficiet*, ſuffering ſomewhat more, or leſs; ſome *croſſing*, if not the *Croſs*; ſome evil report, though not *ſhame*; So, and no otherwiſe we ſhall come to our *race end*; our *final perfection*.

Ver. 3. And, as the reſt move us, if we ſtand ſtill, to *run*: So, if we *run* already, theſe two (*Patience* and *Perſeverance*) *Patience* will make us, for all our encounters μὴ κάμειν (ſaith the *Apoſtle* in the next verſe) *not to be weary*; Not in our *minds*, though in our *bodies* we be: And *Perſeverance* will make us μὴ ἐκλύεσθαι, not to *faint* or *tire*, though the time ſeem long and never ſo tedious: (Both theſe, in the Verſe following.) But, hold on our courſe till we finiſh it, even till we come to Him, who was not only Gal. 5. 7. *Author* but *Finiſher*, who held out, till he came to *Conſummatum eſt*. And ſo muſt we finiſh, not *ſtadium*, but *dolichum*: not like thoſe, of whom it was ſaid, *Currebatis benè*, ye did well for a ſtart; but like 2 Tim. 4. 7. our *Apoſtle*, that ſaid (and ſaid truly) of himſelf, *Curſum conſummavi, I have finiſhed my courſe, I have held out to the very end.*

3. That we faint not.

And in this, in the *Praxis* of our firſt *Theory* or *ſight* of our *love*. But our *love* without *hope* is but faint: That then with better heart we may thus do, and beſtir our ſelves, it will not be amiſs, once more to lift up our *eyes*, and the *ſecond time to look on Him*. We have not ſeen the *end*: the *Croſs* is not the *end*: There is a better end then ſo, *And is ſet down in the Throne*. As the *Prophet* ſaw him, we have ſeen him: in ſuch caſe, as we were ready to *hide our faces, at him*, and *his ſight*. Here is a new *ſight*: as the *Evangeliſt* ſaw him, ſo we now may: even his *glory*, as the [a] *glory of the only begotten Son of God*. [b] *Ecce homo*, *Pilat's ſight* we have ſeen: [c] *Ecce Dominus & Deus meus*, S. *Thomas ſight*, we now ſhall. The former in his *hanging* on the *Croſs*, the *beginning of our faith*. This latter, *ſitting on the Throne*, *the conſummation of it*.

[a] Ioh. 1. 14.
[b] Ioh. 16. 5.
[c] Ioh. 20. 28.

Wherein,

Wherein, there is an ample manner of *hope*, as before of *love*; all being turned in and out. *He ſits* now at eaſe, that before *hung in pain*. Now, *on a throne*, that before *on the Croſs*, now, at *Gods right hand*, that before at *Satan's left*. (So *Zachary* ſaw him: *Satan on his right hand*, and then muſt he be on *Satan's left*.) All changed: *His Croſs*, into *eaſe*; his *ſhame*, into *glory*. Zc.3.1.

Glory and *reſt*, *reſt* and *glory*, are two things that meet not here in our world. The *glorious* life hath not the moſt *quiet*; and the *quiet life* is (for the moſt part) *inglorious*. He that will have *glory* muſt make account to be *deſpiſed* oft, and broken of his *reſt*: and he that loveth his eaſe better, muſt be content with a mean condition far ſhort of *Glory*. *Here* then, theſe meet not; *there* (our *hope* is) they ſhall: even both meet together, and *glory* and *reſt kiſs each the other*: So the Prophet calleth it a *glorious reſt*. Eſay.11.10.

And the *right hand* addeth yet a *degree* further. For, *dextera eſt pars potior*. So that, if there be any *reſt* more *eaſie*, or any *glory* more *glorious*, then other, there it is, on that *hand*, on that *ſide*; and He placed in it, in the beſt, in the *chiefeſt*, the fulneſs of them both. At *Gods right hand* is not only *power*; *power*, while we be here to protect us with His *might outward*, and to ſupport us with His *grace inward*: but at *His right hand* alſo *is the fulneſs of joy, for ever* (ſaith the *Pſalms*:) *Joy*, and the *fulneſs of joy*, and the *fulneſs* of it *for ever more*. Pſal.16.11.

This is meant *by his Seat at the right hand on the Throne*. And the ſame is our *bleſſed hope* alſo, that it is not His *place only* and none but His; but, even *ours* in *expectation* alſo. The *love* of His *Croſs*, is to us a *pledg* of the *hope of His Throne*, or whatſoever elſe, He hath or is worth. For if *God* have given us *Chriſt*, and *Chriſt* thus *given Himſelf*, what hath *God*, or *Chriſt*, they will *deny us*? It is the *Apoſtles* own deduction. Rom.8.32.

To put it out of all doubt: hear we his own promiſe, that never brake his word: *To him that overcometh, will I give to ſit with me in my Throne*. Where, to ſit, is the fulneſs of our deſire, the end of our race, *omnia in omnibus*: and further we cannot go. Of a *joy* ſet *before Him*, we ſpoke yer-while: here is now a *joy ſet before us*; another manner *joy* then was before Him: The *worſe* was *ſet before Him*; the *better before us*; and this we are to *run* to. Apoc.3.22.

Thus do theſe two *Theories* (or *ſights*) the one work to *love*, the other to *hope*; both to the well performing of our *courſe*, that in this *Theater*, between the *Saints* joyfully beholding us in our race, and *Chriſt* at our end ready to receive us, we may fulfil our *courſe with joy*, and be partakers of the *bleſſed reſt* of His moſt *glorious Throne*.

Let us now turn to *Him*, and beſeech *Him* by the *ſight of this day*, by *himſelf* (firſt) and by his *Croſs* and *Throne* both (both which He hath ſet before us, the one to *awake* our *love*, the other to *quicken* our *hope*) that we may this day and ever, lift up our eyes and heads; that we may, this day and ever, cary them in our *eyes* and *hearts*, *look* up to them both: ſo *look*, that we may *love* the one, and *wait* and *hope* for the other: ſo *love* and ſo *hope*, that by them both we may *move*, and that *ſwiftly*, even *run* to Him; and *running* not *faint*, but ſo conſtantly *run*, that we fail not finally to *attain* the happy fruition of *Himſelf*, and of the *joy* and *glory* of His *bleſſed Throne*: that ſo we may find and feel Him as this day here, the *Author*; ſo, in that day, there, the *Finiſher of our Faith*, by the ſame our *Lord*, *Jeſus Chriſt*. Amen.

A SER-

Gal.5.

2. Tim.4.

3.

That we faint not.

Tha
lift up
There is
in such ca
vangelist sa
ce homo, Pi
The former in hi
consummation of it.

a Ioh.1.14.
b Ioh.16.5.
c Ioh.10.28.

SERMONS

OF THE

RESURRECTION

PREACHED ON

EASTER-DAY.

SERMONS

OF THE

RESURRECTION

PREACHED ON

EASTER-DAY.

A SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the Sixth of *Aprill*, being *Easter-Day*.

An. Dom. 1606.

Rom. Chap. VI. Ver. IX, X, XI.

Scientes, quod *Christus, &c.*

Knowing that Christ, *being raised from the dead, dyeth no more; death hath no more dominion over him.*

For, in that He dyed, He dyed once to sin: but in that He liveth, He liveth to God.

Likewise think (or account) ye also, that ye are dead to sin, but are alive to God, *in* Jesus Christ *our* Lord.

THE Scripture is as the Feast is; both of them of the *Resurrection*: And this we may safely say of it, it is thought by the *Church*, so pertinent to the *feast*; as it hath ever been and is appointed to be the very entry of this dayes Service; to be sounded forth and sung, first of all, and before all, upon this day, as if there were some special correspondence between the day and it.

Two principal points are set down to us, out of the two principal words in it: One *Scientes* (in the first verse) *Knowing*: the other, *Reputate* (in the last verse) *Compt* your *selves*: *Knowing*, and *Compting*: *Knowledg*, and calling our selves to *accompt* for our *Knowledg*.

Two points very needfull to be ever joyntly called upon: and more than needfull for our times, being, that much we *know*, and little we *compt*, oft we hear and when we have heard, small reckoning we make of it. What *Christ* did on *Easter-Day* we know well; what we are then to do, we give no great regard: our *Scientes* is without a *Reputantes*.

Now this Scripture, *ex totâ Substantia*, out of the whole frame of it teacheth us otherwise, that Christian *knowledg* is not a *knowledg* without all manner of *accompt*; but that we are *accomptants* for it: that we are to keep an *Audite* of what we hear, and take *accompt* of our selves of what we have learned. Λογίζεσθε, is an *Auditors* term: thence the *Holy Ghost* hath taken it; and would have us to be *Auditors* in both Senses.

And this to be general, in whatsoever we *know*: But specially, in our *knowledg* touching this *Feast* of *Christs Resurrection*; where there are special words for it in the *Text*, where in expres terms an accompt is called for at our hands as an essential duty of the Day. The *benefit*, we remember, is so great; the *Feast*, we hold so high; as, though at other times we might be forborn, yet on this day, we may not.

Verse 12. Now the Sum of our *accompt* is set down in these words [*Similiter & vos*:] that we fashion our selves *like* to *Christ*, dying and rising: cast our selves in the same moulds; express Him, in both as neer as we can.

To *accompt* of these, first: that is to *accompt* our selves bound, so to do.

To *accompt* for these, second: that is, to *accompt* with our selves, whether we do so.

Both to *accompt* our selves bound, thus to do: and to *accompt* thus with our selves: that to hear a Sermon of the *Resurrection*, is nothing; to keep a feast of the *Resurrection* is as much, except it end in *Similiter & vos*. *Nisi* (saith S. *Gregory*) *quod de more celebratur, etiam quoad mores exprimatur*, Unless we express the *matter* of the *Feast* in the form of our lives; Unless, as He *from the grave*, So we *from sin*: and live to *godliness*, as He unto *God*.

Then to *accompt* with our selves, whether we do thus: that is, to sit down and reflect upon the Sermons we hear, and the feasts we keep; how, by knowing *Christs death we dye to sin*; how, by *knowing His Resurrection*, we *live to God*; how our estate in our soul is bettered: how the fruit of the words we hear, and the feasts we keep, do abound daily toward our *accompt* against the great *Audite*. And this to be our *accompt*, every *Easter*-day.

The Division Of these two points, the former is in the two first verses, what we must *know*: the latter, is in the last, what we must *accompt* for. And they be joyned with *Similiter*: to shew us, they be and must be, of equal and like regard; and we, as *know*; So *accompt*.

But because, but *knowing* is the ground of our *accompt*, the Apostle beginneth with *knowledg*. And so must we.

I. *Knowledg*, in all learning, is of two sorts: 1. *Rerum*, or 2. *Causarum*, ὅτι, or διότι, *That*, or, *in that*. The former is in the first Verse: *Knowing that Christ*, &c. The latter in the Second: *For in that*, &c. And because we cannot cast up a *Sum*, except we have a *particular*; the Apostle giveth us a Particular of either: A particular of our *Knowledg*, *Quoad res*; which consisteth of these three: 1. That *Christ is*
1. *risen from the dead*. 2. That now, *He dyeth not*. 3. That *from hence-forth death hath no dominion over*
2. *Him*. All, in the first Verse. Then a particular of our *Knowledg*, *Quoad causas*. The cause 1. Of His *death*, sin, *He dyed to sin*: 2. Of His *life*, God, *He liveth to God*. 3. And both these, but *once* for all. All in the second Verse.

II. Then followeth our *Accompt* (in the third Verse.) Wherein we consider first; 1. The *Charge*;
1. 2. And then the Discharge. 1. The charge first, *Similiter & vos*: That we be like to *Christ*. And then, wherein: 1. *Like*, in *dying to sin*; 2. *Like* in *living to God*. Which are the two moulds,
2. wherein we are to be cast, that we may come forth *like Him*. This is the *Charge*: 2. And last of all, the *means* we have to help us to *discharge* it, in the last words: *in Christ Jesu our Lord*.

I.
Our *Knowing*: The *Means* of it

BEfore we take view of the two *Particulars*, it will not be amiss to make a little stay at *Scientes*, the first word: because it is the ground of all the rest. *Knowing that Christ is risen*. This, the *Apostle* saith, the *Romans* did: *knowing*. Did know himself (indeed) that *Christ was risen*, for he saw Him. But how knew the *Romans*, or how know we? No other way than by *relation*, either they or we: but yet we, much better, than they: I say, by *relation*, in the nature of a *verdict*, of them that had *seen* Him, even *Cephas* and the *twelve*; which is a full Jury, able to find any matter of fact, and to give up a *verdict* in it. And that *Christ* is *risen* is matter of fact. But, if twelve will not serve in this matter of fact (which in all other matters with us, will) if a greater *Enquest* far, if *five hundred* will serve, you
1 Cor. 15. 6. may have so many; for, of *more than five hundred at once*, was He seen; *many of them then living* ready to give up the same *verdict*, and to say the same upon their oathes.

But to settle a *knowledg*, the *number* moveth not so much, as the *quality* of the *Parties*. If they were persons credulous, light of belief, they may well be challenged; if they took not the way to ground their *knowledg* aright. That is (ever) best known, that is most doubted of. And never was matter carried with more scruple, and slowness of belief, with more doubts and difficulties, than was this of *Christs rising*.
Mark. 16. 11. *Mary Magdalen* saw it first, and reported it.: They *believed her not*. The *two that went to Emaus*,
Luke 24. 13. they also reported it: They believed them not. Divers *women* together saw him, and came and told them:
16. their words seemed to them ὡσεὶ, an idle, fained, fond tale. They all saw Him; and even seeing Him,
11. yet they *doubted*. When they were put out of doubt, and told it but to one that hapned to be absent (it
36. was S. *Thomas*;) you know, how peremptory he was: *Not he, unless he might not only see with his*
John 20. 25. *eyes, but feel with his fingers, and put in his hand into His side*. And all this he did. S. *Augustine* saith
27. well, *Profectò valde dubitatum est ab illis, ne dubitaretur à nobis*: All this doubting was by them made,
28. that we might be out of doubt, and *know*, that *Christ is risen*.

Sure they took the right course to *know* it certainly: and certainly they did *know* it, as appeareth. For never was any thing known in this world, so confidently, constantly, certainly testified, as was this, that *Christ is risen*. By testifying it, they got nothing in the earth. Got nothing? Nay, they lost by it: their

living

living, their life, all they had to loſe. They might have ſaved all, and but ſaid nothing. So certain they were; ſo certainly they did *accompt* of their *knowing*; they could not be got from it: but to their very laſt breath, to the very laſt drop of their blood, bare witneſs to the truth of this Article: and choſe rather to lay down their lives, and to take their death, than to deny; nay, than not to affirm His *riſing from death*. And thus did they know, and knowing, teſtifie; and by their teſtimony came the *Romans* to their knowing: and ſo do we. But (as I ſaid before) we, to a much ſurer *knowing* than they. For, when this was written, the whole world ſtopt their ears, at this report; would not endure, to hear them; ſtood out mainly againſt them. The *Reſurrection!* why, it was with the *Grecians* at *Athens*, χλεύασμα a very *ſkorn*. The *Reſurrection!* why, it was with *Feſtus* the great *Roman*, μανία, a ſickneſs of the brain, a plain phrenſie. That world that then was, and long after, in ſuch oppoſition, is ſince come in: and (upon better examination of the matter, ſo ſtrangely teſtified, with ſo many thouſand lives of men (to ſay the leaſt of them) ſad, and ſober) hath taken notice of it, and both *known* and acknowledged the truth of it. It was well fore-told by S. *John*, *hæc eſt victoria, quæ vincit mundum fides veſtra*. It is proved true ſince: That this *faith of Chriſts riſing* hath made a conqueſt of the whole world. So that after all the world hath taken *knowledg* of it, we come to know it. And ſo more full to us, than to them, is this *Scientes knowing*. Now to our *particulars*: what we know. Acts 17. 32. 26. 24. 1 John 5. 4.

Our firſt particular is: That *Chriſt is riſen from the dead*. Properly, we are ſaid to *riſe* from a *fall*: and from *death*, rather to *revive*. Yet the *Apoſtle* rather uſeth the term of *riſing* than *reviving*, as ſerving better to ſet forth his purpoſe. That *death* is a *fall* we doubt not: that it came with a *fall*, the *fall* of *Adam*. But, what manner of *fall*? for it hath been holden a *fall*, from whence is no *riſing*. But, by *Chriſts riſing* it falls out to be a fall, that we may fall, and yet *get up* again. For, if *Chriſt* be riſen from it, then is there a *riſing*; if a *riſing* of one, then may there be of another: If He be *riſen* in our *nature*, then is our *nature riſen*; and if our nature be, our perſons may be. Eſpecially ſeeing (as the *Apoſtle*, in the fourth Verſe before hath told us) He, and we, are σύμφυτοι, that is, ſo *grafted*, one into the other, that He is part of us, and we of Him: So that (as S. *Bernard* well obſerveth,) *Chriſtus etſi ſolus reſurrexit, tamen non totus*, That *Chriſt*, though he be riſen *only*, yet he is not riſen *wholly*, or all, till we be riſen too. He is but riſen in part: and that He may *riſe* all, we muſt *riſe from death alſo*. 2. The *Particulars*. Quod non. 1 That *Chriſt is riſen from the dead*.

This then we know firſt; That *death* is not a *fall* like that of *Pharoah*, into the Sea, that *ſunk down* like a lump of lead into the *bottom*, and never came up more: but a fall like that of *Jonas*, into the *Sea*, who was received by a *Fiſh*, and after *caſt up again*. It is our Saviour *Chriſts* own *Simile*. A fall, not like that of the *Angels* into the *bottomleſs pit*, there to ſtay for ever? but like to that of men into their *beds*, when they make accompt to *ſtand up* again. A *fall*, not as of a *log* or *ſtone*, to the *ground*, which where it falleth, there it lyeth ſtill; but, as of a *Wheat corn*, *into the ground*, which is *quickned* and *ſpringeth up again*. Exod. 15. 10. Jonah 1. 17. 2. 10. Mat. 12. 40. 25. 41. Eſay. 26. 19. 1 Cor. 15. 36.

The very word which the *Apoſtle* uſeth (ἐγερθεὶς) implyeth the two latter; 1. Either of a *fall* into a *bed* in our chamber; where though we lye (to ſee to) little better than dead for a time; yet in the morning we awake and *ſtand up* notwithſtanding. 2. Or of a *fall* into a *bed in our garden*: where though the ſeed putrifie and come to nothing, yet we look to ſee it ſhoot forth anew in the *Spring*. Which *Spring* is (as *Tertullian* well calleth it) the very *reſurrection* of the year: and *Chriſts reſurrection* falleth well with it: And it is, ſaith he, no way conſonant to reaſon, that man, for whom all things ſpring and riſe again, ſhould not have his *ſpring* and *riſing* too. But, he ſhall have them, we doubt not, by this dayes work. He that this day did *riſe*, and *riſing* was ſeen of *Mary Magdalen* in the likeneſs of a *Gardiner*: this *Gardiner* will look to it, that *man* ſhall have his *ſpring*. He will (ſaith the *Prophet*) *drop upon us a dew like the dew of herbs, and the earth ſhall yield forth her dead*: And ſo, as *Chriſt is riſen from the dead*, even ſo ſhall we. John 20. 15. Eſay. 26. 19.

Our ſecond Particular is: that as He is *riſen*; ſo, *now He dyeth not*. Which is no idle addition, but hath his force and *Emphaſis*. For, one thing it is, to *riſe from the dead*; and another, *not to dye any more*. The *Widows ſon of Naim*; the *Rulers daughter of the Synagogue*; *Lazarus*; all theſe *roſe again from death*, yet they dyed afterward; But, *Chriſt riſing from the dead, dyeth no more*. Theſe two are ſenſibly different, *Lazarus reſurrection*, and *Chriſts*: and this ſecond is (ſure) a higher degree than the former. If we riſe, as they did, that we return to this ſame mortal life of ours, again; this very mortality of ours, will be to us as the priſoners *chain* he eſcapes away withall, by it we ſhall be pulled back again, though we ſhould riſe a thouſand times. We muſt therefore ſo riſe, as *Chriſt*, that our *reſurrection* be not *reditus*, but *tranſitus*; not a returning back to the ſame life, but a paſſing over to a new, *Tranſivit de morte ad vitam* (ſaith he.) The very *Feaſt* it ſelf puts us in mind of as much: It is *Paſcha* (that is) the *Paſſeover*, not a comming back to the ſame Land of *Egypt*: but a paſſing *over* to a better, the *land of Promiſe*; whither *Chriſt our Paſſeover* is paſſed before us, and ſhall in His good time, give us paſſage after him. The *Apoſtle* expreſſeth it beſt, where he ſaith, that *Chriſt* by His *riſing* hath *aboliſhed death*, and *brought to light life and immortality*: not *life* alone, but *life* and *immortality*: which is this our ſecond particular. *Riſen*, and riſen *to dye no more*, becauſe riſen to *life*, to *life immortal*. 1 That *Chriſt now dieth not*. Luke 7. 11. 14. 8. 54. John 11. 43. John 5. 24. Deut. 17. 16. 1 Cor. 5. 7. 2 Tim. 1. 10.

But, the third is yet beyond both theſe: more worth the knowing, more worthy our accompt; *death hath no more dominion over Him*. Where, as we before ſaid, one thing it was to *riſe again*, another to *dye no more*: ſo ſay we now; it is one thing *not to dye*: another not to be under *the dominion of death*: For *death*, and *deaths dominion* are two different things. *Death* it ſelf is nothing elſe, but the very ſeparation of the life from the body: *deaths dominion*, a thing of a far larger extent. By which word (of *dominion*) the *Apoſtle* would have us to conceive of death, as of ſome great *Lord*, having ſome large *Signiory*: Even as three ſeveral times (in the *Chapter* before he ſaith) *Regnavit mors*, *death reigned*, as if *death* were ſome mighty *Monarch*, having ſome great *dominions* under him. And ſo it is: For look how 3. That *from henceforth death hath no more dominion over him*. Verſe 14. 17. 21.

many *dangers*, how many *diſeaſes*, *ſorrows*, *calamities*, *miſeries* there be of this mortal life: how many *pains*, *perils*, *ſnares of death*; ſo many ſeveral provinces are there of this *dominion*. In all which, or ſome of them, while we live we ſtill are under the juriſdiction and arreſt of death, all the dayes of our life. Job 18. 14. And ſay that we ſcape them all, and none of them happen to us, yet live we ſtill under fear of them, and that is *deaths dominion* too. For he is (as *Job* calleth him) *Rex pavoris*, *King of fear*. And, when we are out of this life too; unleſs we pertain to *Chriſt* and His *Reſurrection*, we are not out of his *dominion* Apoc. 20. 14. 21. 8. neither. For *Hell* it ſelf is *ſecunda mors* (ſo termed by S. *John*) the *ſecond death*, or ſecond part of *deaths dominion*.

Now, who is there that would deſire to *riſe* again to this life, yea, though it were immortal, to be ſtill under this *dominion of death* here; ſtill ſubject, ſtill liable to the *aches* and *pains*, to the *griefs and gripings*, to the manifold miſeries of this *vale* of the *ſhadow of death*? But then, the other, the ſecond region of *death*, the ſecond part of his *dominion* who can endure once to be there? There they ſeek and wiſh for *death*, and *death flyeth from them*.

Verily, *riſing* is not enough; riſing, *not to dye again* is not enough, except we may be quit of this *dominion*, and rid of that, which we either feel or fear, all our life long. Therefore doth the *Apoſtle* adde (and ſo it was needfull, he ſhould) *death hath no dominion over Him*. *No dominion over Him?* No; for He, *dominion* over it. For, leaſt any might ſurmiſe, He might break through ſome Wall, or get out at ſome window, and ſo ſteal *a reſurrection*, or caſually come to it; He tels them, no: it is not ſo. *Ecce* Apoc. 1. 18. *claves mortis & infirni*: *ſee here the keys both of the firſt and ſecond death*. Which is a plain proof, He hath maſtered, and got the *dominion over both death, and him that hath the power of death, that is the devil*. Both are *ſwallowed up in victory*, and neither *death* any more *ſting*, nor *hell* any more *dominion*. *Sed ad* 1 Cor. 15. 55. *Dominum Deum noſtrum ſpectant exitus mortis*: But now unto *God* our *Lord* be long *the iſſues of death*: Pſal. 68. 20. the *keys* are at His girdle; He can let out as many as He liſt.

Apoc. 2. 18. This eſtate is it, which he calleth *Coronam vitæ*; not *life* alone, but the *Crown of life*, or a life crowned with immunity of fear of any evil, ever to befall us. This is it which (in the next *verſe*) he calleth living Verſe 12. unto *God*, the eſtate of the *children* of the *reſurrection*, to be the *ſons* of *God*, equal to the *Angels*, ſubject to no part of *deaths dominion*, but living in ſecurity, joy and bliſs for ever.

And now is our particular full. 1. *Riſing* to *life* firſt; 2. and *life freed from death*, and ſo *immortal*; 3. and then *exempt from the dominion of death*, and every part of it; and ſo happy and bleſſed. *Riſe again*; ſo may *Lazarus*, or any mortal man do; that is not it. *Riſe* again *to life immortal*: ſo ſhall all do in the end, as well the unjuſt, as the juſt; that is not it. But, *riſe* again to *life immortal*, with *freedom from* all *miſery*, to *live* to, and *with God* in all joy and glory evermore, that is it; that is *Chriſts Reſurrection*. *Et tu* (ſaith St. *Auguſtine*) *ſpera talem reſurrectionem, & propter hoc eſto Chriſtianus*, Live in *hope* of ſuch a *reſurrection*, and for this hopes ſake, carry thy ſelf as a *Chriſtian*. Thus have we our particular, of that we are to know touching *Chriſt riſen*.

2. And now we know all theſe, yet do we not *accompt* our ſelves to *know* them perfectly, until we alſo know the reaſon of them. And the *Romanes* were a people, that loved to ſee the *ground* of that they received, and not the bare *Articles* alone. Indeed, it might trouble them, why *Chriſt* ſhould need thus to *riſe again*, becauſe they ſaw no reaſon, why He ſhould need *dye*: the truth is, we connot ſpeak of *riſing* well, without mention of the *terminus à quo*, from whence He *roſe*. By means whereof, theſe two, 1. *Chriſts dying*, and 2. His *riſing* are ſo linked together, and their *Audites* ſo intangled one with another, as it is very hard to ſever them. And this you ſhall obſerve, the *Apoſtle* never goeth about to do it, but ſtill (as it were of purpoſe) ſuffers one to draw in the other continually. It is not here alone, but all over his *Epiſtles*; ever they run together, as if he were loth to mention one without the other.

1. And it cannot be denied, but that their joyning ſerveth to many great good purpoſes. Theſe two, 1. His *Death*, and 2. His *riſing*, they ſhew His two natures, *Humane* and *Divine*: 1. His *Humane* na-
2. ture and weakneſs, in *dying*, 2. His *Divine* nature and power, in *riſing* again. 2. Theſe ſhew his two *Offices*; His *Prieſthood* and His *Kingdom*. 1. His Prieſthood, in the *ſacrifice* of His *Death*: 2. His
3. Kingdom, in the *glory of His reſurrection*. 2. They ſet before us, His two main *Benefits*, 1. *Interitum mortis*, and 2. *Principium vitæ*. 1. His *death*, the death of *death*; 2. His *riſing*, the reviving *of*
4. *life* again: the one, what He had ranſomed us from, the other, what He had purchaſed for us. 4. They ſerve as two Moulds, wherein our lives are to be caſt, that the dayes of our vanity may be faſhioned to the likeneſs of the *Son* of *God*: which are our two *duties*, that we are to render, for thoſe two *benefits* proceeding from the two *offices* of His two *natures* conjoined. In a word: they are not well to be ſundred; for when they are thus joyned, they are the abridgment of the whole *Goſpel*.

1 The cauſe of His *dying*. 1 His dying *once*. Of them both then briefly. Of His *dying* firſt: in that He dyed, He *dyed once to ſin*: Why dyed he *once*, and why *but once*? *Once he died to ſin*, that is, *ſin* was the cauſe, He was to *dye once*. As in ſaying, *He liveth to God*, we ſay, *God* is the *cauſe* of His *life*: ſo in ſaying, *He dyed to ſin*, we ſay, *ſin* was the *cauſe* of His *death*. *God*, of His *riſing*: *ſin*, of His *fall*. And look how the *Reſurrection* leadeth us to *death*; even as naturally doth *death*, unto *ſin*, *the ſting of death*.

To ſin then He *dyed*: Not ſimply to ſin; but with reference to us. For, a *death* leadeth us to *ſin*; ſo doth *ſin* to *ſinners*, that is, to our ſelves: And ſo will the oppoſition be more cleer and full: He *liveth* Eſay. 9. 6. *unto God*; He dyed unto *man*. With reference (I ſay) to us. For firſt *He dyed unto us*: and if it be true, that *Puer natus eſt nobis*, it is as true, that *Vir mortuus eſt nobis*: If being a *child*, He was *born* to us; becomming a *man*, *he dyed to us*. Both are true.

To us then firſt, *He dyed* becauſe He would ſave us. *To ſin*, ſecondly; becauſe elſe He could not ſave us. Yes, He could have ſaved us, and never dyed for us, *ex plenitudine poteſtatis*, by his abſolute power, if He would have taken that way. That way, He would not; but proceed by way of *Juſtice*; do all, by

way

way of *Justice*. And, by *Justice*, *Sin* must have *death*; *death*, *our death*; for the *sin* was ours. It was we that were to *die to sin*. But, if we had *dyed to sin*, we had perished in sin; perished here, and perished everlastingly. That, His love to us could not endure: that we should so perish. Therefore, as in *Justice* He justly might. He took upon Him our debt of *sin*, and said (as the *Fathers* apply that speech of His) *Sinite abire hos*, let these go their wayes. And so, that we might not dye to *sin*, He did. We see, why He dyed *once*. Joh. 18. 8.

Why *but once*? because *once* was enough, *ad auferenda* (saith S. *John*;) *ad abolenda* (saith S. *Peter*;) *ad exhauriendo* (saith S. *Paul*) *To take away*: *To abolish*: *To draw dry*, and utterly to *exhaust* all the *sins*, of all the *sinners*, of all the world. The excellency of His *Person* that performed it, was such; The excellency of the *obedience*, that He performed, such; the excellency both of His *humility* and *charity* wherewith He performed it, such; and of such value every of them; (and all of them much more;) as made, that His *once dying*, was *satis superque*, enough, and enough again: which made the *Prophet* call it, *copiosam Redemptionem*, *a plentious Redemption*. But the *Apostle* he goeth beyond all, in expressing this: in one place terming it ὑπερβάλλον, in another ὑπερπερισσεύον, in another πλεονάζον: *mercy*, rich, *exceeding*, *grace overabounding*, nay *grace superfluous* (for so is πλεονάζον) and *superfluous* is *enough and to spare*; superfluous is (cleerly) *enough* and *more than enough*. *Once dying* then, being more than enough, no reason, He should die more than once. That, of His death; 2 And *but once*. Joh. 1. 29. Act. 3. 19. Heb. 9 28. Eph. 2. 7. Eph. 1. 1. 1 Tim. 1. 14.

Now of His Life: *He lived unto God*. The Rigour of the *law* being fully satisfied by His *death*: then was He no longer justly, but wrongfully detained by *death*. As therefore, by the power He had, He laid down his *life*, so he took it again, and *rose again from the dead*. And not only *rose* himself; But, in one concurrent action; *God*, who had by his death, received full satisfaction, reached him (as it were) his hand, and raised him to life. The Apostles word ἐγερθείς, in the native force doth more properly signifie, *raised by another*, than *risen* by himself. And is so used, to shew, it was done, not only by the power of the *Son*, but by the *will*, consent, and co-operation of the *Father*; and he the cause of it, who for the *over-abundant* merit of his *death*, and his *humbling himself*, and *becoming obedient to death*, *even the death of the Cross*, not only *raised Him*, but *propter hoc*, even *for that cause*, *exalted Him also*, to live with Him, in joy and glory for ever. For, as when He lived to man, He lived to much misery; so, now He *liveth to God*, He liveth in all felicity. This part being oppositely set down to the former: *living*, to exclude *dying again*; *living to God*, to exclude *deaths dominion*, and all things pertaining to it. For, as with *God* is *life*, *and the fountain of life* against *death*; (even the *fountain of life* never failing, but ever renewing to all eternity:) so with him also, is *torrens deliciarum*, a main *river of pleasures*, even *pleasures for evermore*; never ebbing, but ever flowing, to all contentment; against the *miseries* belonging to *deaths dominion*. And there he *liveth* thus: not now, as the *Son of God*, as he lived before all worlds; but as the *Son of man*, in the right of our nature: to estate us, in this life, in the hope of a *reversion*; and in the life to come, in perfect and full possession of his own, and his *Fathers* bliss and happiness: when we shall also *live to God*, and *God be all in all*; which is the highest pitch of all our *hope*. We see then, his *dying* and *rising*; and the grounds of both: And thus have we the *total* of our *Scientes*. 2 The cause of His *living*. Phil. 2. 8, 9. Phil. 3. 6. 10.

II. Our *Accompt*.

Now followeth our *account*. An *account* is either of what is *coming to us*, and that we like well: or what is *going from us*, and that is not so pleasing. *Coming to us*, I call matter of *benefit*: *Going from us*, matter of *duty*: where (I doubt) many an expectation will be deceived, making *account* to hear from the *resurrection* matter of *benefit*, only to *come in*, where the *Apostle* calleth us to *account* for matter of *duty* which is to goe from us. 1 Of our *comings in*, the *benefit*.

An *account* there is growing to us by *Christs rising*, of matter of *benefit* and comfort: such an one there is, and we have touched it before. The hope of gaining a better life, which groweth from *Christs rising*, is our comfort against the fear of loosing this. Thus do we comfort our selves against our deaths: *Now blessed be God that hath regenerated us to a lively hope, by the resurrection of Jesus Christ*: Thus do we comfort our selves against our friends death; *Comfort your selves one another* (saith the Apostle) with these words: what words be they? Even those of our *Saviour* in the *Gospel*, *Resurget frater tuus*, *Thy brother* (or *thy father*, or *thy friend*) *shall rise again*. And not only against *death*, but even against all the *miseries of this life*: It was *Jobs* comfort on the dung-hill: well yet, *Videbo Deum*, *in carne mea*: *I shall see God in my flesh*. And not in our miseries alone, but when we do well, and no man respecteth us for it: It is the *Apostles* conclusion of the *Chapter* of the *Resurrection*: Be of good cheer yet, *Labor vester non erit inanis in Domino*: your *labour is not in vain in the Lord*: you shall have your reward at the *resurrection of the just*. All these wayes, comfort cometh unto us, by it. 1 Pet. 1. 3. 1 Thes. 4. 18. Joh. 11. 23. Job 19. 25. 1 Cor. 15 58.

But this of ours is another manner of *account*, of *duty* to go from us, and to be answered by us. And such an one there is too, and we must reckon of it. I add, that this here is our first account; you see it here called for, in the *Epistle to the Romans*; the other cometh after, in the *Epistle to the Corinthians*. 2 Of our *going out*. 1 The duty of charge.

In very deed, this of ours is the key to the other, and we shall never find sound comfort of that, unless we do first well pass this *account* here. It is (I say) first, because it is present, and concerneth our souls, even here in this life. The other is future, and toucheth but our *bodies*, and that in the life to come. It is an error certainly, which runneth in mens heads, when they hear of the *resurrection* to conceive of it, as of a matter meerly future, and not to take place till the latter day. Not only *Christ is risen*, but if all be, as it should be, *We are already risen with him*, (saith the *Apostle*; in the Epistle this day, the very first words of it:) and even here now (saith S. *John*,) is there a *first resurrection*, Col. 3. 1.

Apoc.20.6. *rection*, and happy is he that *hath his part in it*. A like error it is to conceit the *Reſurrection* as a thing meerly *corporal*, and no way to be incident into the *Spirit* or *Soul*, at all. The *Apoſtle* hath already given us an *Item* to the contrary, in the end of the fourth Chapter before: Where he ſaith; *He roſe again*
Chap.4.25. *for our juſtification*: and, *juſtification* is a matter ſpiritual: *Juſtificatus eſt ſpiritu* (ſaith the *Apoſtle*) of
1 Tim.3.16. *Chriſt* himſelf. Verily, here muſt the *Spirit riſe to grace*, or elſe neither the *body* nor it ſhall there *riſe to glory*. This then is our firſt *account*; that account of ours, which is preſently to be paſſed, and out of hand; this is it, which firſt we muſt take order for.

I. To be like CHRIST. The ſum or charge of which account, is ſet down in theſe words, *Similiter & vos*: That we be like *Chriſt*, carry his *Image* who is *heavenly*, as we have carried the Image of the *earthly*: *Be conformed to his likeneſs*; That what *Chriſt* hath wrought for us, the like be wrought in us: What, wrought for us, by his *fleſh*; the like wrought in us, by his *Spirit*. It is a *Maxime* or main ground, in all the *Fathers*, that ſuch an *account* muſt be: The former, what *Chriſt* hath wrought *for* us, *Deus reputat nobis*, *God* accounteth to us: for the latter, what *Chriſt* hath wrought *in us*; *Reputate vos*, we muſt *account to God*. And, that is, *Similiter & vos*, that we faſhion our ſelves like him.

1. *In dying to ſin.* Like him, in as many points, as we may: but namely, and expreſly, in theſe two here ſet down, 1. *In dying to ſin*, 2. *In living unto God*, in theſe two firſt: then ſecondly, in doing both theſe, ἐφάπαξ,
Eph.5.1. but once, for all.
1 Pet.2.21. Like Him in theſe two: 1. In His *dying*. For He dyed not only to *offer a ſacrifice* for us (ſaith Saint
1 Pet.1.3. *Paul*) but alſo *to leave an example* to us (ſaith S. *Peter*.) That example are we to be *like*. 2. *In his riſing*: For he aroſe, not only that we might be *regenerated to a lively hope*, ſaith Saint *Peter*: but alſo that we might be *grafted into the ſimilitude of his Reſurrection*, ſaith S. *Paul*, a little before, in the *fifth verſe* of this very *Chapter*: That *Similitude* are we to reſemble. So have we the exemplary part of both theſe, whereunto we are to frame our *Similiter & vos*.

Verſe.2. *He dyed to ſin*, there is our pattern: Our firſt account, muſt be, *Count your ſelves dead to ſin*. And that we do, when, there is neither *action*, nor *affection*, nor any ſign of *life*, in us, *toward ſin*; no more then in a dead body: when, as men *crucified* (which is not only His *death*, but the kind of His *death* too) we neither move *hand*, nor ſtir *foot* toward it: both, are *nailed* down, faſt. In a word, to *dye to ſin* (with S. *Paul* here) is to ceaſe *from ſin* (with S. *Peter*, 1 *Pet.*4.1.)

To *ceaſe from ſin* (I ſay) underſtanding by ſin, not from *ſin* altogether (that is a higer perfection, than this life will bear) but as the *Apoſtle* expoundeth himſelf, in the very next words, *Ne regnet peccatum*, that is, from the *dominion of ſin*, to ceaſe. For till we be free from *death* it ſelf (which in this life we are not) we ſhall not be free from *ſin altogether*: only we may come thus far, *ne regnet*, that ſin *reign not*; wear not a Crown, ſit not in a Throne, hold no *Parliaments* within us, give us no *laws*; in a word (as in the fourth verſe before) that we *ſerve it not*. *To dye*, to the *dominion of ſin*; that, by the grace of *God* we may: and that we muſt *account* for.

2 *In living to God.* *He liveth to God*. There is our *ſimilitude* of His *reſurrection*: our ſecond *account* muſt be, Count your ſelves *living unto God*. Now, how that is, he hath already told us (in the fourth verſe) even, to *walk in newneſs of life*. To *walk*, is to move; *moving* is a *vital action*, and argueth *life*. But, it muſt not be any *life*; our old will not ſerve; it muſt be a *new life*; we muſt not return back to our former courſe, but paſs over to another new converſation. And in a word (as before) to *live to God* (with S. *Paul* here) is to live, *ſecundum Deum*, *according to God*, *in the Spirit* (with Saint *Peter*, 1 *Pet.* 4. 6.) And, then live we *according to Him*, when His *Will* is our *law*, His *Word* our *rule*, His *Sons life* our *example*, His *Spirit*, rather than our own *ſoul*, the *guide* of our actions. Thus ſhall we be *grafted into the ſimilitude of his reſurrection*.

Now, this *ſimilitude of the reſurrection*, calleth to my mind, another *ſimilitude* of the *reſurrection*, in this life too, which I find in Scripture mentioned; it fitteth us well: it will not be amiſs, to remember you of it, by the way, it will make us the better willing to enter into this account.

Gen.22.7. At the time that *Iſaac* ſhould have been *offered* by his Father, *Iſaac* was not ſlain: very neer it he was; there was *fire*, and there was a *knife*, and he was appointed ready to be a *Sacrifice*. Of which caſe of his, the *Apoſtle* in the mention of his Father *Abrahams faith* (*Heb.*11.) *Abraham* (ſaith he) by Faith
Heb.11.19. λογισάμενος, *made full account*, if *Iſaac* had been ſlain, *God was able to raiſe him from the dead*: And even from *the dead God raiſed him*, and his father received him, ἐν παραβολῇ, in a certain *ſimilitude*, *or after a ſort*. Mark that well: *raiſing Iſaac*, from eminent danger of preſent death is (with the *Apoſtle*) a kind of *reſurrection*. And if it be ſo, and if the *Holy Ghoſt* warrant us to call that, a kind of *reſurrection*; how can we, but on this Day, the *Day of the Reſurrection*, call to mind, and withal render unto *God* our unfained thanks and praiſe, for our late *Reſurrection* ἐν παραβολῇ, for our kind of *reſurrection*, He not long ſince vouchſafed us. Our caſe, was *Iſaac*'s caſe, without doubt: there was *fire*; and inſtead of a *knife*, there was *powder* enough, and we were deſigned all of us, and even ready to be *ſacrificed*, even *Abraham*, *Iſaac* and all. Certainly if *Iſaac*'s were, ours *was* a *kind of reſurrection*: and we ſo to acknowledg it. We were as neer as he; we were not only within the *Dominion*, but within the *Verge*, nay even within the very *gates of death*. From thence hath *God* raiſed us, and given us, this year, this *ſimilitude* of the *reſurrection*, that we might, this day of the *reſurrection* of His *Son*, preſent Him with this (in the Text) of *riſing* to a *new courſe of life*.

And now (to return to our faſhioning our ſelves, *like to Him*, in theſe) as there is a *death natural*, and a death *civil*; ſo is there a death *moral*, both in *Philoſophie*, and in *Divinity*: and, if a *death*, then conſequently a *reſurrection* too. Every great and notable change, of our courſe of life, whereby we are not now any longer the ſame men, that before we were, be it from the worſe to better, or from better to worſe, is a *moral death*: *A moral death*, to that, we change from; and *a moral reſurrection*, to

that

that we change to. If we change to the better, that is *sins death*: if we alter to the worse, that is *sins Resurrection*: when we *commit sin*, we die, we are dead in sin; when we repent, we *revive again*: when we repent our selves of our repenting, and *relapse* back, then sin riseth again, from the dead: and so *toties quoties*. And even upon these two, as two hinges, turneth our whole life. All our life is spent in one of them.

Now then, that we be not, all our life long, thus off and on, fast or loose, *in nettle out dock, and in nettle out dock*: it will behove us once more yet, to look back upon our *similiter & vos*; even upon the word ἅπαξ, *semel*, once. That is, that we not only *dye to sin, and live to God*; but *die* and *live* as He did, (that is) *once for all*: which is an other abandoning, *once*, of *sins dominion*: and a continual constant persisting in a good course once begun. *Sins dominion*, it languisheth sometimes in us, and falleth haply into a *swoun*: but it dieth not quite once for all. *Grace* lifteth up the eye, and looketh up a little, and giveth some signe of life: but never perfectly *recovereth*. O that *once* we might come to this: no more *deaths*, no more *resurrections* but *one*! that we might *once* make an end of our daily continual *recidivations*, to which we are so subject: and *once* get past these *pangs* and *qualms* of *godliness*, this *righteousness*, like the *morning cloud*, which is all we perform: that we might grow habituate, in grace; *radicati & fundati*, rooted and founded in it: ἐρριζωμένοι *steddie*, and ἑδραῖοι never to be removed! that so we might enter into, and pass a good account, of this our *Similiter & vos*. 3 And that *once for all*. Eph. 3. 17. 1 Cor. 15. ult.

And thus are we come to the *foot of our account*, which is our *Onus* or *Charge*; Now we must think of our discharge, to go about it: which maketh the last words no less necessary for us to consider, than all the rest. For what? is it in us, or can we, by our power and vertue make up this *account*? We cannot (saith the *Apostle:*) nay, we cannot (saith he) λογίσασθαι, make *account* of any thing, no not so much as of a *good thought* towards it, as of our selves. If any think otherwise, let him but prove his own *strength a little*, what he can do, he shall be so confounded in it, as he shall change his mind (saith Saint *Augustine*) and see plainly, the *Apostle* had reason to shut up all, with *In Christo Jesu Domino nostro*: otherwise our account will stick in our hands. Verily, to *raise a soul* from the *death of sin*, is harder, far harder, than to raise a *dead body*, out of the *dust of death*. S. *Augustine* hath long since defined it: that *Mary Magdalens resurrection in soul*, from her long *lying dead in sin*, was a greater miracle, than her brother *Lazarus resurrection*, that had *lyen four dayes in his grave*. If *Lazarus* lay dead before us, we would never assay to raise him our selves; we know we cannot do it. If we cannot raise *Lazarus* (that is the easier of the twain) we shall never *Mary Magdalen* (which is the harder by far) *out* of Him, or *without* Him, that raised them both. 2 The *discharg* and means of it *In Jesus Christ our Lord* 2 Cor. 3. 5.

But, as out of *Christ*, or *without Christ*, we can do nothing toward this *account*: Not, accomplish or bring to perfection; but not do: not any great or notable sum of it; but nothing at all; (as saith S. *Augustine*, upon *Sine me nihil potestis facere:*) So, in Him, and with Him enabling us to it, we can think good thoughts, speak good words, and do good works, and *dye to sin, and live to God*, and all: *Omnia possum* (saith the *Apostle.*) And inable us He will, and can, as not only having *passed* the *resurrection*, but being the *resurrection* it self; not only had the *effect* of it *in himself*; but, being the *cause* of it, *todus*. So He saith Himself: *I am the resurrection, and the life*: the *resurrection*, to them that are *dead in sin*, to *raise* them from it; and the *life*, to them that *live unto God*, to *preserve* them, in it. Joh. 15. 5. Phil. 4. 13. Joh. 11. 25.

Where beside the two former (1. the *Article of the resurrection*, which we are to *know*: 2. and the *Example of the resurrection*, which we are to be *like*:) we come to the notice of a third thing; even a *vertue* or power flowing from *Christs resurrection*, whereby we are made able to express our *similiter & vos*, and to pass this our *account*, of *dying to sin*, and *living to God*. It is, in plain words, called (by the *Apostle* himself) *virtus resurrectionis*; the *virtue of Christs resurrection*, issuing from it, to us: and he prayeth that as he had a *faith* of the former, so he may have a *feeling* of this: and as, of them he had a *contemplative*, so he may of this have an *experimental knowledg*. This enabling vertue proceedeth from *Christs resurrection*. For, never let us think, if in the dayes of His flesh, there *went vertue out*, from *even the very edge of his garment*, to do great cures (as in the case of the *woman with the bloodie issue*, we read,) but that from his own self, and from those two most principal and powerful actions of His own self (his 1. *death*, and 2. *resurrection*) there issueth a divine power: from his death, a power working on the old man (or *flesh*) to *mortifie it*; from His *resurrection*, a power working on the new man (the *Spirit*) to *quicken it*. A power able to *roll* back any stone of an *evil custome*, lye it never so heavy on us: a power able to *dry* up any *issue*, though it have run upon us *twelve years* long. Phil. 3. 10. Luke. 8. 46.

And this power is nothing else, but that divine quality of grace, which we receive from Him. *Receive* it from him we do certainly; (only let us pray and endeavour our selves, that we *receive it not in vain:*) the *Holy Ghost*, by waies to flesh and blood unknown, *inspiring* it, as a *breath*, *distilling* it, as a *dew*; *deriving* it, as a secret *influence*, into the *soul*. For, if *Philosophie* grant an invisible operation in us, to the *celestiall bodies*; much better may we yeeld it, to His eternall *Spirit*: whereby such a *vertue*, or *breath* may proceed from it, and be *recived* of us. 2 Cor. 6. 1.

Which *breath* or *Spirit*, is drawn in by *Prayer*, and such other exercises of devotion on our parts: and on *gods* part, breathed in, by and with the *Word*: (well therefore termed by the *Apostle*, *the word of grace.*) And (I may safely say it, with good warrant) from those words especially and chiefly; which (as He Himselfe saith of them) are *Spirit* and *Life*, even those words, which joyned to the *element*, make the blessed *Sacrament*. Act. 20. 32. Joh. 6. 63.

There was good proof made of it, this day. All the way, did He preach to them, even till they came to *Emaus*; and their hearts were *hot within them* (which was a good signe) but their *eyes* were not *opened*, but *at the breaking of bread*; and then they were: That, is the best and surest sense (we *know*) and therefore most Luk. 24. 31.

Psal.34.8. 1 Cor.12.13. Heb.13.9. Heb.9.14. Joh.6.32. Joh.6.56.

most to be *accompted* of. There we *taſt*, and there we *ſee*, *Taſt and ſee, how gracious the Lord is.* There we are made to *drink of the Spirit*: There our *hearts are ſtrengthened and eſtabliſhed with grace.* There is the *blood* which ſhall *purge our conſciences from dead workes*, whereby we may *die to ſin.* There the *bread of God*, which ſhall endue our ſoules with much *ſtrength*; yea, multiply ſtrength in them, to *live unto God*, yea, to *live to him continually*; for he that *eateth His fleſh, and drinketh His blood, dwelleth in Chriſt, and Chriſt in Him*: not *inneth*, or *ſojourneth* for a time; but *dwelleth continually*. And, never can we more truly, or properly ſay, *In Chriſto Jeſu Domino noſtro*, as when we come new from that holy Action, for then He is *in us*, and we *in Him*, indeed. And ſo we to make full accompt, of this ſervice as a ſpeciall meanes, to further us to make up our *Eaſter-dayes accompt*, and to ſet off a good part of our *Charge*. *In Chriſt*, dropping upon us the *anointing* of His *grace*. *In Jeſus*, who will be ready, as our *Saviour*, to *ſuccour* and ſupport us, with his *Auxilium ſpeciale*, His ſpeciall help. Without which aſſiſting us even *grace* it ſelfe, is many times, faint and feeble in us. And both theſe, becauſe *He is our Lord*, who having come, to ſave that which was loſt, will not ſuffer that to be loſt, which he hath ſaved. Thus, uſing His owne ordinance of *Prayer*, of the *Word*, and *Sacrament*, for our better enabling to diſcharge this dayes duty, we ſhall (I truſt) yeild up a good *accompt*, and celebrate a good *feaſt of his Reſurrection*. Which Almighty *God grant, &c.*

A SER-

A

SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL;

On the Fifth of *Aprill*, being *Easter-Day*.

An. Dom. 1607.

1 Cor. Chap. XV. Ver. XX.

Nunc autem *Christus* resurrexit à mortuis primitiæ dormientium.

But, now is Christ *risen from the dead, and was made the first fruits of them that sleep.*

THE same Apostle that out of *Christs Resurrection* taught the *Romans* matter of *duty*; the same here, out of the same *resurrection*, teacheth the *Corinthians* matter of hope. There, *similiter & vos*, by way of pattern to conform our selves to Him in *newness of life*: And here *similiter & vos*, in another sense, by way of promise; that so doing He shall hereafter conform us to Himself; *change our vile bodies*, and make them like *His glorious body*. That former is our first *resurrection*, *from sin*: This latter, our *second resurrection*, *from the grave*: This, the reward of that. In that, the *work*, what to *do*: In this, our *reward*, what to hope for. These two, Labour and Hope, the *Church* joyneth in one *Antheme* to day, her first *Antheme*. They sort well; and being sung together, make a good harmony. But, that without this; labour without hope, is no good musick. Rom. 6. 4. Phil. 3. 21.

To *rise* and to reclaim our selves, from a sinfull course of life, we have long lived in, is *labour* (sure) and great labour. Now, labour, of it self, is a harsh unpleasant thing; unless it be seasoned with *hope*. *Debet, qui erat, in spe arare* (saith the *Apostle*) above; at the IX. *Chapter* in the matter of the Clergies maintenance) *He that plowes must plow in hope*: his *plough* will not go deep else; his furrowes Chap. 9. 10.

will be but ſhallow. Men may frame to themſelves what ſpeculations they pleaſe; but the *Apoſtles* ſaying will prove true: fever *hope* from *labor*, and you muſt look for labour and labourers accordingly; ſlight and ſhallow (*God* knoweth) *Labour* then, leads us to hope.

2. The *Apoſtle* ſaw this; and therefore is carefull, whom he thus preſſeth to *newneſs of life*, and the *labour* therefore, to raiſe for them, and to ſet before them matter of *hope*. *Hope*, here in this life, he could ſet them none. They were, as he was himſelf, at *quotidiè morior* (*Verſe* 31.) every hour in danger to be drawn to the block. It muſt therefore be from another; or at leaſt, as the Text is, by a *hope* of being reſtored to life again. It was their caſe at *Corinth*, here in this Chapter, plainly; If we muſt *dye to morrow*; if there be all that ſhall become of us, then *let us eat and drink* while we may. If we be not ſure of another life, let us make ſure of this. But when in the ſequele of the Chapter, he had ſhewed there was *reſtoring*; and that, ſo ſure he was of it, that he fals to inſult over them in theſe terms, they gird up their loins again, and fall to their labours afreſh, as knowing, their *labour* ſhould not be *in vain in the Lord*. This hope leads us to our reſtoring.

Verſe 31.

Verſe 32.

Our *reſtoring* is but a promiſe, *ſhall be reſtored*: that, neceſſarily refers to a Party that is to make it good. Who is that? *Chriſt*: *Chriſt is our hope*. Why, *hope is joyned to the living* (ſaith the Wiſe-man:) *Chriſt* is dead; *buried*, laſt *Friday*. If He be our *hope*, and He be *dead*; our hope is dead too: And, if our hope be dead, our labor will not live long: nay, both are buried with *Chriſt* in His grave. It was their caſe this day that went to *Emaus*: ſay they (ſuppoſing *Chriſt* to be dead) *nos autem ſperabamus*, we were once in good hope, by Him, that is, while He lived: as much to ſay, as now He is in His grave, our hope is gone; we are even going to *Emaus*. But then after, as ſoon as they ſaw, He was alive again, their hope revived; and with their hope, their *labor*: and preſently back again to *Jeruſalem*, to the *Lords* work, and bad *Emaus* farewell. So He leads us to *labor*; labor, to *hope*; hope, to our *reſtoring*; *our reſtoring*, to *Chriſts*, who, as He hath reſtored Himſelf, will *reſtore* us alſo to *life*. And this keeps us from going to *Emaus*. It is uſed proverbially; *Emaus* ſignifieth *a people forlorn*: all that are at *ſperabamus*, have loſt their hopes; are ſaid to go thither: and thither we ſhould all go, even to *Emaus*, but for the hope that breaths from this verſe: without which, it were a cold occupation to be a Chriſtian.

3. Eccleſ. 9. 4.

Luke 24. 21.

This then is the hope of this Text, *ſpes viva*, *ſpes beata*; worth all hopes elſe whatſoever. All hopes elſe, are but *ſpes ſpirantium*, hopes while we breath: This is *ſpes expirantium*, the hope, when we can fetch our breath no longer. The carnal man, all he can ſay, is, *dum ſpiro*, *ſpero*: his hope is as long as his breath. The Chriſtian aſpireth higher; goeth further (by vertue of this verſe) and ſaith, *dum exſpiro*, *ſpero*: his hope fails him not, when his breath fails him. Even then (ſaith *Job*) *repoſita eſt mihi ſpes in ſinu meo*; this hope, and only this is laid up in our boſom: that though our life be taken from us; yet (in *Chriſt*) we, to do it; and it, to us, ſhall be *reſtored* again.

Job 19. 17.

Our caſe is not, as theirs then was: No perſecution; nor we at *quotidiè morior*; and therefore, not ſo ſenſible of this doctrine. But yet to them that are falling toward death, *riſing to life* is a good Text; Peradventure, not when we are well and in good health; but the hour is comming, when we ſhall leave catching at all other *hopes*, and muſt hold only by this: *in horâ mortis*, when all hope ſave the hope of this verſe, ſhall forſake us. Sure it is, under theſe very words, are we laid into our graves, and theſe the laſt words that are ſaid over us, as the very laſt hold, we have: and we therefore to regard them with *Job*, and lay them *up in our boſoms*.

The Diviſion

There is in this Text. 1. a *Text*, and an 2. *Expoſition*. 1. The *Text*, we may well call the *Angels* Text: for from them it came firſt. 2. The *Expoſition* is Saint *Pauls*. Theſe words *Chriſt is riſen*, were firſt uttered by an angel, this day, in the Sepulcher; All the **Evangeliſts* ſo teſtifie.

* Mat. 28. 6. Mark 16. 6. Luke 24. 6.

II. This Text is a good Text, but reacheth not to us, unleſs it be helped with the *Apoſtles expoſition*: and then it will. The *Expoſition* is it, that giveth us our hope, and the ground of our hope. *Chriſt is riſen*, ſaith the *Angel*: *Chriſt*, *the firſt fruits*, ſaith the *Apoſtle*. And, mark well that word *firſt fruits*: For, in that word, is our hope. For, if He be as the *firſt fruits* in His *riſing*, His *riſing* muſt reach to all, that are of the heap, whereof He is the *firſt fruits*. This is our hope.

III. But our hope muſt have a *reaſon*, (ſaith S. *(a) Peter*) and we be *ready with it*. *(b) The hope that hath a ground* (ſaith S. *Paul*) that is (c) *ſpes quæ non confundit*. Having then ſhewed us this *hope*, he ſheweth us the ground of it. This: That, in very equity, we are to be allowed to be reſtored to life, the ſame way we loſt it. But, we loſt it, by man: or, to ſpeak in particular, By *Adam*, we came by our *attainder*. Meet therefore, that by man (and to ſpeak in particular) that, by *Chriſt*, we come to our *reſtoring*. This is the *ground* or ſubſtance of our *hope*.

a 1 Pet. 3. 15. *b* Heb. 11. 1. *c* Rom. 5. 5.

IV. And thus he hath ſet before us this day, *life* and *death*, in themſelves and their cauſes; two things, that, of all other do moſt concern us. Our laſt point ſhall be to apply it to the means, this day, offered unto us toward the *reſtoring us to life*.

The

THe Doctrine of the *Resurrection*, is one of the *Foundations*, ſo called by the *Apoſtle*, *Heb.6.1.* It behoved him therefore (as a skilful workman) to ſee it ſurely laid. That is ſurely laid, that is laid on the rock: and the rock is *Chriſt*. Therefore he laid it on *Chriſt*, by ſaying firſt, *Chriſt is riſen.* I. The Text, *Chriſt is riſen.* Chap.10.4.

Of all that be *Chriſtians*; *Chriſt* is the *hope*: but, not *Chriſt* every way conſidered; but as *riſen*. Even in *Chriſt* unriſen, there is no hope. Well doth the Apoſtle begin here: and, when he would *open to us a gate of hope*, carry us to *Chriſts* Sepulchre *empty*; to ſhew us, and to hear the *Angel* ſay, *He is riſen.* Thence after to deduce; If He were able to do thus much for Himſelf, He hath promiſed us as much, and will do as much for us, *we ſhall be reſtored to life.* Hoſ. 2. 15.

Thus had he proceeded, in the four *verſes* before, *deſtructivè*. 1. *Miſerable* is that man, that either *laboureth, or ſuffereth in vain.* 2. *Chriſtian* men may ſeem to do ſo, and do ſo, if there be no other *life but this.* 3. There is no other life but this, if there be no *Reſurrection.* 4. There is no *Reſurrection*, if *Chriſt be not riſen*; for, ours dependeth on His. And now he turneth all about again. But now (ſaith he) 1. *Chriſt is riſen.* 2. If He be, we ſhall. 3. If we ſhall, we have (as Saint *Paul* calleth it) a bleſſed *hope*, and ſo a *life* yet behind. 4. If ſuch *hope* we have, we of all men, *labour* not *in vain.* So, there are four things: 1. *Chriſts riſing*, 2. our *reſtoring*, 3. our *hope*, and 4. our *labour*. All the doubt is of the two firſt: The two other will follow of themſelves. If a *reſtoring*, we have good hope: if *good hope*, our labour is not loſt. The two firſt are in the firſt: the other, in the laſt words. The firſt are; *Chriſt is riſen*; the laſt, *we ſhall be reſtored to life.* Our endeavour is to bring theſe two together: But firſt, to lay the *corner-ſtone.* Ver.19.18.17. 1 Tit.2.13. 1 Tim.3.16.

Chriſt is riſen, is the *Angels* Text: A part of the *great myſtery of godlineſs*; which as the *Apoſtle* ſaith, was ſeen of *Angels*, by them *delivered*, and *believed on by the world*. *Quod credibile primum fecit illis videntium certitudo, poſt morientium fortitudo, jam credibile mihi facit credentium multitudo.* It became credible at firſt by the certainty of them that *ſaw it*; then, by the *conſtancy* of them that *died* for confeſſion of it; and to us now, the huge *multitude* of them, that have and do *believe* it, maketh it *credible*. For if it be not credible, how is it credible, that the world could believe it? the world (I ſay) being neither enjoyned by authority, nor forced by fear, nor inveigled by allurement; but brought about by perſons, by means leſs credible, than the thing it ſelf. *Gamaliel* ſaid, *If it be of God, it will prevail.* And, though we cannot argue, all that hath prevailed is of *God*: yet, thus we can: That which hath been mightily impugned, and weakly purſued, and yet prevailed, that was of *God* certainly. That which all the Powers of the earth fought, but could not prevail againſt, was from heaven certainly. Certainly, *Chriſt is riſen*: for, many have riſen and lift up themſelves againſt it, but all are fallen. But the Apoſtle ſaith, it is a *foundation*; that he will not *lay it again*; No more will we, but go forward, and raiſe upon: And ſo let us do. Act.5.38

Chriſt is riſen: Suppoſe, He be: what then? Though *Chriſts riſing* did no way concern us, or we that; yet 1. firſt, in that a *Man*, one of our own fleſh and blood hath gotten ſuch a victory, even for *humanities* ſake: 2. Then, in that, one that is *innocent*, hath quit Himſelf ſo well, for *innocencies* ſake: 3. Thirdly, in that He hath *foiled a common enemy*, for *amities* ſake: 4. Laſtly, in that He hath wiped away the *ignominie* of His *fall*, with the *glory* of His *riſing again*, for *vertue* and *valours* ſake: for all theſe, we have cauſe to rejoyce with Him. All are matter of gratulation.

II. The Apoſtles Expoſition, CHRIST as the firſt fruits.

But, the *Apoſtle* is about a farther matter: that Text (the *Angels* Text) he ſaw, would not ſerve our turn, farther than I have ſaid. Well may we congratulate Him if that be all: but, otherwiſe it pertains to us, *Chriſt is riſen.* The Apoſtle therefore enters farther, telling us, That *Chriſt* did thus *riſe*, not as *Chriſt* only, but, as *Chriſt the firſt fruits*. *Chriſt is riſen*, and in riſing become the *firſt fruits*: *riſen*, and *ſo riſen*, that is (to ſpeak after the *manner of men*) that there is in *Chriſt* a double capacity. 1. One, as a *body natural*, conſidered by Himſelf, without any relative reſpect unto us, or to any: (in which regard, well may we be glad, as one ſtranger is for another, but otherwiſe His *riſing* concerns us not at all.) 2. Then, that He hath a ſecond, as a *body Politick*, or chief part of a Company, or Corporation, that have to Him, and He to them, a mutual and reciprocal reference: In which reſpect, His *reſurrection* may concern us, no leſs than Himſelf: It is that, He giveth us the firſt *Item* of, in the word *Primitiæ*; that *Chriſt* in His *riſing*, cometh not to be conſidered as a *Totum integrale*, or body natural alone; as *Chriſt*, only: but (that which maketh for us) He hath beſides another capacity, that He is a part of a *corporation*, or body, of which body we are the *members*. This being won; look what he hath ſuffered or done, it pertaineth to us, and we have our part in it.

As a part of the whole.

You ſhall find (and, ever when you find ſuch words, make much of them) *Chriſt* called [a] *Head*; a *Head* is a part: *Chriſt* called a [b] *Root*, a *Root* is a part: and here *Chriſt* called *firſt fruits*, which (we all know) is but a part of the *fruits*, but a handful of a heap, or a ſheaf; and referreth to the reſt of the *fruits*, as a *part* to the *whole*. So that, there is (in the Apoſtles conceit) one *maſs* or heap of all mankind: of which *Chriſt* is the *firſt fruits*; we, the remainder. So as, by the law of the body, all His concern us no leſs, than they do Him: whatſoever he did, he did to our behoof. *Die* he, or *riſe*; we have our part, in his *Death*, and in his *Reſurrection*, and all: why? becauſe he is but the *firſt fruits*.

[a] Eph. 5. 1. 12.
[b] Apoc. 22. 16.

And, if he were but *Primus*, and not *Primitiæ dormientium*, there were hope. For, *primus* is an *ordinal number*, and draweth after, a *ſecond*, a *third*, and *God* knoweth how many. But, if in that word, there be any ſcruple (as ſometimes it is, *Ante quem non eſt*, rather, than *poſt quem eſt alius*) if no more come but one: all the world knows, the *firſt fruits* is but a part of the *fruits*: there are *fruits* beſide them, no man knoweth how many.

As a part for the *whole.*

But, that which is more; The *first fruits* is not every part; but such a part, as *representeth the whole*, and hath an operative force over the *whole*. For the better understanding whereof, we are to have recourse to the Law, to the very institution or first beginning of them, *Levit.* 23. 10. (Ever, the *Legal ceremony* is a good key to *the Evangelical mystery.*) Thereby we shall see, why S. *Paul* made choice of the word *first fruits*, to express himself by: that he useth *verbum vigilans*, a word that is awake (as S. *Augustine* saith) or (as *Salomon*) *a word upon his own wheel.* The *Head*, or the *root* would have served: for, if the *head* be above the water, there is hope for the *whole body*: and if the *Root* have life, the *branches* shall not long be without: yet, he refuseth these, and others that offered themselves, and chooseth rather the term of *first fruits*. And why so?

Prov. 25. 11.

This very day (*Easter day*) the day of *Christs rising*, according to the *Law*, is the day or *feast* of the *first fruits*: the very *Feast* carrieth him to the word, nothing could be more fit or seasonable for the time. The day of the *Passion*, is the day of the *Possessor*; and *Christ is our Passover*: the day of the *Resurrection*, is the day of the *first fruits*; and *Christ* is our *first fruits*.

Chap. 5. 7.

And this term thus chosen, you shall see, there is a very apt and proper resemblance between the *resurrection* and it. The rite and manner of the *first fruits*, thus it was. Under the *Law*, they might not eat of the *fruits* of the earth, so long as they were *prophane*. Prophane they were, until they were *sacred*: And, on this wise were they sacred. All the sheaves in the field (for examples sake) were unholy. One sheaf is taken out of all the rest, which sheaf we call the *first fruits*. That, in the name of the rest, is *lift up aloft*, and *shaken* to and fro, before the *Lord*, and so *consecrated*. That done, not only the *sheaf* so lifted up, was *holy* (though, that alone was *lift up*) but *all the sheaves* in the field were *holy*, no less than it: The rule is, *Rom.* 11. 16. *If the first fruits be holy, all the lump is so too.*

Levit. 23 10 11. 14.

And thus (for all the world) fareth it in the *Resurrection*. *We were all dead* (saith the *Apostle*;) *dead sheaves*, all. *One*, (and that is *Christ*) this day, the day of *first fruits*, was (in manner of a *sheaf*) taken out of the number of the *dead*, and in the name of the rest, *lift up* from the grave (and in His *rising*, *He shook*; for there was a great *Earth-quake*:) By vertue whereof, the *first fruits* being restored to life, all the rest of the dead, are in Him entituled to the same *hope*; in that, He was not so *lift up* for Himself alone, but, for us, and in our names: And so the substance of this *Feast* fulfilled in *Christs Resurrection*.

2 Cor. 5. 14.

Not, *of the dead*, but, *of them that sleep*: Our *Hope.*

Now, upon this *lifting up*, there ensueth a very great alteration, if you please to mark it. It was even now, *Christ is risen from the dead, the first fruits* (it should be) *of the dead*, too; for, from thence He rose; it is not so, but, *the first fruits*) *of them that sleep*: that, you may see, the *consecration* hath wrought a *change*. A change, and a great change (certainly) to change κοιμητήρια into κοιμητήρια, a *burial* place, into a *cœmetery*, that is, a great *Dortor*: *Graves*, into *beds*; *Death*, into *sleep*; *Dead men*, into *men laid down* to take their rest; a rest, of *hope*; of hope, to *rise again*. *If they sleep, they shall do well.*

Matth. 28. 2.

John 11. 12.

And, (that, which lieth open in the word) *Dormientium*, the very same is infolded in the word *first fruits*: Either word affordeth comfort. For *first fruits* imply *fruits*: And so we, as the *fruits* of the earth, falling, as do the grains or kernels into the ground, and there lying, to all mens seeming, putrified, and past hope, yet on a sudden, against the great Feast of *first fruits*, shooting forth of the ground again. The other of *Dormientium*, the *Apostle* letteth go, and fastens on this of *fruits*, and followeth it hard, thorow the rest of the *Chapter*: shewing, that the *rising again* of the *fruits* sowen, would be no less incredible, than the *Resurrection*, but that, we see it so, every year.

Verse 36.

These two words of 1. *sleeping*, and 2. *sowing*, would be laid up well. That, which is *sowen*, riseth up, in the *spring*: that, which *sleepeth*, in the *morning*. So conceive, of the change wrought in our nature; that feast of *first fruits*, by *Christ our first fruits*. Neither perish; neither that, which is sowen, though it rot: nor they, that *sleep*, though they lye as dead, for the time. Both, that shall spring, and these wake, well again. Therefore, as men *sow* not grudgingly: nor *lye down* at the night unwillingly; no more must we: seeing, by vertue of this *Feast*, we are now *Dormientes*, not *mortui*: now, not as *stones*, but as *fruits* of the earth: whereof, one hath an *annual*, the other, a *diurnal resurrection*. This, for the *first fruits*, and the change by them wrought.

III.

The *ground* of our *hope.*

There is a good *analogy* or correspondence, between these, it cannot be denied. To this question, Can one mans resurrection work upon all the rest? it is a good answer, Why not as well as one sheaf, upon the whole harvest? This *Simile* serves well to *shew* it: To shew, but not prove. *Symbolical Divinity* is good: but might we see it in the *rational*, too? We may see it in the cause, no less: in the substance, and let the ceremony go. This, I call the ground of our hope.

Why (saith the *Apostle*) should this of the *first fruits* seem strange to you? that by one mans *resurrection*, we should *rise all*, seeing by one mans *death*, we *dye* all? *By one man* (saith he, *Rom.* 5. 12.) *sin entred into the world*, and, *by sin, death*: to which sin we were no parties, and yet we all dye, because we are of the same *nature*, whereof he, the first person: *Death* came so certainly; and it is good reason, *life* should do so likewise. To this question, Can the resurrection of one, a *thousand six hundred* years ago, be the cause of our *rising*? it is a good answer, Why not, as well as the death of one, *five thousand six hundred* years ago, be the cause of our dying? The *ground* and reason is, that there is like ground and reason of both. The wisest way it is (if *Wisdom* can contrive it) that a person be cured by *Mithridate* made of the very flesh of the *Viper* bruised, whence the poyson came, that so, that which brought the mischief, might minister also the remedy: The most powerfull way it is (if *Power* can effect it) to make strength appear in weakness; and that He that *overcame*, should by the nature which He overcame, be *swallowed up in victory*. The best way it is (if *Goodness* will admit of it) that as next to *Satan*, man to man oweth

his

his destruction; so, next to *God*, man to man might be debter of his recovery. So agreable it is to the *Power*, *Wisdome*, and *Goodnesse*, of *God*, this; the three *Attributes* of the *Blessed* and *Glorious Trinity*.

And, let *Justice* weigh it in her ballance, no just exception can be taken to it, no not by Justice it self; that, as *death* came, so should *life* too: the same way at least. More favor for life, if it may be; but, in very rigour, the same at the least. According then to the very exact rule of *Justice*, both are to be alike: If by *man* one: by *man* the other.

We dwell too long in generalities: let us draw neer to the persons themselves, in whom we shall see this better. In them, all answer exactly; word, for word. *Adam is fallen*, and become the *first fruits of them that dye*: *Christ is risen*, and became the *first fruits of them that live* (for, they that *sleep*, *live*.) Or you may (if you please) keep the same term, in both, thus: *Adam is risen* (as we use to call rebellions, *risings*:) He did rise against *God*, by *Eritis sicut Dii*: He had never fallen, if he had not thus *risen*: His *rising*, was his *fall*. Gen. 3. 5.

We are now come to the two great *Persons*, that are the two great *Authors*, of the two great matters in this world, *life* and *death*. Not, either to themselves, and none else: but, as two *Heads*, two *Roots*, two *first fruits*; either of them in reference to his company, whom they stand for. And of these two, hold the two great *Corporations*: 1. Of them that *dye*; they are *Adams*: 2. of them, that *sleep* and shall rise; that is *Christs*.

To come then to the particular: no reason in the world, that *Adams transgression* should draw us all down to death, only for that we were of the same *lump*; and, that *Christs righteousnesse* should not be available to raise us up again to life, being of the same *leaven*, whereof He the *first fruits*, no less than before of *Adam*. Look to the things, *Death* and *life*: *Weaknesse* is the cause of *death*: *Raising to life* cometh of *Power*. Shall there be in *weaknesse* more strength to hurt, than in *Power* to do us good? Look to the *Persons*, *Adam* and *Christ*: shall *Adam*, being but a *living soul*, infect us more strongly, than *Christ* (a *quickening spirit*) can heal us again? Nay then, *Adam* was but *from the earth earthly*; *Christ* the Lord *from heaven*: Shall *earth* do that, which *heaven* cannot undo? Never: it cannot be, *Sicut*, *Sic*: *As*, and *So*: so run the terms. 2 Cor. 15. 4. Verse 45. 47.

But the *Apostle* (in *Rom.* 5. where he handleth this very point) tels us plainly, *Non sicut Delictum*, *ita & donum*; *Not*, *as the sinne*, *so the Grace*: Not, as the *fall*, so the *Rising*: but, the *Grace* and the *Rising*, much more abundant. It seemeth to be, *A pari*; it is not, indeed: It is under value. Great odds between the *Persons*, the *Things*, the *powers*, and the *means* of them. Thus then, meet it should be: Let us see, how it was. Rom. 5. 15.

Here again the very terms give us a great light. *We are* (saith he) *restored*: *Restoring* doth always presuppose an *attainder* going before; and so, the term, significant: For the nature of *attainder* is, One person maketh the fault, but it *taints* his *bloud*, and all his *posterity*. (*a*) The *Apostle* saith, that a *Statute* there is, *All men should dye*. But, when we go to search for it, we can find none, but (*b*) *Pulvis es*, wherein only *Adam* is mentioned, and so none dye, but he. But, even by that *Statute*, death goeth over all men; even *those* (saith Saint *Paul*) *that have not sinned after the like manner of transgression of Adam*. By what *Law*? by the law of *Attainders*. *a* Heb. 9. 27. *b* Gen. 3. 19.

The *Restoring* then likewise was to come, and did come after the same manner, as did the attainders: That, by the first; this, by the *second Adam* (so he is called *Vers.* 45.) There was a *Statute* concerning *Gods* commandments, *qui fecerit ea*, *vivet in eis*: He that observed the commandments, should live by that his obedience, Death should not seize on him. *Christ* did observe them exactly; therefore should not have been seized on by *death*: should not, but was: and that seizure of his, was death's forfeiture. The laying of the former *Statute* on *Christ*, was the utter making it *void*. So, *Judgment* was entred, and an *Act* made, *Christ* should be *restored to life*. And because, He came not for Himself, but for us, and in our name and stead; did represent us, and so, we, vertually in Him, by His *restoring* we also were *restored*: By the rule *si Primitiæ*, *& tota conspersio sic*: as the *First fruits* go, so goeth the *whole lump*: as the *Root*, the *branches*. And thus we have gotten life again of mankind, by passing this *Act* of *Restitution*, whereby we have hope to be *restored to life*. Lev. 18. 5. Rom. 11. 16.

But, *life* is a term of latitude, and admitteth a broad difference, which it behooveth us much that we know. Two *lives* there be: In the holy Tongue, the word which signifieth *life*, is of the *dual* number; to shew us, there is a *duality* of *lives*: that, *two* there be, and, that we have an eye to both. It will help us to understand our Text. For, *all restored to life*: All, to one: not, all to both. The *Apostle* doth after (at the 44 *Verse*) expresly name them both. 1. One, a *Natural* life, or life by the *living soul*: The other, 2. a *Spiritual* life, or life by the *quickening Spirit*. Of these two, *Adam* (at the time of his fall) had the first, of a *living soul*; was seized of it: and, of him, all mankind, *Christ* and we all receive that *life*. But, the other, the *Spiritual* (which is the life chiefly to be accompted of) that, he then had not, not actually; Only, a possibility he had (if he had held him in obedience, and *walked with God*) to have been *translated* to that other life. For, clear it is, the life which *Angels* now live with *God*, and which we have hope and promise to live with Him, after our *restoring* (when we *shall be equal to the Angels*:) that life, *Adam* at the time of his fall, was not possessed of. Luke 20. 36.

Now *Adam*, by his fall, fell from both, forfeited both estates. Not only, that, he had in *reversion*, by not fulfilling the conditions: but, even that, he had in *esse* too. For, even on that also did *Death* seize after, *Et mortuus est*.

Christ in his *restitution*, to all the sons of *Adam*, to all our whole nature, restored the former: therefore, all have interest, all shall partake that life. What *Adam* actually had, we shall actually have, we shall all be restored. To repair our nature, He came: and repair it He did: all is given

again

again really, that in *Adam* really we loſt, touching nature. So that, by his fall, no detriment at all, that way.

The other, the ſecond, that, he reſtored too; but, not *promiſcué* (as the former) to all, Why? for, *Adam* was never ſeiſed of it; performed not that, whereunto the poſſibilitie was annexed; and ſo had in it but a *defeicible eſtate*. But then, by His *ſpeciall grace*, by a ſecond particular act, He hath enabled us to attaine the ſecond eſtate alſo, which *Adam* had only a reverſion of, and loſt, by breaking of the conditiion whereto it was limited. And ſo, to this ſecond, *reſtored* ſo many, *as* (to uſe the *Apoſtles* words in the next verſe) *are in Him*: that is, ſo many, as are not only of that maſſe or lumpe, whereof *Adam* was the *firſt fruits* (for, they are intreſſed in the former only) but, that are beſides, of the *nova conſperſio*, whereof *Chriſt* is the *Primitia*.

[a] Ioh.1.12. [b] Ioh.20.17. [c] Rom.8.29. [d] Eſay.8.18. [a] *They that believe in Him* (ſaith Saint *Iohn*) them He hath enabled, [b] *to them He hath given power to become the Sons of God*: to whom therefore, He ſaith, this day *riſing*, *Vado ad Patrem veſtrum*: In which reſpect, the *Apoſtle* calleth him [c] *Primogenitum inter multos fratres*. Or (to make the compariſon even) to thoſe that are (to ſpeake but as [d] *Eſay* ſpeaketh of them) *His Children*; *Behold, I and the children God hath given me*. The terme, He uſeth (Himſelf) to them, after His reſurrection, and calleth them *Children*: And they, as His family, take denomination of Him, *Chriſtians, of Chriſt*.

Of theſe two *lives*, the firſt we need take no thought for. It ſhall be, of all; the unjuſt as well as the juſt. The life of the living *ſonle*, ſhall be to all reſtored. All our thought is to be for the latter; how to have our part in the ſupernaturall life: for that is indeed to be reſtored to life. For the former though it carry the name of life, yet it may well be diſputed, and is, Whether it be rather a *death* than a life; or a *life*, than a *death*? A *life* it is, and not a life: for it hath no living thing in it. A *death* it is; and not a death: it is an immortal death. But moſt certain it is (call it life if you will) they that ſhall live that *life*, ſhall wiſh for *death*, rather than it, and (this is the miſerie) not have their wiſh: for, *death* ſhall fly from them.

Out of this double *life*, and double *reſtoring*, there grow two *Reſurrections*, in the world to come, ſet down by our *Saviour* in expreſs terms (*Iohn* 19.) Though both be to *life*, yet, 1. that is called *condemnation to judgment*: and 2. This only, to *life*. Of theſe; the *Apoſtle* calleth one, the *better Reſurrection*: the better, beyond all compariſon. To attain this then, we bend all our endeavours; that, ſeeing the other will come of it ſelf, without taking any thought for it at all, we may make ſure of this.

Heb.11.35.

1. To compaſs that then, we muſt be in *Chriſt*, ſo it is in the next verſe: *To all*, but *to every one in order*; *Chriſt* firſt, the *firſt fruits*, and *then, they that be in Him*.

2. Now, He is *in us*, by our *fleſh*; and we in Him, by His *Spirit*: and it ſtandeth with good reaſon, they that be reſtored to *life*, ſhould be reſtored to the *Spirit*: For, the *Spirit* is the cauſe of all *life*; but ſpecially, of the *Spiritual life*, which we ſeek for.

3. *His Spirit* then we muſt poſſeſs our ſelves of: and we muſt do that here: for, it is but *one* and the *ſame Spirit*, that raiſeth our ſouls here, from the death of *ſin*, and the ſame that ſhall raiſe our bodies there, from the *duſt of death*.

Rom.8.11.

4. Of which *Spirit* there is *firſt fruits* (to retain the words of the Text) and a *fulneſs*: but, the *fulneſs*, in this life, we ſhall never attain: Our higheſt degree (here) is but to be of the number, whereof he was, that ſaid, *Et nos habentes primitias Spiritus*.

Rom.8.23.

5. Theſe *firſt fruits* we firſt receive in our *Baptiſm*, which is to us, our *Laver of regeneration*, and of our *renewing by the holy Spirit*; where we are made and conſecrate *Primitia*.

Tit.3.5.

6. But, as we need be *reſtored to life*, ſo (I doubt) had we need to be reſtored to the *Spirit*, too. We are at many loſſes of it, by this *ſin that cleaveth ſo faſt* to us. I doubt, it is with us, as with the *fields*, that we need a feaſt of *firſt fruits*, a day of conſecration, every year. By ſomething or other, we grow *un-hallowed*, and need to be conſecrated anew, to re-ſeize us of the *firſt fruits* of the *Spirit* again. At leaſt to awake it in us, as *Primitiæ dormientium*, at leaſt. That which was given us, and by the fraud of our enemy, or our own negligence, or both taken from us, and *loſt*, we need to have *reſtored*; that which we have *quenched*, to be *light* anew: that which we have caſt into a *dead ſleep*, *awaked* up from it.

Heb.12.1.

1 Theſ.5.19. Ephel.5.14.

If ſuch a new conſecrating we need, what better time than the feaſt of *firſt fruits*? the ſacrificing time under the *Law*; and in the *Goſpel*, the day of *Chriſts* riſing, our *firſt fruits*, by whom we are thus conſecrate. The day wherein He was Himſelf reſtored to the perfection of His *Spiritual life* (the *life of glory*) is the beſt for us, to be reſtored in, to the *firſt fruits* of that ſpiritual life, the life of *grace*.

IV. The Application of the *Sacraments*.

And if we ask, what ſhall be our means of this conſecrating? The *Apoſtle* telleth us (*Heb.*10 10.) we are ſanctified, by the *Oblation of the body of Jeſus*: That is the beſt means to reſtore us to that *life*. He hath ſaid it, and ſhewed it Himſelf; *He that eateth Me, ſhall live by Me*. The words ſpoken concerning that, are both *Spirit and life*; whether we ſeek for the *Spirit*, or ſeek for *Life*. Such was the means of our death, by eating the *forbidden fruit*; *the firſt fruits of death*: and ſuch is the means of our life, by *eating the fleſh of Chriſt*, the *firſt fruits of life*.

Joh.6.57.63.

And

And herein, we ſhall very fully fit, not the time only and the meanes, but alſo the manner. For, as by partaking the fleſh and blood, the ſubſtance of the firſt *Adam*, we came to our death; ſo to life we cannot come, unleſſe we doe participate with the fleſh and blood of the *ſecond Adam*. that is *Chriſt*. We drew death from the firſt, by partaking the *ſubſtance*: and ſo muſt we draw life from the ſecond by the ſame. This is the way; become branches of the *Vine*, and partakers of His nature, and ſo of His life and verdure both.

So, the *time*, the *meanes*, the *manner* agree. What letteth then, but that we, at this *time*, by this *meanes*, and in this *manner*, make our ſelves of that *conſperſion*, whereof *Chriſt* is our *firſt fruits*: by theſe means, obtaining the firſt *fruits* of His *Spirit*, of that *quickning Spirit*, which being obtained, and ſtill kept, or in default thereof, ſtill recovered, ſhall here begin to imitate in us, the *firſt fruits* of our *reſtitution* in this life, whereof *the fulneſſe* we ſhall alſo be *reſtored* unto, in the life to come: As Saint *Peter* calleth that time, the *time of the reſtoring of all things*. Then ſhall the *fulneſſe* be reſtored us too, when *God* ſhall be all in all; not ſome in one, and ſome in another, but *all in all*. *Atq; hic eſt vitæ finis, pervenire ad vitam cujus non eſt finis*: This is the end of the Text, and of our life, to come to a life, whereof there is no end. To which, &c. Act. 3. 21.

A SER-

A SER-

A SERMON
Preached before the
KINGS MAJESTY
AT
WHITE-HALL,
On the seven and Twentieth of *March*, being *Easter-Day*.
An. Dom. 1608.

MARK. Chap. XVI.

Et cum transisset Sabbatum, &c.

VER. 1. *And, when the Sabbath day was past,* Mary Magdalen, *and* Mary *the mother of* James, *and* Salome *bought sweet oyntments, that they might come, and embalm Him.*

2. *Therefore, early in the morning, the first day of the week, they came unto the Sepulcher, when the Sun was yet rising.*

3. *And they said one to another, Who shall roll us away this stone from the door of the Sepulcher?*

4. *And when they looked, they saw, that the stone was rolled away (for, it was a very great one.)*

5. *So they went into the Sepulcher, and saw a young man sitting at the right side; clothed in a long white robe: And they were afraid.*

6. *But, he said unto them, Be not afraid: Yee seek* Jesus *of* Nazareth, *which hath been crucified, He is risen, He is not here: Behold the place, where they put Him.*

7. *But, go your way and tell His Disciples, and* Peter, *that He will go before you into* Galilee: *there shall yee see Him, as He said unto you.*

THE *Sum* of this *Gospel* is, a Gospel: that is, a *message of good tydings.* In a message, these three points fall in naturally: 1. The *Parties*, to *whom* it is brought: 2. The *Party by whom*: 3. And the *Message* it self. These three: 1. The *Parties* to whom; *Three women*; the three *Maries*. 2. The *Party*, by whom, an *Angel*. 3. The *Message* it self, the first news of *Christs rising* again. These three make the three parts in the Text. 1. The *Women*. 2. The *Angel*. 3. The *Message*. *The Summe.* I. II. III. *The Division.*

Seven verses I have read ye. The first four concern the *Women*. The fifth, the *Angel*. The two last, the *Angels message*. In the *Women*, we have to consider: 1. *Themselves*, in the first: 2. *Their journey*, in the second and third: and 3. *Their success*, in the fourth.

In the *Angel*, 1. The manner of his *appearing*, 2. and of their *affecting* with it.
In the *Message*, The news it self: 1. *That Christ is risen*: 2. *That He is gone before them to Galilee*: 3. *That there they shall see Him*: 4. *Peter* and all: 5. Then the *Ite & dicite*, the *Commission ad Evangelizandum*; not to conceal these good news, but publish it: these, to His Disciples: they, to others, and so to us: we to day, and so to the worlds end.

I.
The *Parties* to whom: *Three women.*

AS the Text lyeth, the part that first offereth it self, is the *parties*, *to whom* this message came. Which were *three Women*. Where, finding that *Women* were the first, that had notice of *Christs resurrection*, we stay. For it may seem strange, that passing by all *men*, yea, the *Apostles* themselves, *Christ* would have His *Resurrection* first of all made known, to that sex. Reasons are rendred, of divers diversly. We may be bold to alleage that, the *Angel* doth, in the Text (*Vers.* 5.) *Vos enim quæritis*, for they *sought Christ*. And *Christ is not unrighteous to forget the work and labour of their love*, that *seek* Him. Verily there will appear more *Love, and Labour* in these *Women*, than in *Men*; even the *Apostles themselves*. At this time (I know not how) *Men* were then become *Women*, and did *animos gerere muliebres*; and *Women* were *Men*: Sure the more *manly*, of the twain. The *Apostles*, they sat mured up, *all the doors fast* about them; *sought* not, went not to the Sepulcher. Neither *Peter* that *loved Him*, nor *John* whom *He loved*; till these *Women* brought them word. But these *Women* (we see) were last at His *Passion*, and first at His *Resurrection*: staied longest at that, came soonest to this: Even in this respect to be respected. Sure as it is said of the *Law*, *Vigilantibus & non dormientibus succurret lex*; so may it no less truly be said of the *Gospel*. We see it here, it cometh not to sleepers; but to them that are *awake*, and up and about their business, as these *Women* were. So that, there was a capacity in them to receive this prerogative.

Heb. 6. 10.
Joh. 20. 19.
Joh. 21. 15. 20.

Mary Magdalen first.

Before I leave this part; of the *parties*, I may not omit to observe *Mary Magdalens* place and precedence among the three. All the Fathers are carefull to note it. That she standeth first of them: For it seemeth no good order. She had had *seven Divels* in her, (as we find *Vers.* 9.) She had had the blemish to be called *Peccatrix*, as one *famous* and *notorious* in that kind: The other were of honest report, and never so stained: Yet, is she named *with them*. *With them*, were much: but, not only with them; but *before them*. With them: And that is to shew, *Christs Resurrection* (as well as His death) reacheth to sinners of both sexes: And that to sinners of note, no less than those that seem not to have greatly gone astray. But *before* them, too; And that is (indeed) to be noted; that, shee is the first, in the list of *Women*: and Saint *Peter*, in that of *Men*. These two: the two chief *Sinners*, either of their *sex*. Yet they, the two, whose lots came first forth *in sorte Sanctorum*, in partaking this news. And this, to shew, that chief *Sinners* (as these were) if they carry themselves, as they did, shall be at no loss by their fall: shall not only be pardoned, but honored (even as he was) like these, with *stolâ primâ*, the first *robe* in all the *Ward-robe*; and stand formost of all. And it is not without a touch of the former reason; In that, the *sinner*, after his recovery, for the most part *seeketh God* more *fervently*: Whereas they, that have not greatly gone astray, are but even *so so*; if *warm*, it is all. And with *God*, it is a Rule, *Plus valet hora fervens quam mensis tepens*. An hour of *fervor*, more worth then a month of *tepor*. Now, such was *Mary Magdalen*; here, and else-where, vouchsafed therefore this degree of exaltation, to be *of the first* three: nay, to be the *first of the three*, that heard first of His rising: Yea (as in the *ninth Verse*) that first saw Him *risen from the dead*. This of the *Persons*.

Luke 7. 37.
Col. 1. 12.
Luke 15. 22.
2 Sam. 23. 19.

2.
Their *journey*: and therein, their *love*.

And now, because their *endeavours* were so well liked, as they were (for them) counted worthy this so great honor, it falleth next to consider, what those were: that we being like prepared may partake the like good hap. So, *seeking* as they, we may find as they did. They were four in number: The first and third in the II. the second, in the I. and the last, in the III. Verse. All reduced (as *Christ* reduced them, in *Mary Magdalen*) to *Dilexit multùm*, their great *Love*; Of which these four be four *Demonstrations*: Or (if *love* be an *Ensign*, as it is termed, *Cant.* 2.) the four *Colours* of it. 1. That they *went to the Sepulcher*: *Love*, to one *dead*. 2. That they *bought precious odours*; *Love*, that is *at charges*. 3. That out they went *early*, *before break of day*: *Love*, that will *take pains*. 4. That for all the *stone*, still they went on: *Love*, that will *wrestle with impediments*. The first is *constant*, as *to the dead*. The second *bounteous*, as *at expence*. The third *diligent*, as *up betimes*. The last *resolute*, be the *stone* never so great. According to which four, are the four denominations of Love: 1. *Amor, à morte*, when it *surviveth death*: 2. When it *burneth dearly*, it is *Charitas*: 3. When it sheweth all *Diligence*, it is *Dilectio*: 4. When it goeth *per Saxa*, when *stones* cannot stay it, it is *Zelus*, which is specially seen, in *encountring difficulties*. It shall not be amiss to touch them severally: it will serve to touch our *Love*, whether ours be of the same assay.

Cant. 2. 4.

1 Love to the dead: *Amor.*

The first riseth out of these words [*They went to the Sepulcher*] And (indeed) *ex tota substantia*, out of the whole Text. For, for whom is all this ado; is it not for *Christ*? But, *Christ* is *dead*, and *buried* three dayes since, and this is now the *third day*. What then, though He be dead; to their love, He liveth still: Death may take His *body* from their *eyes*, but shall never take His *remembrance*, from their *hearts*. Herein is *Love*, this is the first *Colour* (saith a great Master in that faculty) *Fortis sicut Mors*, Love, that *death* cannot foil: but continueth to the *dead*, as if they still were alive. And, when I say the

Cant. 8. 6.

dead

dead, I mean not ſuch, as the dead have left behind them (though that be a vertue, and *Boaz* worthily *bleſſed* for it, that *ſhewed mercy to the living for the deads ſake:*) But I mean performing *offices* of *love* to the *dead* himſelf; To ſee, he have a *Sepulcher* to go to: Not, ſo to bury his friend, as he would bury his *Aſs* being dead. To ſee, he have one: and not thither to bring him, and there to leave him, and bury him and his *memory* both in a grave. Such is the worlds love. *Salomon* ſheweth it, by the *Lion* and the *Dog*. All, after *Chriſt* living: But, go to His Sepulcher who will, not we. The love that goeth thither, that burieth not the memory of Him that is buried, is *Love* indeed. Ruth 2. 20. Eccleſ. 9. 4.

The journey to the *Sepulcher* is *Iter amoris*: had it been but to *lament*, as *Mary Magdalen* to *Lazarus* (*John* 11.) But then, here is a further matter: They went to *annoint Him*. That, is ſet for another ſign: that they ſpared for no coſt, But *bought precious odours wherewith to embalm Him*. 1 Love that was at charges: *Charitas*. John 11. 31.

1. To go to *annoint Chriſt*, is kindly; It is to make Him *Chriſt*, that is, *Annointed*. That term referreth principally, to His *Fathers annointing* (I grant:) but, what if we alſo *annoint* Him, will He take it, in evil part? Clearly, not: Neither *quick*, nor *dead*. Not *quick*, *Luke* 7. *Mark* 14. Not *dead*; this place is pregnant; it is the end of their journey, to do this. He is well content to be their, and our *Annointed*; Not His *Fathers* only: yea, it is a way to make Him *Chriſtum noſtrum*, *Our Chriſt*, if we *break our boxes*, and beſtow our *odors* upon Him. Luke 7. 46. Mark 14. 3.

2. To *annoint Him*; And, not with ſome odde caſt *oinment*, lying by them, kept a little too long; to throw away upon Him: But to *buy*, to be *at coſt*, to do it, *Empris odoribus*, with *bought odors*.

3. This to do, to Him *alive*; that would they with all their hearts: But, if that cannot be, to do it to Him *dead*, rather, than not at all. To do it, to whatſoever is left us, of *Chriſt*, to that to do it.

4. To embalm *Chriſt*, *Chriſt dead*, yea, though others had done it before: for, ſo is the caſe. *Joſeph* and *Nichodemus* had beſtowed *Myrrh* and *Aloes* to that end already: What then? though they had done it, it is not enough: nay, it is nothing: Nay if all the world ſhould have done it, unleſs they might come with their *odors* and do it too, all were nothing. *In hoc eſt charitas*, herein is *love*, and this a *ſign* of it. A ſign of it every where elſe; and, to *Chriſt*, a *ſign* it was. Indeed, ſuch a ſign there was; but it is beaten down, now. We can love *Chriſt*, *abſque hoc*, and ſhew it ſome other way well enough. It ſheweth, our *love* is not *Charitas*, no *dear* love; but *Vilitas*, love, that loves to be at as little charges with *Chriſt*, as may be: faint love. You ſhall know it thus: *Ad hoc ſignum ſe contrahit*, At this *ſign* it *ſhrinks*; at every word of it. 1. *They bought*; that is *charge*: we like it not; we had rather hear *potuit vendi*. 2. *Odors*: what need *odors*? An unneceſſary charge: We like no *odor*, but *Odor Lucri*. 3. *To Chriſt*: Nay, ſeeing it is unneceſſary, we truſt, *Chriſt* will not require it. 4. Not, *alive*; but eſpecially, not *dead*: there was much ado, while He lived, to get allowance for it; there was one of His own *Apoſtles* (a good charitable man, *Pater pauperum*) held it to be plain *perditio*. Yet, to *annoint* the *living*; that, many do: they can annoint us again: But, to the *dead*, it is quite caſt away. But then, if it had been told us, *He is embalmed already*; why then, take away their *odours*; that, at no hand would have been endured. This ſheweth, our love is not *Charitas*. But, ſo long as this is a *Goſpel*, it ſhall ſound every *Eaſter-day* in our ear, that the *buying of odours*, the *embalming* of whatſoever is left us of *Chriſt*, is (and will be ſtill) a *ſign* of our *loving* and *ſeeking* Him, as we ſhould: though, not heretofore, yet now: Now eſpecially, when that objection ceaſeth; *He is embalmed enough already*. He was (indeed) then; but moſt of the *Myrrh* and *Aloes* is now gone. That, there is good occaſion left, if any be diſpoſed *in hoc ſigno ſignari*, with this *ſign* to *ſeal his love to Chriſt*, anew again. John 19. 39. Mark 14. 5. Mark 14. 2.

From this of their expence [*Charitas*] we paſs to the third, of their *Diligence* [*Dilectio*:] ſet down (in verſe 2.) in theſe words *Very early*, &c. And but mark, how diligent the Holy *Ghoſt* is in deſcribing their *diligence*, *The very firſt day of the week*: the very *firſt part* of that firſt day, *In the morning*: the very *firſt hour* of that firſt part, *Very early*, *before the Sun was up*, they were up. Why good *Lord*, what need all this haſte? *Chriſt* is faſt enough under His *ſtone*. He will not run away (ye may be ſure:) ye need never break your ſleep, and yet come to the *Sepulcher* time enongh. No; if they do it not, as ſoon as it may be done, it is nothing worth. *Herein is love*, *Dilectio*: whoſe proper ſign is *Diligentia*, in not ſlipping the firſt opportunity of ſhewing it. They did it not at their *leaſure*: they could not *reſt*, they were not *well* till they were about it. Which very ſpeed of theirs doubleth all the former. For *Citò* (we know) is eſteemed as much, as *Bis*. To do it at *once*, is to do it more than once, is to do it *twice* over. 3 Love, that takes pains: *Dilectio*.

Yet, this we muſt take with us [Διαγενομένου σαββάτου] Where falleth a very ſtrange thing: that, as we have commended them for their quickneſs, ſo muſt we now alſo for their ſlowneſs (out of the very firſt words of all:) *When the Sabbath was paſt*, then, and not till then, they did it. This *diligence* of theirs, as great haſt as it made, ſtayed yet, till the *Sabbath were paſt*: and, by this means, hath two contrary commendations: 1. One, for the *ſpeed*; 2. another for the *ſtay* of it. Though they fain would have been *embalming* Him, as ſoon as might be, yet not with breach of the *Sabbath*: their *diligence* leapt over none of *God's Commandments* for haſte. No, not this *Commandment*, which (of all other, the world is boldeſt with; and, if they have haſt, ſomewhat elſe may; but ſure, the *Sabbath* ſhall never ſtay them. The *Sabbath*, they ſtayed: for then, *God* ſtayed them. But that was no ſooner over, but their *diligence* appeared ſtraight. No other thing could ſtay them. Nor their own *Sabbath* (Sleep,) but, *before day-light*, they were well onward on their way.

4 Love that wrestles with impediments: *Zelus.*

The last is in the third verse, in these words, *As they went, they said, &c.* There was a *stone* (a very *great* one) *to be rolled away* yet they could come at Him. They were so rapt with *love*, in a kind of *extasie*, they never thought of the *stone*; they were well on their way, before they remembred it. And then, when it came to their minds, they went not back though; but on still, the stone *non obstante*. And herein is *love*; the very fervour of it, *Zeal*: that word hath *fire* in it. Not only *diligence* (as *lightness*) to *carry* it upward, but *zeal* (as *fire*) to *burn* a hole, and eat it self away, thorow whatsoever shall oppose to it. No *stone* so heavy as to stay them, or turn them back. And this is S. *Johns* sign: *Foras pellet timorem*, Love (if it be *perfect*) casts out fear; *Et erubescit nomen difficultatis*, shames to confess any thing too *hard* for it. Ours is not so: we must have (not *great stones* (*God* wot) but) every *scruple* removed out of our way, or we will not stir. But as; if you see one *Qui laborem fingit in præcepto*, that makes a great deal more labour in a *precept*, than needs; that is afraid *where no fear is*; Of *Leo in via*, a *Lion*, or (I wot not what) perillous beast *in the way*, and no such matter: It is a certain sign, his love is small; his affection cold to the business in hand. So, on the other side, when we see (as in these here) such *zeal* to that, they went about, as (first) they forgot there was any *stone* at all; and, when they bethought them of it, they brake not off, but went on though: ye may be bold to say of them, *dilexerunt multum*, their love was great; that *per saxa*, thorow stones and all, yet goeth forward: that neither *cost*, nor *pains*, nor *peril* can divert. Tell them the *Party* is *dead*, they go to: It skils not, their love is not dead; that will go on. Tell them, He is *embalmed* already, they may save their cost: It is not enough, for them, except they do it too; they will do it nevertheless, for all that. Tell them, they may take time then, and do it: Nay, unless it be done, the first *day*, *hour*, and *minute*, it contents them not. Tell them, there is a *stone*, more than they remember, and more than they can *remove*: No matter, they wil try their strength, and lift at it, though they take the foil. Of these thus qualified, we may truly say: they that are at all this *cost*, *labor*, *pains*, to *annoint Him dead*, shew plainly, if it lye in them, to *raise Him again*, they would not fail, but do it: Consequently, would be glad to hear, He were *risen*: And so, are fit hearers of this *Gospel*; Hearers well disposed, and every way meet to receive this Messenger, and this Message. Now to the success.

1 John 4. 18.

Prov. 26. 13.

3. Their *Success.*

We see what they *sought*; we long to see what they found. Such *Love*, and such *labor* would not be lost. This we may be sure of, there is none shall *annoint* Him alive, or dead, without some recompence or consideration; which is set down, of two sorts. 1. They *found the stone rolled away*, as *great* as it was: That which troubled them most, *how it might be removed*, that found they *removed*, yet they came. They need never take pains with it; the *Angel* had done it to their hands. 2. They found not (indeed) whom they sought, *Christ*: but, His *Angel* they found, and heard such a *Gospel* of Him, so good *news*, as pleased them better, than if they had found His body to *embalm* it. That news, which of all other they most longed to hear; that He (they came to annoint) needed no such office to be done to Him, as being *alive* again. This was the *Success*.

And, from this success of theirs our lesson is. 1. That, as there is no *vertue*, no good work, but hath some impediment, as it were some *great stone*, to be lifted at, *Quis revolvet?* So, that it is (oft-times) the lot of them, that seek to do good, to find many imaginary *stones* removed to their hands: *God* so providing, *Ut quod admovit Satanas, amoveat Angelus*, what Satan layes in the way, a good *Angel* takes out of the way: That it may, in the like case be a good answer to *Quis revolvet?* to say, *Angelus Domini*, the *Angel* of the *Lord*, he shall do it; done it shall be: so did these here: and, as they did, others shall find it.

2. Again, it is the hope, that all may have, that set themselves to do *Christ* any service; to find His *Angel* at least, though not Himself: to hear some good news, of Him, though not see Him at the first. Certain it is, with *Ungentes, ungentur*; None shall seek ever to *annoint* Him, but they shall be *anointed* by Him again, one way or other: and find, though not always what they seek, yet some supply, that shall be worth the while. And this we may reckon of; it shall never fail us.

II. The Party *by whom*: the *Angel.*

To follow this further. Leave we these good *Women*, and come first to the *Angel* the Messenger, and after to his *Message*. An *Angel* was the messenger: for, none other messenger was meet for this *Message*. For, if His *Birth* were *tydings* of so *great joy*, as none but an *Angel* was meet to report it; His *Resurrection* is as much: As much? nay, much more. As much: for, His *Resurrection* is (it self) a *birth* too. To it doth the *Apostle* apply the verse in the *Psalm*, *This day have I begotten thee* (*Acts* 13. 33.) Even *this day*, when He was *born* anew *Tanquam ex utero Sepulchri*, from the *womb* of the *grave*. As much, then; yea, much more. For the news of His Birth might well have been brought by a mortal; it was but his entry into a mortal life: But this, here, not properly, but by an *Angel*: for that, *in the Resurrection, we shall be like the Angels*, and shall *dye no more*: and therefore an immortal *Messenger* was meetest for it.

Luke 2. 10.

Mat. 22. 30.

I. The *Vision.*

We first begin with what they saw, the *Vision*. They *Saw an Angel in the Sepulcher*. An *Angel*, *in a Sepulcher*, is a very strange sight. A *Sepulcher* is but an homely place; neither savory, nor sightly, for an *Angel* to come in. The place of dead-mens bones, of stench, of worms, and of rottenness: What doth an *Angel* there? Indeed, no *Angel* ever came there, till this morning. Not till *Christ* had been there: but, since His body was there, a great change hath ensued. He hath left there *Odorem vitæ*, and changed the grave into a place of rest. That, not only this *Angel* here now: but, after this, * *two* more, yea, *divers Angels*, divers occasions, this day did visit, and frequent this place. Which very finding of the *Angels*, thus, in the place of dead bodies, may be, and is to us a pledg, that there is a possibility and hope, that the dead bodies may come also into the place of *Angels*. Why not

* John 20. 12.

the

the bodies in the grave to be in heaven, one day; as well as the *Angels* of heaven to be in the grave this day.

This for the *Vision*. The next for the *manner* of his *appearing*; in what form he shewed himself. A matter worth our stay a little, as a good introduction to us, in him, as in a mirror, to see, what shall be the state of us and our bodies in the *Resurrection*. In as much as it is expressly promised, we shall then be ἰσάγγελοι, *like* and equal *to the Angels* themselves. The manner of his appearing. 2. Matth. 22. 30.

1. They saw a *young man*, one in the vigor and strength of his years: And such shall be our estate then: All age, sickness, infirmity removed clean away. Therefore it was also, that the *Resurrection* fell in the *Spring*, the freshest time of the year; and, in the *Morning*, the freshest time of the day, when (saith *Esay*) the *dew* is on the *herbs*. Therefore, that it was in a *Garden* (so it was) in *Joseph of Arematheas's Garden*: that, look as that *garden* was, at that time of the year, the *Spring*; so shall our estate then be, in the very *flower* and *prime* of it. 1. As a young man. Esay. 26. 19.

They saw him *sitting*: Which is (we know) the site of *rest*, and quietnesse; of them that are at ease. To shew us a second qualitie of our estate then; that, in it, all labour shall cease, all motions rest, all troubles come utterly to an end for ever; and the state of it a quiet and restfull state. 2. Sitting.

They saw him sit *on the right side*. And, that side is the side of pre-eminence and *honour*. To shew, that those also shall accompany us rising again. That, we may *fall* on the *left side*, but, we shall *rise* on the *right*; be *sowen in dishonour*, but shall *rise again in honour*; that honour which His *Saints* and *Angels* have, and shall have for ever. 3. On the right side. 1 Cor. 15. 43.

Lastly, They saw Him *clouthed all in white*. And *white* is the colour of gladness, as we find (*Eccles.* 9. 8.) All to shew still, that it shall be a state, as of *Strength*, *Rest*, and *Honour*; so, of *Joy* likewise. And that, *Robe-wise*: not *short* or *scant*, but (as his *stole*) all over, down to the ground. 4. Clothed in white.

Neither serves it alone to shew us, what then we shall be; but withal, what now we ought to be, this day, the day of His *Rising*. In that we see, that, as the *heavens* at the time of His *Passion*, were in *black*, by the great *Eclipse*; shewing us it was then a time of mourning: so, this day, the *Angels* were all in *white*, to teach us thereby, with what *affection*, with how great *joy* and gladness, we are to celebrate and solemnize this Feast of our *Saviours rising*. Matth 27. 45.

Their affection (here) was otherwise: And that is somewhat strange. In the Apparition, there was nothing fearful, as ye see; yet it is said, *They were afraid*. Even now, they feared nothing: and now, they fall to be afraid, at this so comfortable a sight. Had they been guilty to themselves of any evil, they came to do, well might they then have *feared*. *God* first, as the *Malefactor* doth the *Judge*, and then His *Angel*, as the Executioner of His Wrath. But their coming was for good. But (I find it is not the *sinners case* only, but even the *best's*, of our nature. Look the Scripture: (*a*) *Abraham*, and (*b*) *Jacob* in the Old: (*c*) *Zacharie*, and the (*d*) *Blessed Virgin* in the New, all *stricken with fear* still, at the sight of good *Angels*; yea, even then, when they came for their good. 3. Their affecting therewith. a Gen. 15. 12. b 28. 17. c Luke 1. 12. d 29

It fareth with the *Angels of light*, as it doth with the *light* it self: *Sore eyes* and weak, cannot indure it: No more can *sinners*, them: No more can the *strongest sight* neither bare the light, if the object be too excellent; if it be not tempered, to a certain proportion: Otherwise, even to the best that is, is the *light* offensive. And that is their case; *afraid* they are, not for any evil, they were about, but for that, our very nature is now so decayed, *Ut lucem, ad quam nata est, sustinere nequeat*, as the *Angels* brightnes, for whose society we were created, yet (as now we are) bear it we cannot, but need to be comforted at the sight of a comfortable *Angel*. It is not the *Messenger Angelical*, but the *Message Evangelical* that must do it.

Which leadeth us along, from the *Vision* that *feared* them, to the *Message* it self that relieved them: which is the third part. The *stone* lay not more heavy on the grave, than did that *fear* on their hearts, pressing them down hard. And no less needful was it, the *Angel* should roll it away (this *spiritual* great *stone*) from their hearts, than he did that other *material* from the *Sepulchre* it self. With that he begins: III. The Message.

1. *Fear not*. A meet Text for him, that maketh a Sermon at a *Sepulchre*. For, the *fear of that place* maketh us out of quiet *all our life long* (*Heb.* 2.) It lyeth at our heart like a *stone*: and no way there is, to make us willing to go thither, but by putting us out of *fear*; by putting us in *hope*, that the *great stones* shall be *rolled away* again, from our *Sepulchres*, and we, from thence, rise to a better life. It is a right beginning, for an *Easter-dayes* Sermon, *Nolite timere*. 1. Fear not. Heb. 2. 15.

2. And, a good reason he yields, why not. For, it is not every bodies case (this) *Nolite timere vos*, *fear not You*: Why not? For *You seek Jesus of Nazareth, which hath been crucified*. *Nazareth*, might keep you back (the meanness of His *Birth*;) and *Crucified*, more (the reproach of His *Death*:) In as much as these cannot let you, but ye *seek* Him; are ashamed neither of His poor *birth*, nor of His shameful *death*, but *seek Him*: And *seek Him*, not (as some did) when He was alive, when good was to be done by Him, but even now, *dead*, when nothing is to be gotten: And, not to *rob* or rifle Him, but to *embalm* Him, an office of *love* and *kindness* (this touched before) *fear not You*, nor let any *fear* that so *seek* Him.

Now, that they may not *fear*, he imparts them his *Message* full of comfort. And, it containeth four *comforts* of *Hope*, answerable to the four former *proofs* of their *Love*: 1. *He is risen*; 2. But, *gone before you*; 3. *Ye shall see Him*; 4. *All his Disciples*, *Peter* and all: *Go tell them so*.

In

1. *He is risen.*

In that you thus testifie your love in *seeking* Him, I dare say, ye had rather, He, ye thus come to *embalm*, that He were alive again: and, no more joyful tidings could come to you, than that he were so: Ye could (I dare say) with all your hearts be content, to lose all your charge you have been at, in *buying* your odours, on condition it were so. Therefore I certifie you, that *He is alive, He is risen.* No more than *Gaza* gates could hold *Sampson*; or the *Whale*, *Jonas*; no more could this *stone* keep him in the *Sepulchre*, but *Risen He is.*

Judg. 16. 3.
Jonas 2. 10.

First, Of this ye were sure, here He was; ye were at his laying in; ye saw the *stone sealed*, and the *watch* set: so that here he was. But, here *He is not*, now: Come see the place, trust your own eyes, *None est hic.*

But what of that, this is but a lame consequence, for all that: *He is not here*, therefore *He is risen.* For, may it not be, he hath been taken away? Not, with any likelyhood; though such a thing will be given out, That the *Disciples stole him away, while the watch was asleep*: But your reason will give you; 1. Small probability there is, they could be *asleep*, all the *ground shaking and tottering under them* by means of the * *Earth-quake.* 2. And secondly, if they did *sleep* for all that, yet then could they not tell (*sleeping*) how, or by whom, he was *taken away.* 3. And thirdly, that his *Disciples* should do it; they (you know) of all other were utterly unlike to do any such thing: So fearful, as miserably they forsook him yet alive, and have ever since *shut themselves up* since he was dead. 4. And fourthly, if they durst have done such a thing, they would have taken him away, *linnen-cloaths* and all (as fearful men will make all the haste they can possibly) and not stood stripping him and *wrapping up the cloaths*, and laying them every parcel, one by one in order, as men use to do that have time enough, and take deliberation, as being in no haste, or fear at all. To you therefore (as we say, *ad hominem*) this consequence is good. Not taken away, and not here, therefore *risen* he is.

Mat. 28. 13.
* Mat. 28. 2.

He is gone before.

But, to put all out of doubt: you shall trust your own eyes; *Videbitis*, you shall see it is so; you *shall see Him.* Indeed, *Non hic* would not serve their turnes: He knew their question would be, *Where is he?* *Gone* he is; Not, quite gone, but only *gone before*, which is the second comfort: For, if he be but *gone before*, we have hope, to follow after: *I pra, sequar*; so is the nature of Relatives. But, that we may follow then; Whither is he gone? Whither, he told ye himself, a little before his *Passion* (*Chap.* 14. 28.) *into Galilee.*

1. No meeter place, for *Jesus of Nazareth* to go, than to *Galilee*: there he is best *known*: there, in [a] *Nazareth* he was *brought up*; there, [b] *in Cana* he did *His first miracle*, sheweth his *first Glory*; meet therefore to see his *last*: there in *Capernaum*, and the coasts about, preached most, bestowed most of his labour.

[a] Mat. 2. 23.
[b] John 2. 11.

2. *Galilee*; it was called *Galilee of the Gentiles*; for, it was in the confines of them: To shew, his *Resurrection* (*tanquam in Mediullio*, as in a middle indifferent place) reacheth to both; concerneth and benefitteth both alike. As *Jonas*, after his *resurrection*, went to *Nineve*; so, *Christ*, after his, to *Galilee of the Gentiles.*

Matth. 4. 15.
Jonas 3. 4.

3. *Galilee*; that, from *Galilee* (the place, from whence, they said, *No good thing could ever come*) He might bring one of the best things, and of most comfort, that ever was; the sight and comfort of his *Resurrection.*

4. *Galilee* last, for *Galilee* signifieth a *Revolution* or turning about to the first point; Whither they must go, that shall see him, or have any part or *fellowship in this* feast of his *Resurrection.* Thither is he *gone before*: and, thither if ye follow, there ye shall see him.

3. *Ye shall see Him.*

This is the third comfort: and, it is one, indeed. For, *Sight* is the sense of certainty; and all that they can desire: And there they did *see him.* Not these here only, or the Twelve only, or the hundred and twenty *names* (in *Act.* 1.) only; but even five hundred of them at once (saith the *Apostle*, 1 *Cor.* 15.) a whole *Cloud of witnesses*, to put it clean out of question. And, of purpose doth the *Angel* point to that *apparition*, which was the most famous and publick of all the ten.

Act. 1. 15
1 Cor. 15. 6.

4. And *his Disciples*, Peter *and all.*

This was good news for those here; and they were worthy of it, *seeking him*, as they did. But, what shall become of the rest; namely, of his *Disciples* that lost him *alive*, and *seek* him not *dead*? They shall never see him more. Yes: (which is *Evangelium*, good tidings indeed, the chief comfort of all) they too, that left him so shamefully: but three dayes ago; them he casts not off, but will be glad to see them in *Galilee.* Well, whatsoever become of other, *Peter* (that so foully *forsook* and *forswore Him* both) he shall never see him more. Yes: *Peter* too, and *Peter*, by name. And indeed, it is more than needful, he should name him: He had greatest cause of doubt; the greatest *stone* upon him to be *rolled away* of any; that had so often, with *oaths*, and *execrations*, so utterly *renounced Him.* This, is a good message, for him: and *Mary Magdalen* as fit a messenger, as can be, to carry it; one great *Sinner* to another. That not only *Christ is risen*: but content, that his *forsakers, deniers, forswearers, Peter* and all should repair to him, the day of his *Resurrection*: That, all the deadly wounds of his *Passion* have not killed his *compassion* over *sinners*: That, though *they* have made wrack of their *duty*, yet he hath not lost his *mercy*, nor left it in the *Grave*; but is as ready to receive them as ever. His *Resurrection* hath made no change in him; *dying*, and *rising*, he is to sinners still one and the same; still like himself, a kind, loving, and merciful *Saviour.* This is the last: *Peter* and all may see Him.

Mar. 14. 71.

And

And with this he diſmiſſeth them, with *Ite & dicite*, with a *Commiſſion* and precept, by vertue whereof, He maketh theſe Women *Apoſtolos Apoſtolorum*; *Apoſtles* to the *Apoſtles* themſelves; (for, this Article of the *Reſurrection*, did they firſt learn of theſe *Women*; and they were the firſt of all, that preached this Goſpel:) giving them in charge, that, ſeeing this day is a day of *glad tidings*, they would not conceal it, but impart it to others; even to ſo many as then were or would ever after be *Chriſts Diſciples*. 2. Their Commiſſion.

They came to *embalm Chriſts* body natural; that needs it not; it is paſt *embalming*, now. But another body he hath; a myſtical body, a company of thoſe, that had believed in Him, though weakly: that they would go and *anoint* them, for they need it. They ſit drying away, what with fear, what with remorſe of their unkind dealing with Him: they need to have ſome *oyle*, ſome *balm*, to ſupple them. That, they doe, with this Goſpell: with theſe foure: Of which foure ingredients is made the *balme* of this day.

Thus we ſee, theſe that were at coſt to *anoint Chriſt*, were fully recompenced, for the coſts they have been at; themſelves anointed with oyle and odours of a high nature, and farre more pretious, than thoſe they brought with them, *Oleum letitiæ* (ſaith the [a] *Pſalme*) *Odor vitæ* (ſaith the [b] *Apoſtle*.) And that, ſo plentiouſly, as there is enough for themſelves; enough too, for others, for His *Diſciples*, for *Peter* and all. [a] Pſal. 45. 7. [b] 2 Cor. 2. 16.

But what is this to us? Sure, as we learned by way of duty, how to *ſeeke Chriſt*, after their example; ſo, ſeeking Him in that manner, by way of reward, we hope to have our part, in this good news, no leſs than they. The Application.

1 *Chriſt is riſen*; that concerneth us alike. [c] The *Head* is got above the water; [a] The *Root* hath received *life* and *ſap*: [b] The *firſt fruits* are *lift up* and conſecrate: We, no leſſe than they, as His *members*, His *branches*, His *field*, recover to this hope. [c] Eph. 4. 15. [a] Rom. 11. 16. [b] 1 Cor. 15. 23

2 And for *His going before*; that which the *Angel* ſaid here once, is ever true. He is not gone quite away, He is but *gone before us*: He is but the antecedent; we, as the conſequent, to be inferred after. Yea, though He be gone to *Galilæa ſuperior*, the *Galilee* that is *above* (Heaven) the place of the Celeſtiall *Spheres* and *Revolutions*; even thither is He gone, not as a party abſolute, of or for Himſelf; but a *Harbenger* (ſaith the *Apoſtle*) with relation to others, that are comming after, for whom He goeth before to *take up a place*. So, the *Apoſtle* there; So, the Angel here: So He himſelf, *Vado*; not *Vado* alone, but *Vado parare, locum vobis*, I go *to prepare a place*, wherein to receive you, when the number of you and your brethren ſhall be full. Heb. 6. 20. Joh. 14. 2.

3. To us likewiſe pertaineth the third *videbitis*: that is, the *Goſpel* indeed. *He is riſen*: *Riſing*, of it ſelf, is no *Goſpel*. But, he is *riſen, and we ſhall ſee Him*: that, is it. That the time will come alſo, that we ſhall ſee *Him*, in the *Galilee Celeſtial*, that is above; yea, that all ſhall ſee him, *even they that pierced Him*. But, they that came to *embalm* him, with *joy and lifting up their heads*, they ſhall ſee him: with that ſight ſhall they ſee him, that ſhall evermore make them bleſſed. Joh. 19. 37.

4. Laſtly (which is worth all the reſt:) That we ſhall not need to be diſmayed with our unworthineſs; in that, willing he is, *Peter* ſhould have word of this, and *Mary Magdalen* ſhould carry it. That (ſuch as they were) *ſinners*, and chief ſinners ſhould have theſe tidings told them, this Goſpel preached them: that he is as ready to receive them to grace, as any of the reſt; and will be as glad to ſee them, as any others in *Galilee*.

But then are we to remember the condition; that (here) we get us into *Galilee*, or elſe, it will not be. And *Galilee* is a *revolution*, or turning *ad principia*, to the firſt point, as doth the *Zodiack*, at this time of the year. The time of his Reſurrection is *Paſcha*, a paſſing over: The place *Galilee*, *a turning about*: It remaineth then, that we *paſs over*, as the time; and *turn*, as the place putteth us in mind. Re-uniting our ſelves to his *body* and *blood*, in this time of his *riſing*; of the diſſolving and renting whereof our ſins were the cauſe: The time of his ſuffering, keeping the Feaſt, of *Chriſt* our new *Paſſover* offered for us; leaving whatſoever formerly hath been amiſs, in *Chriſts* grave, as the *weeds* of our *dead eſtate*, and *riſing to newneſs of life*, that ſo we may *have our parts in the firſt reſurrection*: Which they are happy and bleſſed that ſhall have; for, by it they are ſure of the *ſecond*. Of which *bleſſing* and happineſs, he vouchſafe to make us all partakers, that this day roſe for us, *Jeſus Chriſt* the *Righteous*, &c. Apoc. 20. 6.

A SER-

A SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the Sixteenth of *Aprill*, being *Easter-Day*.

An. Dom. 1609.

JOHN Chap. XX. Ver. XIX.

Cum ergo sero esset die illo, Una Sabbatorum, & fores essent clausæ, ubi erant Discipuli congregati propter metum Judæorum: venit *Jesus*, & stetit in medio, & dixit eis, *Pax Vobis.*

The same day then, at night, which was the first day of the week, and when the doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus, *and stood in the middest, and said unto them,* Peace be unto you.

THis is the enter-view of *Christ* and His *Disciples*: and this, His first speech, at His first enter-view: Both, this *day*; the very first *day* of His *rising*. 1 Mark 16. 9. 2 Mat. 28. 9.

Five sundry times, appeared He, this day. 1. to *Mary Magdalen*: 2. To the *Women comming from the Sepulcher*: 3. To the *two* that *went to Emaus*: 4. To Saint *Peter*: 5. And here now, to the *Eleven, and those that were with them.* The two first, to *Women*; the three last to *men*: So, both *Sexes*: To *Peter*, and to *Mary Magdalen*: So, to *Sinners* of both *Sexes*. To the *Eleven*, as the *Clergy*; *to those with them*, as the *Laity*: so, to both *Estates*. Abroad, at *Emaus*: *at home*, here. *Betimes*; and now, *late*. When they were *scattered*, severally; and now, joyntly, *when they were gathered together*. That no *Sex*, *Sort*, *Estate*, *Place* or *Time* excepted: but, as *Visitavit oriens ab alto*: so *Visitavit occidens ab imo*: Rising, *from above, at His Birth*; Rising, *from beneath, at His resurrection*, He visited all. 3 Luke 24. 10. 4 Luke 24. 44. 5 In Text. Luke 1. 78.

But, of all the five, this is the chief. Those were, to *one*; as *Peter*: Or *two*; as those of *Emaus*: Or *three*, as the *Women*: This, to all: The more, the more *Witnesses*; the better for faith. Those when they were *scattered*: this (here) *when they were all together*: The more together, the more meet for this salvation here, *Peace be to you.*

The division. Which *Salutation* is the very substance of the Text: the rest but appendent, all.

I. In it, two things give forth themselves: 1. The *Persons*, to whom, *Vobis*. 2. The *Master* of the *Wish* it self, *Peace*. The *Persons* are thus set down: *Discipuli, congregati, conclusi*: 1. His *Disciples* they were; 2. *Gathered*; 3. And the *doors shut* on them, *for fear of the Jews*.

There will fall out besides, four other points. 1. *Christ* his *site*; that, *He stood*, when he wished it: 2. His *Place*; that, *in the middest*, he stood. 3. The *time*, All this, *the same day*, the *first day* of the *week*, *Sunday*, *Easter-day*: 4. And, the very time of the day; that, *it was late*.

II. The speech, of it self, is a *Salutation*: any will so conceive it, at the first hearing. And, if it were but so, and no more; that were enough. *Christs Salutations* are not (as ours be) formal; but good matter in them.

But, it is more than a *Salutation*, say the *Fathers*, for this reason. At meeting, men use to salute but once: within a verse, he repeateth it again. So, it keeps not the law of a *salutation*: but, it is (certainly) somewhat, besides. *Votum Christi*, they call it. *Votum pacis, votum Christi*: *Christs vow*, or wish: His *Vow*; and his first *Vow*.

Now, every Vow, implyeth an advice, at the least. What *Christ* wisheth to us, he wisheth us to. Every wish, so: But, if it be the *wish* of a Superior, in his *Optative*, there is an *Imperative*; his *Wish*, is a command, if he have wit that hears it. So that these words (rightly understood) are both an *Advice*, and an *Injunction* to it; of the nature of an *Edict*. *Pax vobis*, is as much, as *Pacem habete in vobis*, Be *at peace* among your selves.

Mar. 9 50.

We are then, to joyn with *Christ*; to follow him, in his *Wish*. To whom he wisheth it: To all *Christ's Disciples*, together, even to his whole *Christian Church*; and, even to them, that (it may be) as little deserve it, as these here did. 1. To make it *Caput voti*, our *first Vow*: yea, *first and second*; as *Christ* here did. 2. *Oportet stantem optare*, to wish it, *standing*. 3. And, standing where *Christ* stood (that is material) *in the Midst*. 4. *This day* to do it; and think it pertinent to the time: It is *Votum Paschale*. As for *Serò* we shall never need to take thought for it: It is never too soon; *late* enough alwayes, if it be not too late; that, is all the fear.

I. *The Personal part of Christs Salutation.*

THe chief point, first: *Pax vobis*. The words are but two; yet, even between them there seemeth to be no peace: but one (in a manner) opposite to the other. Looking to *Vobis* (the *Persons*) this should not be a salutation for them, *Pax*. Looking to the *Salutation* (*Peace*) it should not be, to those Persons; *Vobis, to you*. So that, our first work will be, to make peace between the two words.

Pax and *vobis* reconciled.

Vobis, to you. Will you know, who they be? *To you, Peter*, and *John*, and the rest. *To you*, of whom none stood by me: *To you*, of whom some *ran away*, some *denied*, ye *forswore* me. *To you*, of whom, all, every one *shrunk* away and *forsook* me. How evil doth this greeting agree with this *Vobis*? Yet, even to these, *Venit & stetit, & dixit*; He *came*, *stood*, and said, *Peace be to you.*

Mat. 26. 56. 72. *Mar.* 14. 53.

Used by them, as he had been, no cause. He should *come*, or *stand*, or *speak* at all: Or, if *speak*, not thus. Not *come to them*, that *went from Him*: nor *stand amongst them*, that had not *stood to Him*: nor *speak to them*, that had *renounced Him*. It is said, *they feared the Jews*: All things considered, they had more cause to fear *Him*; and to look for some real *revenge*, at his hands: If not that, some verbal *reproof*, a *Salutation*, of another stile or tenour: And well, if they might scape so. *Confitemini Domino, quia bonus*; It is not so: No *evil deed*, for all this: No, not so much as an *unkind word*. Above that, they could look for, far above that, they deserved, it is, *Pax vobis*. You and I are at peace, you and I are friends; *Peace be unto you*. This is his first goodness: His making a *peace* between *Pax* and *Vobis*.

Mar. 14. 50. *Joh.* 9. 22. *Psal.* 106. 1.

Illo die, that is, *Primo Die* *Phil.* 2. 9.

This *Speech* to these *Persons*, is much mended, by adding the *Time* in the Text; that, it was *illo die*; the day of his rising. *Pax vobis*, is a good speech, for *Good-friday*, then, men grow charitable when ready to dye. But, on their *Easter-day*, at their rising, the day when *Exaltavit Eum Deus*, the day of their *exaltation*, they use to take other manner spirits, and remember former disgraces, with a far other congy. *Hac est lex hominis*; Men do thus: but, not *Christ*. Neither their indignity, *Vobis*; Nor his own dignity changeth him. *Rising*, *exalted*, the very day of His exaltation, *illo die*, He saith, *Peace be unto you.*

Ano-

Another yet: That it was *Primâ Sabbati*, the very *first day of the week*: took no long day for it: Nay, no day at all, but the *very first day*: *Joseph* (exalted) dealt well with his brethren; but, not the first day: it was some time first. He kept them in fear, a while; but shewed himself, at the last. *Christ* doth not so; hold them in suspense: *illo die, primo die*, the *same day*, the *first day*, He *came*, and shewed himself, and said, *Peace be unto you.* *Primâ Sabbati*, Luk. 24. 1.

Yea, not so much as *dixit* (here) but (as it fals out) will bear a note. Even, that it is *dixit*, and not *Respondit*; a *Speech*, not an *Answer*. That he *spake* it, unspoken to: He, to them, first; yet they, to Him. He might well have stayed till then: and reason would, they should first have sued for it. Yet they ask it, he giveth it: and *prevents them with the blessings of peace*. They first, in falling out; he first, at making friends. *Dixit*, non *respondit*. Psal. 11. 3.

A great comfort for poor sinners, when the many indignities, we have offered *Christ*, shall present themselves before us, to think of this *Vobis*. That, when the Disciples had done the like, yet he forgat all; and spake thus kindly to them, this day: That he will vouchsafe us the like (specially, if we seek it, he will) and say to us, *Pax vobis*.

Will ye remember now, to extend your wish of *Peace*, 1. To them, that (it may be) deserve it as evil, as these, here: Even, *his qui longè*. 2. To do it, at our *rising*, at our high-day, when it is *Easter* with us. 3. Not, to make their hearts to pant, and eyes to fail first; but, even *primâ Sabbati*, to do it. 4. And not so take state upon us, and be content, to *answer, Peace*; and not *speak*: be moved for it; but, not move it: yes, even move it, first. If we do, we joyn with *Christ*, in his first part, the personal part of the wish.

Illis, and *illo die*, and *primo die*, what they were, we see; and in what sort. Yet, (not to grate on this point altogether) some *smoke* yet was there in the *flax*; some small remainders, *illices misericordiæ* (as *Tertullian*) to move his mercy: In these words, 1. *Discipuli*, 2. *Congregati*, 3. *Conclusi*, 4. *Propter timorem Judæorum*: That, His *Disciples* (yet) they were; and, *together* they were; and, *in fear of the Jews*, they were *shut up*. 1. 2. The *persons* to whom.

Whatsoever, or howsoever they were else, yet; they were his *Disciples*: *Unprofitable* servants, yet *Servants*: *Lost* sons, yet *Sons*: *forgetful* Disciples, yet *Disciples*. *His Disciples* they were: and, howsoever they had made a fault (as it seemeth) so meant to hold themselves, still; and hereafter to learn their lesson better. 1 *His Disciples*. Luke 17. 10. 15. 24.

And, I like well their *fear*: that, *they were afraid of the Jews*. It shews, there were no good terms betwixt them; and that they *shut their doors upon them*, therefore they meant not to go out to them, or seek *Pax vobis* of the *Jews*. They had no meaning (it seemeth) to give over *Christ*. If they had, what need they *fear* the *Jews*? The *Jews* would have done them no harm, they might have *set open their doors* well enough. 2 *For in fear of Iewes*.

And *Congregatis* (I take it well) is no evil sign. It would have been *Ex alia causa*; for *love*, rather than *fear*: And again, for *fear of God*, rather than of the *Jews*. Yet, even thus, I mislike it not: And, much better this *fear*, than that at the *Passion*: That, *scattered* them one from another; every man shift for one. This makes them draw *together*, and *keep together*, as if they meant to stand out afresh. Which very [*Congregatis*] makes them fit for this Salutation. It cannot well be said, *Disgregatis*, to them that are in sunder. *Unâ*, is a disposition to *unity*; and *gathering*, to the *binding up in the band of peace*. *Christ* (that said, *Quoties volui congregare?*) liked it well, to find them thus together: And, his *coming* was, as to take away their *fear*; so, to continue their *gathering*, still. 3 *Assembled*. Matth. 23. 37.

And, shall we learn this of the *Desciples*? 1. If a fault fall out, not to give over school, but to continue our *Discipleship* still. 2. And, not to go over, to seek our *Pax vobis*, at the hands of his enemies: To *shut out* both them, and their *peace*, too. 3. And lastly, not to forsake the *fellowship*; to keep *together*, still. For, being so *together*, we are nearer our *Peace*. This shall make *Christ* come and say it to us the sooner, and the more willingly.

The *real* part, *voti summa*, that which he wisheth, is *peace*. First, *Why peace*? Then, *what peace*? II. The reall part.

Why, *Peace*? Is there nothing more worth the wishing? Nothing more, of it self; nothing more fit for these persons, this place, and this time. I. Why *peace*.

Of it self: *Votum pacis, Summa votorum*. It is, all wishes, in one; nothing more to be wished. For, *in brevi voce Breviarium*, this little word is a *Breviary* of all, that good is.

To shew how, a little: *quàm bonum*, how good, how worth the wishing it is. It is *tam bonum*, so good, as, without it, nothing is good. With it (saith *Solomon*) *an handful of herbs*; without it, an *house full of sacrifices*, is *not good*. With trouble and vexation, nothing is good; nothing is to be *wished*. 1 As, *good*. Psal. 133. 1. Prov. 15. 16. 17. Prov. 17. 1.

And as, without it, nothing is to be wished: so, all that is to be wished (all good) is within it. *Evangelizantium pacem, Evangelizantium bona*; *quia, in pace, omnia bona*: To bring news of *peace*, is to bring news of all good things; for, all good things are, in *peace*. *Bona*, is the true gloss or exposition of *peace*. Rom. 10. 15.

* *Quàm bonum*, you know: And, *quàm jucundum*, too: But *good* and *pleasant*; and pleasant, not only, as *Aarons* ointment (which was only *pleasant*:) but, as *Hermon dew*, which brings *profit* with it. *Abundantia pacis* (saith the *Psalm*) *peace*, and *plenty* go together. 2 *Pleasant*. * Psal. 133. 1. 3 *Profitable*. Psal. 72. 7.

And yet, how much it is to be wished, this sheweth, *Pacem te poscimus omnes*: All wish it: *Angels* wish it (Heaven, to Earth) *Pax in terris*: And *Men* wish it (Earth, to Heaven) *Pax in cœlis*. *God* wisheth it. 4 Wished by all.

Luke 2 14. 2 Cor. 13. 11. Phil. 4. 7. Luk. 4. 34.

wisheth it: most kindly for him; *Deus pacis, pacem Dei*; the *God of peace, the peace of God*. Yea, the enemy of all peace wisheth it: for, he complains, *Venisti nos inquietare, are ye come to* trouble us? So he would not be *troubled*, that troubles all; but, set altogether by the eares, and sit quiet himself.

But it is much for the honour of *Peace*, that *cùm bellum geritur, pax quæritur*. Even military persons, with *sword* in one hand, and *fire* in the other, give this for their Embleme, *Sic quærimus pacem*. Thus with *sword* and *fire*, seek we *peace*. As, seek it, at last, they must; we must, all. Best, *Primâ Sabbati*: but, *Serò*, sooner or later, come to it we must: If it be not the first, it must be our last.

2. And by CHRIST, often. Joh. 14. 27. Joh. 16. 23. Luk. 2. 14. Chap. 14. 28. Chap. 17. 21. Luk. 19. 42.

But, if there were nothing else, this only were enough; and, though there be many, this chiefly doth shew it: That our *Saviour Christ*, so often, so divers wayes, so earnestly *wisheth it*. *Going*, He did it, *Pacem meam do vobis*: And now *coming*, He doth it. *Sitting*, He did it (*Chap.* 16.) and now *standing*. *Living*, when He was born, *Pax in terris, Xenium Christi*, it was *Christs New-years-Gift*: *Dying*, when He was to suffer, *Pacem meam, relinquo vobis*, it was *Legatum Christi, Christs Legacy*. And now (here) *rising again*, it is His *wish*, still. To shew, not only the good of this life, but of the next, to be in *peace*. *Prayed* for it (*Chap.* 17.) *Payed* for it (*Chap.* 18.) *wept* for it, *O if thou hadst known the things that pertain to thy peace!* Wept for it, and *bled* for it: therefore, immediately (the very next words) he shewed them *his hands and his side*: As much to say; See, what I have suffered, to procure your *peace*: Your *peace* cost me this: *Pax vobis*, cost *Crux mihi*; See, you hold it dear. Now (sure) if there were any one thing better then other, those *hands* would not have with-held it, and that *heart* would wish it. And, *Peace* it doth wish: therefore nothing more to be wished. Complete it is, *Votum pacis, Summa votorum*.

Joh. 1 12.

There need no other *sign* be given, but that, of the *Prophet Jonas*; that *Christ* wished his wish: So the *tempest* may *cease*, and peace (as a calm) ensue, spare me not, *take me, cast me into the Sea*; make me a *Peace-offering* and *kill* me. This, is enough to shew, it is to be wished; to make it precious in our eyes. For, we undervalue it, at too low a rate, when (that, which cost so dear) for every trifling ceremonie, we are ready to loose it. Our faint perswasion in this point, is the cause, we are faint in all the rest.

Well, though this be this good; yet *good* it self is not good, unless it be in *season*, come fitly. Doth this so? Every way fitly. 1. For the *Persons*: 2. For the *Place*: 3. And for the *Time*.

1. And now fitly for the *Persons*. 1 By *whom*; CHRIST. Eph. 2. 14. 2 To whom. The *Disciples*.

The Persons: both 1. *Christ by whom*; and 2. they, *to whom* it is wished. 1. *Christ*, by whom: *Decet largitorem pacis hac salutatio* (saith *Cyril*) It is meet, for Him, to *give peace*, that *made peace*: Nay, *Ipse est Pax nostra* (saith the *Apostle*); and, for *peace*, what fitter salutation, than *peace*?

2. They, to whom: for, they needed it: with *God*, they had no *peace*, whom they had provoked: Nor *peace* with men; not with the *Jews* about them: Nor *peace* with themselves, for they were *in fear*, and *night-fear*, which is the worst of all others. Fit for them; and they, for it: for, *together* they were, and so, not unfit to entertain it.

2. For the *Place*.

And, with the *place*, it suiteth well. For, they were *shut up*, as men environed and beleagured with their enemies: *Conclusi & derelicti*, shut up and forsaken: And to such, *peace* is ever welcome.

3. For the *Time*.

And for the *time*, seasonable. For after a *falling out*, *peace* is so: And, after a *victory*, *peace* is so. Fit therefore, for this day, the day of the *Resurrection*: for, till then, it was not in kind: The great battel was not fought: The *last enemy* (death) was not overcome. Never, till now: but, now the last enemy is conquered, now it is in season.

1 Cor. 15. 26.

4. For the thing it selfe; *Peace* a *resurrection*. Gen. 45. 27.

And, for the thing it self, *peace*, is a kind of *Resurrection*. When *Christ* was *risen*, his *Disciples* were *dead*. Those *dead affections*, of *sorrow* and *fear*, when they seize throughly upon men, what are they, but *Mors ante mortem*? Upon good news of *Joseph*, *Jacob* is said to *revive*: as if, before, he had been given for *dead*. It was their case, here. The *house* was to them, as their *grave*; and the door as the *grave-stone*; and they *buried in fear*: when they saw him, in the next verse, and were thus saluted by him, they gate *hope*, *were glad* (that is) *revived* again. For, if those were the *pangs* of death, *peace* (after a sort) is a *resurrection*: and so, a fit wish for the time.

Never kindly till then.

And, to say truth, *peace* is never kindly, till then. They define felicity shortly; to be nothing else but *Pax desiderii*. For, give the *desire* perfect *peace*, and no more needs, to make us happy. *Desire* hath no rest; and will let us have none, till it have what it would; and, till the *Resurrection*, that will not be.

Chap. 16. 33. Psal. 119. 165.

1. *Pax & pressura*, our *Saviour* opposeth (*Chap.* 16.) If we be pinched with any *want*, *desire* hath no *peace*. 2. Let us want nothing (if it were possible) No *peace*, yet: *Pax & scandalum* (the *Psalmist* opposeth:) When we have what we would, somewhat cometh to us, we would not; somewhat *thwarts* us: Till *non est eis scandalum*, till that be had away, *desire* hath no *peace*. 3. Let that be had away, yet a new war there cometh. *Peace* and *fear*, are (here) opposed. We are well: neither *pressura*, nor *scandalum*: but we fear *tolletur à vobis*, that it will not hold, or we shall not hold. The *last enemy* will not let us be quiet. Till he be *overcome*, our desire hath no perfect *peace*. That will not be till the *Resurrection*. But, then, it is *Pax plena, pura, perpetua*: *full*, without want; *pure*, without mixture of offensive matter; and *perpetual*, without all fear of forgoing, of *tolletur à vobis*. And that is *pax desiderii*; and that, is *perfect felicity*: The state of the *Resurrection*; and the *wish* of the *Resurrection-day*.

Thus

Thus (we see) *good* it is: and, fit it is. It remains, we see, *What* it is; *What*, *peace*. When we speak of *peace*, the nature of the word leadeth us, to ask, With whom? And they be diverse. But, as diverse as they be, it must be understood of all; though, of some one, more especially than the rest. 2. *What Peace.*

There is a *peace* above us in heaven, with *God*: that first. They were wrong, here their *fear* ran all upon the *Jews*: It should have looked higher. The *Jews* they kept out, with *shutting their doors*: Against *God*, no door can be shut. First, *peace* with Him: and, with Him, thay have *peace*, to whom *Christ* saith *Pax vobis*. 1. *Peace with God.*

There is another *peace*, *within* us, *in sinu*, with our heart. For between our *spirit* and our *flesh*, there is in manner of a War: The *lusts of the flesh*, even *Militare*, wage *War* (saith St. *Peter*) *against the soul*: And, where there is a *war*, there is a *peace*, too. This is *peace* with *fear*, here. Which war is sometime so fearfull, as men, to rid themselves of it, rid themselves of life and all; Conclude a *peace* there. This, followeth of the first: If all be well above, all is well within. 2. *With our own hearts.* 1 Pet. 2. 11.

There is a *Peace* without us, in earth, with men, *with all men*: The *Apostle* warrants it; *peace* with the *Jews* here and all. I will never fear, to make civil *peace*, a part of *Christs* wish; nor, of his *Beati Pacifici*, neither. He will be no worse at *Easter*, than at *Christ-mass*, He was: at this, His second; than, at that, His first birth. Then, *Janus* was shut, and *peace* over all the world. *Orbem pacatum* was ever a clause in the prayers of the *Primitive Church*; that the World might be quiet. 3. *With all men.* Mat. 5. 9. *Tertul. Apolog.* pacatum

Yet is not this the *peace* of *Christs* principal intendment; but, their *peace*, to whom *Christ* spake: *Pax Discipulorum*; *Pax vobis, inter vos*: *peace* among them, or between themselves. It was the *ointment on Aarons head*: *Aaron*, that had the care of the *Church*. It was the *dew* that fell upon *Sion*: *Sion*, the place, where the *Temple* stood. The *peace of Jerusalem*; that it may be once, *as a City at unity within it self*. The primitive peace; *that the multitude of Believers* may be *of one heart and one mind*. All the rest depend upon our *peace* with *God*; and, our peace with Him, upon this: (a) *Pacem habete inter vos*, and *Deus pacis erit vobiscum*. The *peace of Jerusalem*; (b) *they shall prosper that love it* (saith *David*) (c) *Joy* shall be to them *that counsel it* (saith *Salomon*) (d) *Blessed shall they be that make it* (saith *Christ*.) How great a reward should he find in Heaven; how glorious a name should he leave on earth, that could bring this to pass! 4. *Among themselves.* Psal. 133. 2. Psal. 122. 3. Act. 4. 32. a Mar. 9. 50. 1 thil 4. 9. b Psal. 122. 6. c Prov. 12. 20. d Mar. 5. 9.

This, is *Christs* wish: And what is become of it? If we look upon the *Christian world*, we see it not; it is gone, as if *Christ* had never *wished* it. Between *Jehu* and *Jeroboam*, *Salomons* seed went to wrack. *Jehu*, his proceedings (like his *Chariot wheels*) *headlong and violent*. But *Jehu*, is but a brunt; too violent, to last long. *Jeroboam* is more dangerous: who makes it his wisdome, to keep up a *Schisme*, *in religion*; they shall sway both parts more easily. *God* forbid, we should ever think *Jeroboam* wiser than *Salomon*. If *peace* were not a wise thing, the *Wisest mans* name should not have been *Salomon*. A *greater than Salomon* would never have said, *Habete sal em & pacem*; If you have any *salt*, you will have *peace*. Sure, when the *Disciples* lost their *peace*, they lost their *wisdom*: their *wisdom*, and their *strength* both. They were stronger by *congregatis*, than by *clausis foribus*; more safe, by their *being together*, than any *door* could make them. 1. *Peace, Christs wish.* Mat. 12. 42. Mar. 9. 50.

It is, as *Christ* told us (*Luke* 10. where, He prescribes this form of *salutation*) it speeds, or it misses, there after, as it meets with the *Son of peace*: Speeds, if it *find* Him; if not, *comes back again*, and takes no place. Luke 10. 5, 6.

Well, though it do not, we must still hold us to *Christs wish*: and, when all fails, still there must be *Votum pacis in corde*; though enmity in the *act*, yet *peace* in the heart still. Still it must hold, *Amicus, ut non alter*; *Inimicus, ut non idem*: *friends*, as if never otherwise; *enemies*, as if not ever so. *Quasi torrens, bellum*: war, like a land-flood, that will be dry again; *Quasi fluvius, pax*; *peace*, as a *river*, never dry, but to run still and ever.

But yet, many times *we ask, and have not, because we ask not aright* (saith Saint *James*:) We *know not the things, that belong to our peace*; we erre in the *order, manner, five, place*, or time. Jam. 4. 3.

The *Order*: which helpeth much: first is is; first *Primum & ante omnia*; *Caput fidei*; the prime of His wishes. No sooner born, but *Pax in terris*: No sooner risen, but *Pax vobis*: *Apertio labiorum*, the very opening of his lips was, with these words: The *first words*: at the *first meeting*: On the very *first day*. It is a sign, it is so in His heart. That which most grieveth us, we first complain of: and that which most affecteth us, ever soonest speak of. This, is the first error. That which was *first* with *Christ*, is last with *Christians*: and, I would it were so (*last*:) for, then, it were some: Now, scarce any at all, as it seemeth. 1. The *order* of it: *first* wished.

In the *Manner*: for, first is but *first*, that is but *once*. This, is *first* and *second*. Here, He saith it: and, within a verse, He is at it again. Nay, *first*, *second*, and *third*: 1. in *this*, 2. the XXI, and 3. XXVI. *verses*: As if (like *Actio*, in *Rhetoricke*) all in all. 2. The *Manner*: *thrice* wished.

All *Christs vowes* are to be esteemed; especially, His solemn *vowes*: And His speeches; chiefly, those He goeth over and over again. That which, by Him, is double and treble said, would not by us, be singly regarded. He would have it better *marked*: therefore he speaketh it the *second* time. He would have it yet sink deeper; therefore, the *third* also. We faulty, in the *manner*. *Once*, we do it (it may be:) but upon any repulse, we give over: if it come not at first, we go not to it *Secundo & tertio*, *repetitis vicibus*. We must not leave at *once*, that *Christ* did so oft.

The

2. His *Site* in wishing it. *Stetit.* Exod. 12. 11.

The second errour is; we ask it *sitting* (I fear;) and *Christ stood*: His *standing* imports something. *Standing* is the *site* of them, that are ready to go about a matter, as they, to take their journey, in the XII. of *Exodus*, That *Site*, is the *Site* of them, that wish for *peace*: *Oportet stantem optare.* A *Sedentary desire* (it may be) we have; but, loth to leave our *cushion*: We would, it were well; but not willing, to disease our selves. *Utinam hoc esset laborare*, said he, that lay along and stretched himself. So say we: *peace* we would; but *standing* is painfull. Our *wish* hath *lips*, but no *legs*.

Isa. 52. 7. Rom. 10. 15. * Psal. 34. 14.

But, it could not be said: *Beautifull are the feet of them that bring peace*, if the feet had nothing to do, in this business. With *sitting* and *wishing*, it will not be had. * *Peace* will hide it self; it must be *sought out*: It will *flye away*, it must be *pursued*. This then, is a point, wherein, we are to conform our selves to *Christ*: as well to use our *legs*, as to open our *lips* for it. To *stand*, is *Situs ventis*: to hold up the hands, *Habitus orantis*. The meaning of which ceremony, of *lifting up the hands* with prayer, is, *Ut, pro quo quis orat, pro eo laboret*, what we pray for, we should labour for: what we wish for, stand for. We see, *Christ* sheweth His *hands* and His *feet*; to shew, what must be done with *both*, for it. If we should be put to do the like, I doubt, our *wish* hath never a good *leg* to *stand* on.

3. His place: *In medio.* Luk. 1. 79.

To *stand* then: But, to stand, in a certain *place*. Every where to stand; will not serve the turn. *Stetit in medio*, that *standing place* is assigned for it, thus *guiding our feet into the way of peace*. And, the *Place*, is material, for *peace*. All bodies natural never leave moving, are never quiet, till they recover their proper places; and, there they find *peace*. The *midst* is *Christs* place, by nature: He is the second Person *in divinis*; and so the middle-most of the other two. And on earth, follow Him (if you will) you shall not (lightly) find Him out of it. Not, according to the letter, speaking of the material place. At His *birth*, *In medio animalium* in the *Stable*. After (a Child) *In medio Doctorum*, in the *Temple*. After (a man) *Medius vestrum stetit* (saith *John Baptist*) *in the midst of the people*; saith He of Himself, *Ecce ego in medio vestri, in the midst of his Apostles*. At His *death*, it fell to His turn likewise, that place; even then He was in the *midst*. And now (*rising*) there He is (we see.) They, in *the midst of the Jews*: and He, *in the midst* of them. After this in *Patmos*, S. *John* saw Him in Heaven, *in the midst of the Throne*: in earth; walking *in the midst of the Candlesticks*. And at the last day, He shall be in the *midst*, too, of the *Sheep on His right hand, and the Goats on His left*. All which shew, the place and He, sort very well.

By nature. Luk. 2. 7. 46. Joh. 1. 26. Luk. 22. 27. 23. 33 Apoc. 7. 17. 1. 13. Mat. 25. 33.

By Office: as *Mediator*. 1 Tim. 2. 5.

But were it not natural for Him, as the case standeth, there, He is to *stand*, being to give peace. No place so fit, for that purpose: None, so kindly, as it. His Office being, to be a *Mediatour*, *Medius* between *God* and *man*, where should a *Mediatour stand*, but in *Medio*?

The reason of it.

Besides, the two qualities of good being to be *Diffusivum* and *Unitivum*; that, is the fittest place, for both. To *distribute*, best done, from the *center*. To *unite*, likewise sooneſt meet, there. The place it self hath a vertue specially to *unite*: which is never done but by some *middle* thing. If we will *conclude*, we must have a *medius terminus*: Else, we shall never get *Majus* and *Minus extremum* to come together. Nor in things *natural*; either combine *two elements disagreeing* in both qualities, without a middle *symbolizing* with both: Nor *flesh* and *bone*, without a *cartilage* between both. As for things *moral*; there, the middle is all in all. No vertue without it. In *Justice*; encline the ballance; one way or other, the even poize is lost: *Et, opus Justitiæ, pax*: *Peace* is the very *work* of *Justice*. And the way, to *peace*, is the *mid* way: neither to the *right hand*, too much; nor, to the *left hand*, too little. In a word; all *analogy*, *symmetry*, *harmony*, in the world, goeth by it.

It commeth all to this: the manner of the *Place* doth teach us, what manner of *Affection* is to be in them, that *wish* for, or *stand* for *peace*. The place is indifferent, equally distant, alike neer, to all. There, pitch the *Arke*; that, is the place for it, *Indifferency* in carriage, preserveth *peace*: By foregoing that, and leaning to extremities, it is lost. Thither we must get again, and there stand, if ever we shall recover it. *Descessit à medio* lost it: *Stetit in medio* must restore it.

Therefore when you hear men talk of *peace*, mark whether they *stand* where they should. If with the *Pharisee*, *to the corners*, either by *partiality* one way, or *prejudice*, another; no good will be done. When *God* will have it brought to pass, such minds He will give unto them; and make them meet, to wish it, seek it, and find it.

4. The time: *In illo die.*

A little (now) of the *time*. This was *Christ's* wish, at this time: And *Christ* never speaks *out of season*. Therefore, a special interest hath this Feast, in it. It is *Votum Paschale*, and this is *Festum Pacis*.

1 Cor. 11. 16.

And sure, *Habemus talem consuetudinem, & Ecclesiæ Dei*: *Such a custome we have*, and so, the *Church* of *God* hath used it; to take these words of *Christ*, in the nature of an *Edict for pacification*, ever at this time. That, whatsoever become of it, all the year beside, this time should be kept a time of peace; we should *seek* it, and *offer* it: seek it, of *God*; and offer it, *each to other*,

There hath not, these sixteen hundred years, this day passed, without a *Peace-offering*. And, the *Law* of a *Peace-offering* is; he, that *offers* it, must take his part of it; eat of it, or it doth him no good. This day therefore, the *Church* never fails, but sets forth her *Peace-offering*: the *Body*, whose *hands* were here *shewed*: and, the *Side*, whence issued *Sanguis crucis*, the *blood that pacifieth all things in earth and heaven*: that we, in and by it, may this day, renew the *Covenant* of our *peace*. Then can it not be, but a great grief, to a Christian heart, to see many, this day, give *Christs peace* the hearing, and, there is all; hear it, and then *turn their backs* on it; every man go his way, and forsake his *peace*: in stead of *seeking* it, shun it; and, of *pursuing*, turn away from it.

Col. 1. 20.

We

We have not ſo learned Chriſt: S. *Paul* hath not ſo taught us. His Rule it is: Is *Chriſt our Paſſover offered for us* (as, now, He was?) *Epulemur itaque* (That, is his Concluſion) *Let us then keep a Feaſt*, a Feaſt of *ſweet bread*, without any ſower *leven*, that is, of *Peace* without any *malice*. Ephel. 4. 20. 1 Cor. 5. 7, 8.

So to do: and even then (this day) when we have the *Peace-offering* in our hands, then, then to remember, alwayes (but then, ſpecially) to joyn with *Chriſt*, in his *wiſh*; to put into our hearts, and the hearts of all, that profeſs His name (theirs ſpecially, that are of all others moſt likely to effect it) that *Chriſt* may have His *wiſh*, and there may be *peace* through the *Chriſtian* World: That we may once all partake together, of one *Peace-offering*; and with one mouth, and one mind, glorifie *God*, the *Father* of our *Lord Jeſus Chriſt*.

A SER

We have not to learn of Christ: S. Paul hath not to taught us. His Rule is in: Is Christ our Passover offered for us (as, now, He was?) Expedient itaque (That, is his Conclusion) Let us then keep a Feast, a Feast of pure bread, without any sower leven, that is, of Peace without any malice.

So to do: and even then (this day) when we have the Peace-offering in our hands, then, to remember, always (but then, specially) to join with Christ, in his will; to put into our hearts, and the hearts of all, that profess His name (theirs specially, that are of all others most likely to effect it) that Christ may have His will, and there may be peace through the Christian world: That we may once all partake together, of one Peace-offering; and with one mouth, and one mind, glorifie God, the Father of our Lord Jesus Christ.

A SER-

A SERMON

Preached before the

KINGS MAJESTY AT WHITE-HALL,

On the Eighth of *April*, being *Easter-Day*.

An. Dom. 1610.

JOB Chap. XIX.

Quis mihi tribuat, ut ſcribantur, &c.

Ver. 23. *Oh that my words were now written! Oh that they were written even in a book,*

24. *And graven with an iron pen, in lead, or in ſtone for ever!*

25. *For I am ſure, that my* Redeemer *liveth, and he ſhall ſtand the laſt on the earth* (*or*, and I ſhall riſe again in the laſt day from the earth.)

26. *And though,* * *after my skin* worms *deſtroy this body: I ſhall ſee* GOD *in my fleſh.*

27. *Whom I my ſelf ſhall ſee, and mine eyes ſhall behold, and none other* for me, *though my reins are conſumed within me.* (*Or*, and this hope is laid up in my boſome.)

* *Or*, And I ſhal be compaſſed again wth my skin.

THis day calleth us, to ſay ſomewhat of *Chriſts Reſurrection*. To find *Chriſts* Reſurrection, in the *New Teſtament*, is no mattery: out of many places, you have thence heard of it heretofore, many times; and many times may, hereafter, out of many places moe. If it be but for variety, it will do well, not to dwell ſtill on the *New*; but, otherwhiles to ſee, if we can find it, in the *Old*. It will give us good ſatisfaction to ſee *Jeſus Chriſt to day, and yeſterday, the ſame: yeſterday*, to them, *to day*, to us. To read *Reſurget* in *Job*, *He ſhall riſe*; as we read *Reſurrexit*, in *John*, *He is riſen*: To ſee their *Creed*, and ours differ but in tenſe, *ſhall riſe*, and *is riſen*: *Shall* and *is*: but, the *Redeemer* all one, in both. Much adoe is made by your *Antiquaries*, if an *old ſtone* be digged up with any dim letter on it. In this *Text*, I find mention of a *ſtone to be graven*; ſo that, I ſhall preſent you this day with an *Antiquity*; an old *ſtone* digged up in the land of *Hus*, as *old* as *Jobs* time, and that as old as *Moſes*; with a fair *inſcription*, the *Characters* of it yet legible, to prove the *faith* of this *Feaſt*, ſo ancient, that it began not with the *Chriſtians*, the *Patriarchs* had it as many hundred years before *Chriſt*, as we are after. This Text is a *monument* of it. And, it will be never the worſe welcome to us that are *Gentiles*, that it cometh from one that is a *Gentile* (as *Job* was) and not of *Jacobs* line. It is the ſtronger, for that *Moſes* and *Job*, the *Jew* and *Gentile* believed it: *Moſes* put it, in his ordinary *prayer*, (the *nintieth Pſalm*) as it were, his *Pater noſter*; and *Job* here, in his *Creed*.

Heb. 13. 8.

Pſal. 90. 9.

S. *Hierome* ſaith of *Job*: *Nullum tam apertè poſt Chriſtum, quàm iſte hîc ante Chriſtum, de Reſurrectione loquitur Chriſti & ſuâ*. No man, ever ſince *Chriſt*, did ſo clearly ſpeak of *Chriſt's Reſurrection*, and *his own*, as *Job* did here, before *Chriſt*: *That his Redeemer liveth, and ſhall riſe again.* Which is as much to ſay as, *He is the reſurrection and the life*: (S. *John* could ſay no more.) It is his *hope*: *He hath by it regenerate to a lively hope*: (S. *Peter* could ſay no more.) Enters into ſuch particulars, *this fleſh*, and *theſe eyes*: (S. *Paul* could do no more.) There is not in all the *Old*; nay there is not in all the New, a more pregnant direct place.

John 11.25. 1 Pet.1.3. 1 Cor.15.53.

There is then, in this monument of *antiquity*, a direct *prophecie*; or (if you will) a plain *Creed*, of the ſubſtance of this *Feaſt*, of his *Redeemers riſing*, and of *his hope* to riſe by him; the one *poſitive*, the other *illative*. There is a pathetical *Poeme* ſet before it; and there is a cloſe or farewel, by way of *Epiphonema*, after it, no leſs pathetical.

The ſumme and Diviſion.

The two firſt verſes, we may well call the *Paraſceue*, of preparation to the Feaſt of *Paſſover*: which ſerve to ſtir up our regard, as to a *Myſtery* or matter of great moment; worthy not onely to be *written* or inrolled in a *book*, but to be *cut* in *ſtone*; a *monument* to be made of it, *ad perpetuam rei memoriam*, *Oh that*, &c.

I.

II. Then followeth (in the *third*) *his Redeemer* and *his riſing*; his *paſſing over* from death to life: *I know*, &c. and out of it (in the *laſt*) by way of inference, *his own*: *Et quòd ego*, &c. ſet down with words ſo clear, and ſo full of caution, as, in the *Epiſtle* to the *Corinthians*, it is not fuller expreſſed.

III. Upon theſe two, there be two Acts here ſet down, 1. *Scio*, and 2. *Spero*. He begins with *Scio*, for the *truth*: and ends with *Hæc mihi ſpes*, for the *comfort*, or uſe of this knowledge. *Graven*, that it may be *known*: *known*, that it may be our *hope*. His it was, and ours it muſt be: *repoſita*, with him; *reponenda*, with us, to be lodged and *laid up* in our *boſomes*, againſt we be laid into the boſome of the earth. Indeed, [*ſculpſit in lapide*] is nothing without [*reponi in ſinu*;] *Graving in ſtone* will do no good, without *laying it up in the boſome*.

I. *The Paraſceue or preparation. Jobs wiſh.*

JOB, fearing (it ſhould ſeem) if he had but barely propounded the point following, it would have been but ſlenderly regarded; doth enforce himſelf, to ſet it down with ſome ſolemnity, to make the deeper impreſſion, (which I call the *Paraſceue*:) that we might not reckon of it, as a light *holy-day*; but as a high *Feaſt*. He would have the *Scio* of it ſtamped in *ſtone*, as worthy *everlaſting remembrance*; and the *Spero* of it carefully *laid up*, as worthy *precious accompt*. It is as much as S. *Paul* had ſaid: *It is a faithfull ſaying, and by all means worthy to be received*: For the *ſcio*, *faithfull*; for the *ſpero*, *worthy all receiving*: For the *truth*, to be *graven in marble*; for the *comfort*, to be *lodged in the boſome*.

1 Tim.1.15. 4.9.

For the firſt, thus he proceedeth. He was dying now; and ſeeing he muſt die, one thing he had, he would not have die with him: It was that, when he had loſt all, he *kept in his boſome ſtill*; when all comforters, and comforts forſook him, and (as he ſaith) his *Phyſitians* grew of no value, he found comfort in. This, he thought, it was pity ſhould periſh: but, though he die, it live. It was certain *words*; and, becauſe they had been cordial to him (had been, to him; and might be to others) he deſires they might remain to memory; and becauſe *writing* ſerves to that end, they might be *written*.

1. That it were written. *Chap 6.26.*

Which his *wiſh* of writing conſiſts of three degrees: is as it were three wiſhes in one.

1. They be *words*; and becauſe words be but wind (his own *Proverb*) that they might not blow away with the wind, he wiſheth they were *written*: *Quis mihi tribuat*, Who will help him to a *Clerk*, to ſet them down in *writing*?

2. Written in a book.

2. But then he bethinks himſelf better: they were no common ordinary matter, therefore not to be committed to common *ordinary writing*. So, they might be rent or loſt: they be more worth than ſo. Therefore now ſecondly, he mends his wiſh: he would not have them to be barely *written*, but *regiſtred in a book*, enrolled upon record, as publike inſtruments, mens deeds, judicial proceeding; or (as the very word gives it) *Acts of Parliament*, or whatſoever is moſt *authentical*.

3. Written in ſtone, with a pen of iron for ever.

And yet, upon further advice, he calls back, that too, by a third wiſh. If they were upon record, *Records* will laſt long, yet, even them, time will injure. No *ink*, no *parchment*, but will decay with time. Now, theſe he would have laſt *for ever*: therefore he gives over his *Scribe*, and in ſtead of him wiſheth for a *Graver*: No *paper*, or *parchment* will ſerve; it muſt be *ſtone*; and the hardeſt *ſtone*, the *rock*. For this paper he muſt have a *pen of iron*: that he wiſheth too. But, here is mention of *lead*: what is to be done with that? If we believe the *Hebrews* (that beſt knew the faſhion of their Countrey-Monuments,) when it is *graven*, the graving may be choaked with ſoil, and the edges of the letters, being rough, and uneven, may be worn in, or broken, and ſo defaced; to provide for that, the *graving* he would have filled with *lead*, that ſo it might keep ſmooth and even, from defacing; and full, from choaking up. That it be לָעַד (the laſt word) that is, laſt *for ever*, to the laſt Ages and Generations to come, never to be worn, but to hold for ever. If it were the beſt in the world, more cannot be done, or wiſhed, then this: and this he wiſhed, and not coldly, but earneſtly. *Oh that it were, would God it were! Quis mihi tribuat?* Who will do ſo much? Who? as if he were earneſt begging of *God* and man to have it done.

Now

Now in the name of *God*, what may this be, that all this work is kept about? It is the work of this day. And why would not a *book* serve for this? Why no remedy but it must be in *stone*? There want not reasons: Let me touch some few. *Moses* and *Job* are holden to have lived at one time. *Moses Law* was *graven* in *stone*, we know. This of *Job* (here) is *Gospel*, the *substance*, the chief Article of it. No reason, the *Law*, in *tables of stone*; and the *Gospel* in sheets of *paper*. Good reason, *Job*, as zealous for the *Gospel*, as *Moses*, for the *Law*. If that wrought in *stone*, this no less; as firm and durable, as it, every way. And the same reason is for the *iron pen*. As the *stone* for the *Law*, so the *pen* for the *Prophets*. If, in the *Prophet*, mens *sins be written with a pen of iron*; meet, the discharge should be written no less deep, with as hard a *pen*, as it; that so the *Characters* of one, may match the other at each point.

Why, In stone? &c. 1 Reason. Exod. 34. 1. 1 Cor. 15. 14. Jer. 17. 1.

This for *Moses*: now for our *Redeemer*. There it was meet, *in de Petrâ, in petrâ: Petra autem Christus*, Our *Redeemer* is a *Rock*: *O Lord my Rock and my Redeemer*, (saith *David*) or *my Redeemer of the Rock*, alluding to this of *Job*. Kindly it is, it should be wrought in the *Rock*, that is, of the *Redeemer*, who is the *Rock*. And so the *resurrection*, *being a putting on incorruption*, would not be written in corruptible stuff, but in that cometh nearest to incorruption, and is least of all subject to corrupt and decay; The words would be immortal, that treat of immortality.

2 Reason. 1 Cor. 10. 4. Psal. 19. 15. 1 Cor. 15. 54.

A *third*, in respect of those Works, that are usually wrought of *stone*, as *Grave-stones*, as *Arches Triumphal*. The *Resurrection* is *mors mortis* (saith *Osee*) *O death I will be thy death*: for the *death* of him that is the *death* of us all, here, is a *grave-stone* allowed, and an *Epitaph* graven on it. Here it is, and so doth *Nazianzen* call this Scripture, *Deaths Epitaph*. Either (if as *Esay* saith, *Death by Christs rising* be *swallowed up in victory*:) a *trophee* of this victory would remain; and that, as all victories, in a *Pyramis* of *stone*: and that *Arch-wise* on two pillars, 1 One for *Christs*; 2 One for our *resurrection*.

3 Reason. Hos. 13. 14. 1 Cor. 15. 54, 55. Esa. 25. 8. 1 Cor. 15. 54.

One more: That *Job* needeth this wish, in regard of those, that were to receive this doctrine. It will not well be *written*, there is such unbelief and hardness of heart, yea, even in the Disciples, and so generally in our nature; as, enough to do, to *grave* it in us: yet so necessary with all, as where it will not be *written*, he wishes it *graven*. *Written*, where it may; but *graven*, where it must. But *written*, or *graven*, one of them in us all.

4 Reason.

II.

This for *Jobs* wish. Shall we now pass to the third *verse*, and see what these words be, that no *paper* will serve, but *stone*; not *pen*, but *iron*; not *inke*, but *lead*? Great expectation is raised with this so stately an entry. The words be *Jobs*: his *Scio*, and his *Spero*, touching the two articles of this day, 1 *His Redeemer*, and *His rising*; 2 and the train of it, *His own rising*, and his *seeing God*. They begin with *Scio*, the pillar of this faith; and end with *Hac mihi spes*, the arch of his hope; ever, hope giving the assumption to faiths proposition.

The Object: *Jobs Redeemer*, and his *resurrection*.

Let's begin with the object of his knowledge. The first is news of a *Redeemer*. We owe this word to *Job*: he, the first, in the Bible, that ever named him so. Of the *Creation*, we read, in *Moses*: and *God* provided well for us, that we should no sooner hear of a *Creator* by *Moses*, but we should, of a *Redeemer*, by *Job*. For, though *God* by right of *creation* were (as saith *Melchisedeck*) *owner of heaven and earth*; yet the creature *being subject to vanity*, shewed they were gone, aliened from *God*. But this is good news, that *seeing we were Gods, and not our own*, he would not see that carried away that was his own, but would be content one should *redeem* it back.

1. *Quod Redemptor.* Gen. 14. 19. Rom. 8. 20.

But, it is news to hear, that *Job* is at his *Redeemer*; *Job* with all his *innocency*, with his so *just*, and *holy life*, as *God* himself bare witness unto it, as *Satan* himself could not except against it; yet he is not at *Scio quod Judex*; but *Scio quod Redemptor*: doth *deprecari judicem*; and, for all his vertues, a *Redeemer* will do well though; and he in the number of those that are glad to say *Scio*, to take notice of him.

Job 1. 8, 9. 2. 3, 4.

From which his *Scio*, his notice taking, we take a true estimate of *Jobs* estate. For, if he look after a *Redeemer*, then is he, either sold for a *Servant*, or carried away for a *Captive*: one of these. For, these two onely we read of; *redeemed from Egypt the house of bondage*: or *redeemed from Babylon the land of their captivity*. Saint *Paul* confesseth both by himself; *Sold under sin, and led away captive under the law of sin*. *Job* confesseth as much: *Pescavi, quid faciam?* sinned he had, and by committing of sin was become *Servus peccati*. Sold by himself, and made subject by *sin*; and sold by *God*, and made subject to *corruption*: from both which he needed a *Redeemer*. Whether *servant*, or *captive*, one or both, it falleth out well, that both states are *redeemable*; neither past *redemption*. *Sinned*: that he needs a Redeemer: Not so sinned, but a *Redeemer* will serve. *God* is willing (saith *Elihu*) to receive a reconciliation, to admit of a *Redeemer*: if we can get us one to lay down the *price*, there is hope, we may be restored, *to see God* again. A *Redeemer* will do it.

Rom. 7. 14, 23. Job 7. 20. 6. 20. Chap. 33. 24. 20. 34. 31.

Why then, *Scio quòd*, he knows of one, Good tidings, to all that need to know, there is one, presently in being. For then, *Nunc dimittis*, may *Job* say; he may *depart in peace*, die when he will, his *Redeemer lives*, who will never *see that perish*, he hath paid the price for; but, *since he came to redeem that which was lost, will not suffer that to be lost which he hath redeemed*.

2. *Quod vivit.*

This of his *Redeemer*, Now, what he believes of him. First, *live* he must: be a *living*, quick thing; not *dead*, or without life. *Silver*, *Gold* will not do it; our *redemption* is *personal*: not *real*, to give somewhat and save himself. But such a *Redeemer*, as must answer body for body, and *life* for *life*; give himself, for *Job*, and those he redeems: so is the nature of the word, so the condition of our *redeeming*. There is his *Person*.

Of what *nature*, out of the word *Redeemer*. Sure if a *Redeemer*, *God*. The *Psalm* deduceth at large: *Man cannot redeem his brother, nor give an attonement unto God for him. It cost more to redeem soules: so that, he*

His Nature: *God.* Psal. 49. 7, 8.

Psal. 49. 15. *he must let that alone for ever.* Then he tells us plainly; it is *God shall redeem our souls from the hand of hell.* *Job* saith the same in effect; In *His Saints He found folly, and in His Angels pravitatem,* some-
Chap. 15. 15. 16. 25. 5. what awry. They (both) need a *Redeemer*, themselves. That, they want themselves, they cannot per-
form to others: And if neither *Saint*, nor *Angel*, then no *Redeemer*, but *God*.

And *Man.* Levit. 25. 25. Ruth 3. 12. On the other side, if a *Redeemer*, *man* He is to be, of necessity. So is the flat Law of *Redemption* of persons. He must be *frater*, or *propinquus*, a *brother*, *or next of blood*; else, not *admitted* to redeem a person. That He may be admitted then, He must be *flesh of our flesh*; and then He may. The very word גאל sheweth it, which doth as properly signifie, *to be next of kin, as to redeem*. Upon the point then, both *He* must be. *Man* cannot; *God* may not: But, *God* and *Man* both, may and can.

Deum in carne. But what stand we straining the word *Redeemer*, or the conditions of it, when we have both twain, his *natures* in formal terms, immediately in the verse following, *videbo Deum in carne*. There is *God* in plain terms; and his *flesh* is *humane* flesh; and that is *man*. I know *in carne* (there) may be construed two ways: But (I know) both ways well; and both ways it is taken, by the *Fathers*: 1. *I in my flesh, shall see God*: or, 2. *I shall see Deum in carne*, that is *Deum incarnatum*, God *having taken flesh* upon him. This latter way, I find, Saint *Augustine* taketh it: *Videbo Deum in carne; quod, ad id tempus pertinet, cùm* Christi *Deitas habitu carnis induta est*. *I shall see God in my flesh*: this pertains to the time, when the *Godhead of Christ* was *clothed* with the habit of *flesh*. And well both: For, one depends on the other; our *seeing God in the flesh*; upon *God's being seen in our flesh*. But, *Deus, in carne*, are the two natures.

quid rise gel. His Office. Now *His* office is *Redeeming*: how discharges *He* that? how brings *He* the work of our Redemption to pass? Many were his works concurring to it. *Job* singles out, and makes choise of one among them all, which is the chief of all, the accomplishment of all, and where he shewed *Himself* a compleat *Redeemer*. For then a *Redeemer* right, when he had brought his work to perfection: and that he did, when *He rose again*.

So I read, *rise again*; and not *stand*. It is well known, it is the proper word for *rising*, and not *standing*. The LXX. so turn it; not στήσεται, *shall stand*; but ἀναστήσεται, *shall rise again*. The *Fathers* so read it: *Nec dum natus erat Dominus* (saint *Hierom*) *& Athleta Ecclesiæ Redemptorem suum videt à mortuis resurgentem*, *He* was not yet born, and the Churches champion, *Job*, saw his Redeemer *rising from the dead*. *Victurum me certâ fide credo, Liberâ voce profiteor, quia Redemptor meus resurget, qui iste impiorum manus accubuit*: with assured faith I believe, and with free courage confess, that *rise* I shall, in as much as my *Redeemer shall rise*, who is to die by the hands of wicked men: (saith *Gregory*, upon these very words.)

Rise again then shall our *Redeemer from the dead*. There he was then, or he could not rise thence How came he there? So that, here is his *death* implied evidently, that brought him thither. *Rise* he cannot, except first he *fall*: *Fall* therefore *He* must, and be laid up in the earth, before he can *rise* from thence again. Specially seeing we find him first *alive* (in the fore-part of the *verse*;) and then *rise again* (in the latter.) For how can that be, unless *death* come between?

Yea, the Fathers go further: and from the words [*carne meâ*] set down the very state of his *death*. *In my flesh*, that is (say they) *such flesh as mine, rent* and *torn*. As (to say true) between *Christ's flesh* when *Pilate* shewed him, with *Ecce homo*, and *Job's*, no great odds: *Unum in toto corpore vulnus*: One resembled somewhat the other; scarce any *skin* left on him, no more then *Job*: *postquam pellem meam contriverunt*, might *Christ* as truly say. Joh 19. 1.

In this case, he saw him; brought to the *dust*: and thence he seeth him *rising* again: and so now, it is *Easter-day* with *Job*. For, this *Text*, this day, was fulfilled. Then, *He rose again*; and *rising*, shewed *Himself* a perfect *Redeemer*. Then: for, till then, though the *price* were paid, nothing was seen to come back. Now, *His soul was not left in Hell*; and so that came back: Nor *His flesh to see corruption*; and so that came back. And, having thus with a *mighty hand* redeemed and raised *Himself*, is able to do as much for us. *Quam in Se ostendit, & in me facturus est* (saith *Gregory*) *Exemplo hîc monstravit, quod promisit in præmio*: What he shewed in himself, he will perform in us; and what we see now in this *example*, then we shall feel in our own *reward*. Psal. 16. 10. Act. 1. 31. 13. 35.

But, thus have we, in this *verse* comprised, his *Person*, his *two Natures*, *God-head* and *Man-hood*; his *Office*, his *Death*, and his *Resurrection*, and his *Second coming*: (for, at his first, *Job* saw him not, as *Simeon*; but, at his second, *shall*.) What would we more? With a little help one might make up a full *Creed*.

Job's own resurrection. Very well then, on he goeth, and out of this [*Scio quòd Redemptor*] he inferreth [*Scio quòd ego*;] arguing, from his *Redeemer* to himself. *Eâdem catenâ revincta est Christi resurrectio, & nostra*; One chain they are linked with, his and ours: you cannot stir one end, but the other moveth with it. The sinews of which reason are in this; that the *Redeemer* doth but represent the person of the redeemed. For, a *Redeemer* is *res propter alium*; all he doth, is for another: Lives not, dies not, rises not to, or for himself; but to, or for others: him or them, he undertakes for. His life, death, resurrection, theirs; and the consequence (so) good: *Scio quòd ille, & quod ego*. So there is no errour in reading as we do, our *Office of the dead*, *I shall rise again at the last*. Though it be the *third* person in the *Text*, the first is as infallibly deduced by consequence, as if it were there expressly set down; as sure as he shall *rise*, so sure he shall *raise*: for, to that, is he a *Redeemer*.

The Benefit. We see the *coherence*; let us see the *Benefit*: which standeth of these four points. First, *He* shall *see God*: Secondly, See him *in his flesh*, and *with his eyes*: Thirdly, in the *same flesh*, and with the *same*

eyes

eyes and *no other*: Fourthly, and he *shall see Him*, *sibi*, for his own good and benefit: and all this, *non obstante* the case, he was in, which gave but small likelihood of it.

The first and main benefit, his *Redeemer* will raise him to, is to see *God*. That, he lost, when he became alienes: that, he recovers, being *redeemed*. Here begins all misery, to be cast out of *His* presence: here, all happiness, to be restored to the *light of His countenance*. *Visio Dei*, all along the Scripture, is made our chief good; and our felicity still set forth, under that term. *In thy presence is the fulness of joy*, (saith the *Psalm*:) *Ostende nobis Patrem & sufficit*, and we will never desire more. A conjecture we may have, of the *glory* of this sight, from *Moses*: he *saw Him*; and not his face neither; and that but a *glimpse*, and as he passed by; yet got he so glorious a *brightness in his countenance*, he was fain to be *veiled*; no eye could indure to behold him. And, a like conjecture of the *joy*, by the *transfiguration*: they did but look up at it, they desired never to be any where but there; never to see any sight but that: so were they ravished with the beholding of it.

Videbo Deum. 1. I shall see GOD. Psal. 16. 11. Joh. 14 8. Exod. 33. 22, 23. Matth. 17. 2.

See God: and so he may *in spirit*, as do the *souls of the righteous* departed: it skils not for the *flesh*. Yes: I see him, *in the flesh*. That, as proper to this *Text*, and this day, which *offers more grace*. This day, *Christ rose* in the *flesh*, and this Text is, *We shall see Him in the flesh*. It is meet, the *flesh* partake the *redemption* wrought *in the flesh*; and *He* be *seen* of *flesh*, that was seen *in* the *flesh*. He will do it for the flesh; it is (now) his nature, no less then the *Godhead*: *He* will not forget it, we may be sure. It were hard the Redeemer should be in the flesh, and the flesh never the better for it.

2. *Videbo in Carne.* See him in my flesh.

For, the *soul* is but half; though the better half, yet but half; and the *redeeming* it, is but a *half redemption*; and if but half, then unperfect. And our *Redeemer* is *God*, and *Gods works* are all *perfect*: if he redeem, he doth it not by *halves*. His *redemption* is a compleat redemption, certainly. But, so it is not, except he redeem the whole man, *Soul*, *flesh* and all: his *soul from hell*, his *flesh from the grave*, both, to *see God*. His *redemption* is unperfect, till it extend so far. Therefore, at his coming again, they are willed to *lift up their heads*, *their redemption is at hand*, their *full redemption*; then *full*, when both *soul* and *body* shall enjoy the presence of *God*.

1. Reason. Luke 21. 28.

And, what we say of *Gods work*, the same we say of the *souls desire*: It is not full neither, without this. Every man, yea, the Saints, Saint *Paul*, by name, professeth all our desire, *Nolimus expoliari, sed supervestiri, we would not be stripped of this flesh, but be cloathed with glory immortal, upon soul and flesh both*: which desire, being both natural, and having with it the concurrence of *Gods Spirit*, cannot finally be disappointed.

2. Reason. 2 Cor. 5. 4.

I add further, that it is agreeable, not onely to the *perfection* of his work; but even to his *justice*, that *Jobs* flesh should be admitted, upon the *Septuagints* reason, in the forepart of the *verse*, τὰ ἀναπλήν ταῦτα, that it hath gone through, joyned in the good, indured all the evil, as well as the soul. *For God is not unrighteous, to deprive the labourer of his hire*; but, *with him, it is a righteous thing, to reward* them joyntly, that have joyntly done service; and not sever them in the reward, that in the labour were not severed. But, the *flesh* hath done her part, either in *good* or *evil*; *her members have been members*, either ways. In the *good*, the flesh hath *kneeled*, *prayed*, *watched*, *fasted*, *wasted* and *wearied* it self, to and for *God*: In *evil*, it hath done, I need not tell you what; and that, to and for sin. Therefore, even *justice* would, they should share in the *reward* of the *good*; and in the *evil*, take like part of the *punishment*. This may serve for the *flesh*.

3. Reason. Heb. 6. 10. Rom. 6. 13.

And sure, the very same may be said, and is no less strong for the third degree: as, for the *flesh*, and the *eyes*; so that the *same flesh* should participate, and the *same eyes*, and *no other for them*. No justice, *one flesh* should *labour*, *and another reap that*, *it never laboured for*. What comfort can it be for the poor body, to abridge it self of much pleasure, and to devour much tediousness, and many afflictions; and another strange body shall step up, come between, and carry away the *reward*? Nay; if *these eyes of Jobs*, *have dropped many a tear*, it is reason the *tears be wiped from them*, not from another pair of new-made eyes. If they have restrained themselves, even, *by covenant*, *from straying after objects of lust*; it is meet, they be *rewarded* with the view of a better object.

3. *In carne mea*, &c. In my own flesh, and with the same eyes. Chap. 16. 20. Chap. 31. 2.

But, to say true: so should there be no *resurrection* indeed; a *rising up*, rather, of a *new*, than a *rising again* of the *old*. *Job* should not *rise again*, *this Job*; but, another new *Job*, in his place, and stead. Therefore is this point ever most stood on, of the rest. S. *Paul*: not a *corruptible*, or a *mortal*, at large; but *Hoc*, *this corruptible*, *this mortal*. Yea, our *Saviour* himself, *solvite Templum hoc*, *this very Temple*: and to shew, it was that very one indeed, it pleased him, to retain the *print*, *both of the nails and spear*. And *Job* most plain of all, using not onely the word *His*, as it were pointing to it with his *finger*: *positivè*; but by adding, *this*, *and no other*, *exclusivè* too, to express it the more fully above exception.

1 Cor. 15. 53. John 2. 19.

But now, these all, 1 *seeing God*, and 2 *in the flesh*, and 3 *in the same flesh*, are all as good as nothing, without the fourth. *Videbo mihi*, a little word, but not to be little regarded. In the translation, it is left out sometimes, never in the treaty. To *see him* for our good; else, all the rest is little worth. For, all shall *see him*, and *in the flesh*, and *in the same flesh*; but all, not *sibi*; but many, *contra se*: not to their good, all; but many to their utter destruction.

4. *Videbo mihi.* I my self shall, &c.

This very word is it, which draweth the *Diameter*, between *the resurrection of life*, *and the resurrection of condemnation*; the *right hand*, and *the left*; the *sheep*, and the *goats*: They that see him *sibi*; to them, *Esay*: *Arise and sing*. They that, *contra se*; of them, Saint *John*: *Videbunt & plangent*: *see they shall and mourn*. Those shall flie, *as Eagles*, *with all speed to the body*: These other draw back, and shrink *into their graves*; *creep into the clifts and holes*, *to avoid the sight*; *cry to the hills*, *to fall upon them*, *and hide them* from that sight. One shall *rapi in occursum*, be *caught up to meet*: the other shall *converti retrorsum*, be tumbled backward into hell, *with all the people that forget God*. So that this word is all in all: which *God* after expounds, *Videbit faciem meam in jubilo*, with *joy and jubilee*, *shall he behold my face*;

Esay 26. 19. Apoc. 1. 7. Luke 17. 37. 23. 30. 1 Thes. 4. 17. Psalm 9. 17. Chap. 33. 26.

as a Redeemer, not as *a revenger*: and, as it followeth, with *hope* (and not with *fear*) *in his bosome.*

And the very next point was it, that revived him; and in very deed, the tenor of his speech, so often iterating the same thing, and dwelling so upon it, sheweth as much. Once had been enough; *I shall see God*: He comes over it again, and again; as if he felt some special comfort even by speaking it. Three several times he repeats, the *seeing*; and, three other, his *person I*, and *I my self*, and *I and none other but I*: And as if he were not enough, he reckons up three parts, *his skin, flesh, and eyes*; as if being once in, he could not tell how to get out. Blame him not: it seems he felt some ease of his pains; at least forgat them, all the while, he was but talking. It did so ravish him, having begun, he knew not how to make an end.

III:

The two Acts, *Scio*.

His Knowledge.

Thus much for the *object*. Now to his *Scio*, his knowledge first; and then his *Spero*, his hope after. For his *knowledge*: there be four things, I would note out of four words. 1 His certainty, out of *Scio*: 2 His *propriety*, out of *meus*: 3 His *patient waiting*, out of *tandem*: 4 and his valour or *constancy*, in *non obstante*.

1.

His certainty: *Scio*.

Scio, his *certainty*: That he did not imagine or conceive, it might be; but *knew* it for certain, even for a principle. *Quis scit*, *Who knows* (saith one, *Eccles.*3. 21.) *Who knoweth, whether men die as beasts?* *Quis scit? Scio: Who knows? I know* (saith *Job*) *Putásne*, (saith he, *Chap.*14.) *Think you, one that is dead may rise again? Think? I know* it (saith *Job.*) It was *res facta*, even this day, to his *Disciples*. It was *res certa*, to him, many hundred years before: It is much to the praise of his faith: *so much was not found, no not in Israel.* And we shall not need to trouble our selves to know how he knew it: Not by any Scripture; he had it not from *Moses*, but the same way that *Moses* had it; he looked in the same mirrour, *Abraham* did, when he *saw* the same Person, and *the same day, and rejoyced to see it.*

Mat.8.10.

John 8.56.

2.

His property *Meus*.

Out of *Scio*, his certainty; and out of *Meus*, his *peculiar*, as it were. The *Redeemer of the world* would not serve him, nor S. *Paul's maximè fidelium*, of *the faithfull chiefly*: This (of the *Ephesians*) would not content him, *That loved us, and gave himself for us*: None but (2 *Gal.*) *That loved me, and gave himself for me. My Redeemer*: which they call *Faith's Possessive.*

1 Tim.1.15.
Ephes.5.2.
Gal.2.20.

3.

His patience. Waiting. *Tandem*.

In *Tandem*, the third word, his *patient enduring*. For, *patience* is not onely shewed in *suffering the Cross*, but in *waiting also for the promise*. It will not be done by and by, this: but *Tandem*, at the last it will. He *shall rise* again *at the last*: *he shall*; and *we shall*. *Qui crediderit, ne festinet*; He that believeth, let him not be in all haste. No: *Si moram fecerit*; *expecta eum*; If he stay, stay his leisure. Tarry his *Tandem*.

Heb 12.6.
Tit.2.13.
Hab 2.3.
Esay 28.16.

4.

His courage. *Tamen si*

And last, all these, *Non obstante*, or *Tamen si*; the *resolute courage*, or *valour* of his *faith*; that this he saith, being in case he was, small likelihood of it in appearance, seeing and feeling, that he saw and felt. There sate he falling away by piece-meal, *vivum cadaver*. For him then to talk of *Scio*, and *meus* thus, having no better signs and arguments then he had; in the sense of his *anger*, to believe his *favour*; brought to the *day of death*, to promise himself *so glorious* an *estate*: This is *Abrahams faith*, *Contra spem in spe credere*; faith *without*, nay, *faith against feeling*. His state, in sense of misery, want of comfort; his friends dismaying him; for all that, he keeps to his *Scio*, and to his *Meus* still. *All* else, even *all he hath* (*his righteousness too*) they may *take from him*: *Salutem non auferent*, his *Redeemer* they should never get: *non obstante*, he would hold him fast.

Rom.4.18.

2 Act, *Spero*: His *Hope*.

This for his *Scio*, and now to his *Spero*, which word leadeth us to the use, he did, and we are to make, of this *knowledge*. Not, *know*, to *know*; or to be *known* to know; but, *know*, to *lodge in our bosomes true hope*: It is the general use of all our *knowledge* of the Scriptures, *whatsoever is written for our learning, that we by patience and comfort in the Scriptures may have hope.* Generally of all; but above all, of these, of *Christ our Redeemer*: He is *our hope*; and his *rising*, that is *Caput bonæ spei*, our *cape of good hope*, the most hopefull of all other.

Rom.15.4.

Spes reposita.
Hope laid up.
Hos.2.15.
Mark 16.6.
Luke 24.38.
Psal.16.9.

The use of hope is, to expel *fear*. No *fear*, to the fear of *death*: what shall become of us, after our short time here, which makes us never quiet, but in the *valley of Achor*, all our life long: The *resurrection* opens us a *gate of hope*. Therefore, this day, *Noli timere*, say the *Angels*: *Nolite timere* (saith *Christ*.) That our proper *salutation* of the *day*. This, a *day of hope*. And this use made *David* of it: *My flesh shall rest in hope*, though he were not in *Jobs* case, but in all his royalty. For, even Kings, in *all their royalty*, sometimes have before them the *hand-writing on the wall*: *Numeravit, he hath numbred thy days*; and even then they rest on this *hope*, and read this inscription not unwillingly. The same use do the *Apostles*: *Who hath regenerated us, in spe, to a lively hope, by the resurrection of Christ*; (it is Saint *Peter*.) *Rest in hope* (saith *David*;) a *lively hope*, (*Peter*;) Rest in *hope* of *rising* and *living* again.

Dan.5.5.

כליות

And the term, that *Job* here gives *hope*, is worth a note: he calls it the *kidneys of the soul*. It made the *Translator* miss, that knew not this idiome. For, as in that part of the body is bred, and from thence doth issue that same *generativus humor*, whereby we propagate our kinde, and *live* here (in a sort) after we be dead: In like manner, by this *hope* (saith *Job*, and so saith Saint *Peter*) we are *begotten* anew; we are *sowen* (saith Saint *Paul*) and of that *seed*, *rise again in power, honour, and immortality.*

1 Pet.1.
1 Cor.15.

And this is *hæc spes, this hope*. For, *hope* at large heareth evil, hath no good name; Many our hopes prove *Vigilantis somnia*, waking dreams: we cannot lay them up, and if we would; they are not worth the *laying up*, no more then our *dreams* be. That the Heathen man made it his happiness, to say: *Vale spes*, farewel all hoping. This is true, where the *rest* of our hope is vanishing, as *man*, whose *breath is in his nostrils*; and when that *goeth, all his thoughts perish*. But this *hope* is of another nature: *Non confundet, it will not make you ashamed.* There's a *reality* in it, and *anchor-hold*; it is *built on the rock*, it will endure,

Psal.146.5.
Rom.5.5.
Heb.6.19.
Luke 6.48.

endure, as the rock, on vvhich it is built, and on vvhich it is *graven* here: There vvill come an end, and his *hope* vvill not be cut off, of all other: You may make a *Depositum* of it, lay it up: *Repone illam, & repone te in illa*; you may *rest* on it, it is *Spes viva*, a *living hope*, in *Him* that *liveth*, and shall restore us all to *life*. 1 Pet.1.3.

Now, the place is much, where *we lay it*: Every thing is best kept in his proper place. *Job* saith, he bestowed it in his *bosome*, and vvould have us to do the like. Of that place, he made choice: of none vvithout us, behind us. That vve might ever carry it about us; ever have it before us, and in our sight; ever at hand: not to seek, but ready and easie to be had, vvhen vve call for it: and these, for the continual use vve are to have of it, in all the dismays and discomforts of our life. Beside, there it vvill be safely; that, being the surest place, as being vvithin the fold of our arm, vvhere our strength lieth, and vvhence, hardest to take it from us. And there it will be best *cherished*, in the vvarmth, and vital heat of the *bosome*. There, the *nurse* carrieth her *child*: and the *wife* is called the *wife of the bosome*: And what is dearer to us than these two? But, above all, there it vvill be next the *heart*, (for the *bosome* is but the coffer of the heart) and there *Job* vvould have it. As vvell, for that, that place is the best place, and so best for the best *hope*: as that, there is in it this *hope*, a special *cordial* vertue against the fainting of the heart: as (indeed) it is *cor cordis*, the very heart of the heart, and whereby the heart it self is more *heartened*. *Job* found it so: So did S. *Paul*, vvhen he grew out of heart. Put his hand in his *bosome*, took out this *Hope*, looks upon it, presently saith: *Propter quod non deficimus*. And vvhen *Timothie* vvas in the like *deliquium*, he applies to him: (What man! *Memento*, *Remember*, *Christ is risen, and we shall rise and see God*; an amends for all, vve can suffer:) as a special receipt against all *cardiaque passions*. *Repositi in Sinu. In my bosome.* Deut.13.6. 2 Cor.4.16. 2 Tim.2.8.

But, in chusing this place; *Job's* mind vvas specially, to except to the *brain*, vvhere (commonly) men lodge it, and are mistaken: it is not the right place. *Scio*, there (if you vvill;) in the *brain*; it is the place of *memory*: But *Spero*, in the *heart*, the place of *affection* (namely *fear*:) and till the heart be the less fearfull, and the more chearfull for it; it is not vvhere it should be; not laid in the right place. Nay, not *Scientia cerebri*; *knowledge* is not the best neither, not in the *brain*: *Scientia sinus*, and *corde creditur*; best, vvhen it hath his rest there. When *knowledge* in the *heart*, and *hope* in the *reins*; and *He that searcheth heart and reins*, may there find them. Erre not then in laying it up in the *head*, or any vvhere, but vvhither *Job* carried it, and where he *laid it, in the bosome*.

To end; because vve be speaking of a *hope* to be laid up in our *bosome*, it falleth out very fitly, that, even at this time (*festum spei*) the *Church* offereth us a notable *pledge*, and earnest of this *hope* there to bestow. Even the holy *Eucharist*, the *flesh* vvherein our *Redeemer* was *seen*, and suffered, and paid the *price* of our *redemption*; and together vvith it the *holy Spirit*, vvhereby vve are *sealed to the great day of our redemption*. To the *laying up* of vvhich *earnest* of our *hope*, and interest in all these, vve are invited at this time, even *literally*, to *lodge*, and *lay it up in our bosome*. We shall be the nearer our *Scio*, if vve *taste and see* by it, *how gracious the Lord is*; the nearer our *Spero*, *if an earnest or pledge of it be laid up* within us: the nearer our *redemption*, if vve have vvithin us the *price of it*: and the nearer our *resurrection*; they be his own vvords, *He that eateth my flesh, and drinketh, &c. hath eternal life, and I will raise him up at the last day*. So *dwell we in Him, and He in us*; vve, *in Him*, by our *flesh* in Him; and He, *in us*, by *His flesh* in us. Thereby drawing *life* from him, the *second*; as vve do death, *from the first Adam*. Joh.6.24. Ephes.4.30. John 6.54.

But *this hope* hath this property (saith S. *John*) it will mundifie the place vvhere it lieth (*Every one that hath this hope cleanseth himself*;) vvhich place by vertue of it, vve shall so cleanse, *Ut videatur in carne nostra Deus*, that the *life of Jesus may be manifest in our flesh*; and all men see the vertue of his *resurrection*, to have his vvork in us, by our *rising* out of the *old* dusty conversation, to *newness of life*: His resurrection and the power of it being *exemplarily seen in our flesh*, our end shall be, to *see Him in our flesh*; and that, *nobis* (not, *contra nos*) for our eternal joy and comfort. And then have vve the *Feast* in kind, and as much fruit of it, as either *Patriarch*, or *Apostle* can vvish us. Which that vve may, pray vve to *Him*, &c. 1 John 3.3.

A SER-

A

SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the four and Twentieth of *March*, being *Easter-Day*.

An. Dom. 1611.

And being also the day of the beginning of His Majesties most Gracious Reign.

PSAL. CXVIII. Ver. XXII.

The Stone which the Builders refused, the same Stone is become (o. made) *the Head of the Corner.*

THE *Stone*; *which the Builders refused*: saith the Prophet *David*. This is the *Stone which ye Builders refused*: saith the Apostle *Peter*. And saith it of *Christ* our *Saviour*, *Hic est lapis*, *He is the stone*. And saith it to *Caiphas* and the rest, that went for *Builders*. We know then, who this *stone* is, and who these *Builders* be, to begin with. I. Acts 4. 11.

And in the very same place, the same *Apostle* telleth us further, what is meant by *refused*, and what, by *made head of the Corner*. *Quem vos*, whom ye denied and crucified: that was, *His refusing*. And then, *Quem Deus*, whom *God* hath raised again from the dead; that was His making *Caput Anguli*. *Refused*, when? three dayes ago. *Made Head*, when? This very day: for *Hic est dies*, followeth straight within a verse, *this is the day*. Which *Day*: there is not one of the Fathers, that I have read, but interpret it of Easter-day. Acts 4. 10. Verse 24.

And so we have brought the Text and the time together. We know, who is the *stone*: *Christ*. Who the *Builders*: *Caiaphas* and those with him. When *refused*: In His *Passion*. When *made head*? at His *Resurrection*, that is this day, which day is therefore (at the 27. verse) said to be, *Constitutus dies solennis*, made a solemn Feast-day: *In condensis*, on which the Church to stand thick and full: *Usque ad cornua Altaris*, even up to the very Corners of the Altar.

This (I take it) is a good warrant, for our Church, to make this Pſalm, a ſelect choice Pſalm, for this day; as peculiar and pertinent to the Feaſt it ſelf. And a good warrant; for us, ſo to apply it. It is the *Holy Ghoſt's* own application, by the mouth of S. *Peter*: we may boldly make it, ours.

2. But though this be the chief ſenſe: yet, it is not, the only. The chief it is: for the *Spirit of Prophecy* is in it, which *is the teſtimony of Jeſus*. Yet not the only: for according to the letter we cannot
Apoc. 19. deny, but that originally it was meant of *David*. He was a *Stone* too, and in his time *refuſed*: yet after, raiſed by *God* to the higheſt place, even to be King over his people. The *Chaldee Paraphraſt* (the oldeſt we have) is enough for this, thus he turneth the verſe. רחיצ, &c. *The Child, whom the chiefeſt men oppugned, He of all the ſons of Iſhai, was made Ruler of Iſrael.* A ſecond ſenſe then it hath, of *David*.

3. And, by analogy it will bear a third; and it will ſort with ours, or with any Prince, in like manner banded againſt, and ſought to be put by, as *He*: and yet after, brought by *God*, to the ſame place, that *David* was. To any ſuch it will well agree, and be truly verified of him, and rightly applied to him. And, I confeſs, I choſe it the rather for this third. Becauſe, (as this year falleth out) upon one day (and *Hic eſt dies*, this is the day) We have in one, a memorial of two benefits: 1. of our *Saviours* exalting, by his *Reſurrection*: 2. and of our Soveraigns exalting, and making Head of this Kingdome. Both, lighting together, we were (as we thought) ſo to remember the one, that we left not the other out. And this Text, will ſerve for both. Both, may in one be ſet before us: and ſo we rejoyce and render thanks to *God* for both: For the *Lord Chriſt*; and the *Lords Chriſt*, under one.

Three ſenſes then, there are in the Text, and (to do it right) we to touch them all three. 1. *Chriſt* in prophecy. 2. *David* in hiſtory. 3. *Our own* in analogy. But *we* will give *Chriſt* the precedence. Both for his Perſon, he is *Davids* Lord, and the Head of all Head-ſtones: It is meet, he have *Primatum in*
Col. 1. 18. *omnibus, he in all things, have the pre-eminence*: And, for that the truth of the text, never was ſo verified in any, as in *Him*. We may truly ſay, None ever, ſo low caſt down: None ever, ſo high lift up again, as *He*. Others *refuſed*, but none like *Him*: and their *heads exalted*, but nothing in compariſon of his. 1. Firſt then of *Chriſts*. 2. after, of *Davids* briefly. 3. and laſt, of *our own*.

I. To apply it to *Chriſt*. *The ſtone*, is the ground of all. Two things befal it: two things as contrary as may be, 1. *Refuſed*, caſt away: 2. then, called for again, and *made Head of the Building*. So, two parts there are, to the eye. 1. The *refuſing*. 2. and the *raiſing*: which, are his two eſtates, his *humiliation*: and his *exaltation*.

1. In either of theſe you may obſerve two degrees. *A quibus*, and *Quouſque*: *By whom*, and *How farre*: *By whom refuſed?* We weigh the word, *Ædificantes*: Not by men unskilfull, but, by workmen, *Builders* profeſſed: It is, ſo much the more.

2. *How far?* We weigh the word, *Reprobaverunt*: *uſque ad reprobari*, even to a reprobation. It is not *improbaverunt*: *diſliked*, as not fit for ſome eminent place: *reprobaverunt*, *utterly reprobate*, for any place at all.

II. Again, *exalted*, by whom? The next words are, *a Domino, by God*, as good a *Builder*, nay better than the
1. beſt of them; which makes amends for the former.

2. And, *how far?* Placed by him, not in any part of the *Building*: but, in the part moſt in the eye (*the corner*:) and in the higheſt place of it (*the very head.*)

So, *Rejected*, and that by the *Builders*, and to the *loweſt eſtate*: And from the *loweſt eſtate*, *Exalted in*
Gen. 49. 24. *Caput Anguli*, to the chiefeſt place of all; and that by *God himſelf*. This for *Chriſt*.

3. And *David* is a *ſtone*, and ſo is *ours*, and ſo is every good Prince *Lapis Iſrael* (as *Jacob*, in his Teſtament,
Pſal. 62. 4. calleth them.) And *Builders* there be, ſuch as by office ſhould, but many times do not their office, no more than *Caiaphas* here. *Reprobaverunt* is when they *deviſe to put Him by, whom God would exalt*: And *Factus Caput*: when *God* for all that, doth them right, and brings them to their place, the *Throne Royal*. As, this was the *day*, when *God* ſo brought *David* (as appeareth by the 24. verſe:) And *Hic eſt dies*, this is the day, when He brought *His Majeſty* to be *Head* of this Kingdome. Of theſe in their order.

The ſtone which the Builders refuſed, &c.

THe eſtate of mankind, as they are in Society, either to Church or Kingdome, is in divers times ſet forth to us in Scripture, ſometimes of a *Flock*, ſometimes of *Husbandry*: otherwhile, of a
1 Cor. 3. 9. *Building*. *Ye are his Flock*, divers times in the *Pſalms*, *You are Gods husbandry, you are Gods building*, both in one verſe. Now the ſtile of this Text, runs in terms of this laſt, of *Building*, or *Architecture*. For here are *Builders*, and here is *ſtone*, and a *Coign* or *Corner*, and a *Top* or *Turret* over it.

Of this Spiritual *Building*, we are all *ſtones*: and (which is ſtrange) we all are *Builders* too: to be *built*, and to *build*, both *ſtones*; in regard of them whom *God* hath ſet over us; who are to frame us, and we ſo to ſuffer them. *Builders*, in regard of our ſelves firſt: then, ſuch as are committed to us, by bond, either of duty, or charity; Every one, being (as *Saint Chryſoſtome* ſaith well) *de ſubditâ ſibi plebe*,

quaſ

quaſi domum Deo ſtruere, of thoſe under his charge, to make *God* an houſe. As *ſtones*; it is ſaid to *us*, by *Saint Peter*, *Super-ædific amini*, *Be ye Built up*, or framed. As *Builders*; it is ſaid to us, firſt, by S. *Jude*, *Build your ſelves in your moſt holy faith.* Then, by *Saint Paul*, *Edifie ye*, *or build ye one another. Be built*, by obedience and conformity: *Build your ſelves*, by encreaſe in vertue, and good works: *Build one another*, by good example, and wholſome exhortation. The ſhort is: this is to be our ſtudy, all: if we be, but our ſelves, every one in himſelf, and of himſelf, to *build God* an *Oratory*. If he have a Houſhold, of them, to *build* him a *Chappel*. If a larger circuit, then a *Church*. If a countrey or Kingdome, then a *Baſilica*, or *Metropolitan Church*: which is properly, the Princes Building.

2 Pet. 1. 5. Jude 20. 1 Theſ. 5. 11.

This is the text (the *Builders* here were in hand with) as a *Baſilica*; for it was the frame of the *Jewes* Government: but, is applied, to all States in general. For, *Jewry* was the Scene or Stage, whereon the errours or vertues of all governments, were repreſented to all poſterity.

Four words there be in the text: 1. *Ædificantes*, Builders, 2. *Lapis*, Stone. 3. *Angulus*, a Corner, and 4. *Caput*, the Head. From the firſt word *Ædificantes*, this we have: that States would not be, as tents: ſet up, and taken down, and removable. They would be *buildings*, to ſtand ſteddy and fixed. Nothing ſo oppoſite unto a *State* as not to *ſtand*.

2. From the ſecond, *Lapis*: that, this *Building* would be, not of clay and wood, or (as we call them) *Paper-walls*: but, *Stone-work*, as ſtrong, as defenſible, as little ſubject to concuſſion, or combuſtion: as might be.

3. From the two parts ſpecified, firſt, *Anguli*: this *Stone-work*, is not a wall forthright, to part in ſunder, or to keep out: but, it conſiſts of divers ſides: thoſe ſides meet in one Angle: where if they meet, and knit well, all the better will the *building be*.

4. *Caput*. And they will knit the better, if they have a good *Head*. For, where they meet, no place ſo much in danger of weather going in, and making the ſides fly of, if it want a Covering. A *head* it would have to cover it: It is a ſpecial defence, and beſides, it is a Soveraign beauty, to the whole building.

And that *Head*, would not be of *playſter*, to crumble away: or of *wood*; to warp or rot with the weather: or of *lead*, to bow or bend, or to crack: but of *Stone*, and the principalleſt *Stone*, that could be. The chief part it is, the *head*: the chief care, and conſultation would be, what *Stone meets* for that place: for indeed it is all in all.

That, is the conſultation here. Here is *Chriſt*, what ſay you to him? He is a *ſtone*, 2. *A building ſtone*. 3. *A Corner ſtone*. 4. *A Head ſtone*. *A ſtone*. So the Prophet terms Him. *Dan.* 2. 34. *Zachar.* 3. 9. *Eſay.* 28. 17. And ſo the Apoſtles, *Peter*, *Act.* 4. 11. *Paul*, 1 *Cor.* 10. 4. 1. In his Birth: *Daniels ſtone*, *cut forth without hands*, 2. In his Paſſion: *Zacharies ſtone*, *graven and cut full of eyes*, *all over*. 3. In his Reſurrection: *Eſays ſtone laied in Sion*, *Qui credideret non confundetur*, *He that believeth in him then*, *ſhall not be confounded*, ſaith S. *Peter*, 1 *Pet.* 2. 6. *Hic eſt lapis*. He is the *ſtone* of our faith, ſaith S. *Peter*, *Lapis erat Chriſtus*. And *Petra erat Chriſtus*, ſaith S. *Paul*. He is the *ſtone* of our Sacraments, the Water of our Baptiſm, and of our Spiritual drink (both) iſſue from him. A *ſtone*: firſt, for his nature, of the earth as *ſtones* are, out of *Abrahams quarry* (ſaith *Eſay*) to ſhew his Humanity. And, out of κατώτερα τῆς γῆς *the very loweſt part of the earth* (ſaith the Apoſtle;) to ſhew his Humility. Indeed, nothing ſo ſubject to contempt, to be trodden on, to be ſpurned aſide, as it. And ſuch was his condition, *Vermis*, *non homo*, and *Lapis*, *non homo*. *A worm*, *or a ſtone*, *and no man*.

The firſt ſenſe *Chriſt*. Dan. 2. 34. Zach. 3. 9. Eſay. 28. 16. Act. 4. 11. 1 Cor. 10. 4. Eſay. 51. 1. Epheſ. 4. 9. Pſal. 22. 6.

A *ſtone* will endure much ſorrow, nothing more. And, who did ever ſuffer like *Him*? or in his ſuffering, who more patient, or ſtill, or ſtone-like, than *He*? 2.

But the chief vertue of a *ſtone* is, that it is firm and ſure: And ſo *it is He*. Ye may truſt him, ye may build on him. He will not fail you. What you lay on him is ſure. (*a*) *David* may have ſure footing, and reſt his *feet*; (*b*) *Moſes*, *his hands*; (*c*) *Jacob his head*, on this *ſtone*. This is it he hath his denomination from. He that truſts in him, nothing, *not the gates of hell*, *ſhall prevail againſt him*. Truſtineſs, with *non confundetur*, the chief vertue of a *ſtone*: of *Chriſt*: and of thoſe that are *Head-ſtones* by, and under him. 3.

a Pſal. 40. 3. b Exod. 17. 12. c Gen. 28. 11. Mat. 16. 18.

But, there are *ſtones*, that lye ſcattered, that will neither *head well*, nor *bed well* (as they ſay) not meet to build withall: meet, for nothing, but to hurl, and to do hurt with. But *Chriſt* is a *Stone*, to do good with, to build with. *Lapis ad ædificationem*. And he loveth not to ſcatter, or be by himſelf, *his delight is to be with the Sons of men*: and to grow with them, into one frame of building. Pro. 8. 31.

A Corner ſtone. Of all the places in the building, that one ſpecial place liketh him: Where the ſides meet, there he is. To joyn together, *to make two one*, he loveth it above all: ſtretching himſelf, to both walls, that both may reſt on him. 3. Epheſ. 2. 14.

And laſtly, *Lapis primarius*, a *Headſtone*. For, there he ſhould be, there is his right place, and it will never be well with the *Building*, till he be in that place, till *Chriſt* be Ἀκρογωνιαῖος, *Caput*, *in omni procuratione*, the higheſt and chiefeſt end of all. This he is, and in the end, this he will be: if not by men, yet by *God*. 4.

But now we have to do with Men: and we are to put it to voices, their voices, with whom he lived, what they think of *Chriſt* for *Caput Anguli*. It is returned, *Quem reprobaverunt*: *He* is *refuſed*. Will you hear it, from themſelves? *Nolumus hunc regnare*, *We will not have Him King*; Not in that place; no *Head*, in any wiſe. Luke 19. 14.

But, *à quibus*, who are theſe? *Theſe were fooliſh people*, that knew not the vertue or value of a *ſtone*: no heed to be taken what they cry. *We will get us*, with *Jeremy to men of skill*, *that know*, what *ſtone* is for every place; profeſſed *builders*, by their trade: *But theſe alſo*, *were no better conceited of him*, than the other: for, *do any of the rulers make any accompt of him*? *John* 7. 48. As who ſay, None of them neither, the very *Builders* refuſe him too. 1. Jer. 5. 4. Jer. 5. 5.

2. Well we will make the beſt of it: It may be, not for the *Head*: but there be more places than that: If not allow him there, yet he may be in ſome elſe. *Improbaverunt*, it may be, but not *reprobaverunt*: diſallowed, but not caſt aſide quite. We aske then, how farre? Will ye put him up the ſecond time, and (to ſee the *Quonſque* in kind) will ye put up *Barabbas* with him? *Non hunc, ſed Barabbam.* So it went: That was
John 18 40. their verdict. Now, by this time it is *reprobaverunt* (as flat as may be) *a refuſe* indeed, and that with a foul indignity.

But theſe, were but the *Vulgar.* again, What ſay the *Builders* to this? He: of them, that took himſelf for a very *Vitruvius*, ſuch a workman, as he ſaid, all the reſt *underſtood nothing at all*, the Maſter-builder
Joh. 11.49.50. *Caiaphas*, he was flat, *Expedit, It was expedient he ſhould dye*; be caſt aſide into the heap of rubbiſh, be put out of the building, clean. That, is his doom.

1. Now, lay theſe together. To be *refuſed* is not ſo much; it may be, it is of ſuch, as are ignorant. But
2. to be *refuſed of builders*, and thoſe the *chief*, is much; for, they are preſumed to be skilfull. Again, to be diſliked for the chief place, not ſo much; if not for that, he may be for another: But, to be utterly *reprobate* (that is) not *refuſed*, for the *Head*, nor *refuſed* for the *Corner*, but *refuſed* ſimply for any room at all: not in the *top*, nay, not in the *bottom*: not in the *Corner*, nay, not in any rank of the *building*: that, is as much as may be. And this, was *Chriſts* lot.

Yet this was all but in words, nothing was done to him. But there is a *reprobation*, indeed, and that is yet far worſe. And to that, they proceed, even to actual matters, to *real reprobation*. Before they caſt Him aſide (this poor *ſtone*) they hackt and they hewd it, and mangled it pitiouſly; they ſhewed their malice even in that, too. *Cœlaverunt Scalptores ejus* (ſaith the Prophet) their tools walked on Him, they *graved Him*, and cut Him with a witneſs, *and made him full of eyes*, on every ſide. What skilled that? What diſgrace, or what ſorrow is done, to a *ſtone*? the *Stone* feels it not. The cry, of *Non hunc*, or the edge of the
Zach. 3 9. graving tool, affect it nothing. True: but He was *Lapis vivus*, *a living ſtone* (as *Peter* calleth Him, 1 *Pet.* 2. 5.) *a ſtone* that hath *life*, life and ſenſe, and felt all: Felt His graving, the edge and point both; felt His diſpiſing, the ſcorne, and malice both: (of the twain, this the more, but) both he felt. When *they*
Pſal. 129. 3. *made furrowes on his back*, with the ſcourges, when they *platted the Crown of thorns, and made it ſit cloſe* to
Mat. 27. 29. His head; when they *digged His hands, and feet*, He felt all. He endured it patiently, *tanquam Lapis*: but
Pſal. 22. 26. He felt it ſenſibly, *tanquam vivus*, Had quick ſenſe, of His pain in *graving*: had lively apprehenſion, of His contempt in *refuſing*.

And theſe very two words (in the text) *Lapidem*, and *Reprobaverunt*, ſet out unto us, both parts of His *Paſſion* fully: As if he had been *ſtone*, ſo laid they on Him, As if He had been a *Reprobate*, ſo powred they all diſgrace upon Him. And even as a *ſtone* He was, in His paſſion. For, as the *ſtones* give againſt the
Luke 22. 44. weather: ſo was there not to be ſeen upon Him a *bloudy ſweat*? Did He not *give* (as it were) of Himſelf, againſt the tempeſt came? And, when it came, was it not ſo ſtrange (even that, which this *living ſtone ſuffered*) as the dead *ſtones*, that had no life, as if they had had life and compaſſion of His caſe, *rent in ſunder*
Mat. 27. 51. John 19. 29. with it? *Lapidem* then, is true.

And, for *reprobaverunt*, that, is as true. For how could they have entreated *a reprobate*, worſe than they entreated Him? *In His thirſt, In His prayer, In the very pangs of death*, what words of ſcorn and ſpitefull opprobry? What deeds of malice and wretched indignity! of Himſelf, it is ſaid (and by way of exaggeration) *He humbled Himſelf to death, the death of the the Croſs*: of them, it may be no leſs, *Reprobaverunt ad mortem, mortem crucis*, they *rejected Him to death, the death of Reprobates*; *the death*, whereunto
Mat. 27. 47. Phil. 2. 8. a *curſe* is annexed, *the death of the Croſs*. And never gave Him over, till they brought Him, *lapis ad lapidem*, into a grave of *ſtone*, and rolled a *ſtone* upon Him, and there left Him. And thus much for *Lapis quem*
Mat. 27. 60. *reprobaverunt*.

2. It is the Feaſt of the *Paſſeover*: we now paſs over to His other eſtate; His *Exaltation*, *ad caput Anguli*. Were it not ſtrange, the ſtone ſhould be rolled away, and this *ſtone* ſhould be digged up again, and ſet up in the *Ames*, the place moſt conſpicuous (that is) made a *Corner-ſtone*: and that, in the very top, the higheſt part of all (that is) made a *Head-ſtone*? Were not this a ſtrange Paſſeover, from *death*, to *life*; from loweſt *reprobation*, to higheſt *approbation*; from baſeſt *reproach*, to greateſt *glory*?

But, ſeing *builders* (we ſee) may be deceived, and that *in Capite* (as we find here) and that, though *Caiaphas* be one of them: and a *ſtone* may have wrong. Would it not be well, we called to ſcrutiny again?
Heb. 3. 4. Is there any *builder* yet left, before whom we may bring the matter? Yes, there is. *Every houſe is built of ſome man* (ſaith the Apoſtle) *but he that is the builder of all, is God.* Hee that ſet up this great vaulted
Job. 38. 6. work, of Heaven over our heads: that laid the *Corner-ſtone* of the earth, Hee is a *Builder*. But, He that laid
Pſal. 104. 3. His Chamber beams in the waters, *Et appendit terram ſuper nihilum*, hangs this great Maſs, no man knows
Job. 26. 7. upon what: He that beginneth at the top, and builds downwards, Heaven firſt, and then Earth (as He did:) He paſſeth all ours, He is a skilful *Builder* indeed. Is He of the ſame mind? Offer *Chriſt* to His probation. *He* will *reprobare reprobantes*: condemn them, that ſo refuſed Him: And all will turn, quite contrary. Saint *Peter* ſaith it: he was ἀποδεδοκιμασμένος, *reprobate with men, but* ἐκλεκτὸς, *choſen of God*, ἐξουδενωμένος, *nothing worth with them*, but ἔντιμος, *precious, with Him*. Meet to be in the
1 Pet. 2 4. *building*; Nay, no *building*, meet to be, without him. And in the *building*, if any part more object to the ſight, than other, *there*. And in that, if any place higher than another; *there*. *In ædificio, Angulo ædificii, Capite Anguli*: In the *Building*, the *Corner* of the *Building*, the *Head* of the *Corner*: (that is) in the higheſt place, of the chiefeſt part of all. This He thought Him, and as he thought Him, ſo He made Him: and made Him ſo this day, the day of His *reſurrection*. Whom they caſt down, *God* lift up, from the grave: whom they vilified, He glorified; glorified, and made him *Caput anguli*, *The Head of the Corner*.

How

How of the *corner*? The *corner*, is the place, where two wals meet: and there be many two's in this *Building*: The two wals of Nations, *Jews* and *Gentiles*: The two, of conditions, *Bond*, and *Free*: The two, of Sex, *Male*, and *Female*: the great two (which this day we celebrate) of the *Quick* and the *Dead*: above all, the greatest two of all, *Heaven* and *Earth*. *Anguli.*

The two first meet in Him: There was a partition, but he down with it: *Et fecit utraque unum*, *Eph.* 2. 14. So, that, *there is neither Jew nor Greek, neither Bond nor Free, neither Male nor Female, but all one in Christ Jesus.* Yea, the *Quick* and the *Dead*, both live to Him. And all these, so many Combinations, as in the *Center*, meet in him: and he in the mids of all, draws all, and knits all, in one holy faith, and blessed hope of his coming; one mutual and unfained love towards each other. *Ex te angulus*, well said *Zachary*. Gal. 3. 28. Zac. 10. 4.

And as *Unitie* is in the *Angle*; so *Order*, is under the *Head*. As all, one, in Him; so, he is *Head* of all. *Head* of the *Jews*, *Jesus* in their tongue: Head of the Gentiles, *Christ* in their tongue: *Head of the Church*: *Head of all principalitie and power*. Therefore this day, *Christ that dyed rose again, that he might be Lord both of Quick and Dead*, *Rom.* 14. 9. And of the great *Angle* of all, consisting of *Heaven and Earth*; for, *all power was given him in heaven and earth*, and he made *Head* of both. *Caput.* Col. 1. 18. Col. 2. 10. Mat. 28. 18.

Now then: will ye lay these together? There can come to a *stone* no greater dignity, than there to be in the (*Head.*) To any *stone*: but it is much increased, by that Circumstance, that it is not only, *Lapis* (barely;) but, *Lapis quem reprobaverunt*, that now is there in the *Head*: Not any *stone*, but a *stone* so refused (as we heard) for such a *stone*, there to be, from *Terminus à quo*, to come to this *Terminus ad quem*; from so base an estate, there to be: that is a great increase to it. 1. 2.

And thirdly, by such a person, a *Builder* so matchless, there to be: that is yet a degree higher: And this triplicity exalteth much his *Exaltation*. That by *God*, and not *Gods suffering*, but his *doing*: and that *factum mirabile*, *his wonderful doing*; it came to pass: As indeed, wonderful it is to see, that which all the world now seeth: *Christ*, that (for the present) was so strangely dejected; since to be so exceedingly glorified: *So many knees to bow to Him, so many tongues to confesse Him, His Name to be above all Names, Heaven and earth to be full of the Majesty of his Glory.* 3. Phil. 2. 9, 10, 11.

Now from these words, *Caput Anguli*: that which we learn morally, is: to make much of the two vertues commended to us, in these two words: 1. *Virtus Anguli*, 2. And *Anguli sub capite*.

First, the vertue of two wals united in one *Angle*, that is *Unity*. For *Christ* will not be *Caput Maceria*, of a Party-wall, but of an *Angle* joyned. He is not of their spirit, that, so they may be *Head*, care not, though it be never so broken a *wall*.

Secondly, not every *Unity*, but *Unitas ordinata*, that hath, or is under a *Head*; For it is not, *Cujusvis Anguli*, but *Anguli cui Caput*: not of every *Angle*, but of an *Angle*, the unity whereof, is neither in the tail, nor in the sides, but in the *Head*: That is commended to us, as *Unity* against *Division*; so *Order* against *Confusion*. They that can be content to *corner* well, but would be *Acephali*, *headless*, have no *Head*, please him not: No more do they, that would joyn, but would be *Poli-cephali*, have a Consistory of *heads*, many *heads*: as many as the beast of *Babylon*. For sure it is, an *Angle* can have no more *heads* but one. To love an *Angle* well, but an *Angle* that hath an *head*, and but *one head*. To love an *head* well; but an *head*, not of a *single wall*, but of an *Angle*. Both these, and both to be regarded. They be *Zacharies* two, *Staves*, *Bands* and *Beauty*, which uphold all government; break one, and the other will not long be unbroken. The *head*, without *Unity*; *Unity*, without the *head*: either without other will not long hold. Zach. 11. 7. 10. 14.

Both then: but especially *Unity*, for that cometh in here, not necessarily (as doth the *head*) but extraordinarily. And therefore, extraordinary regard to be had of it. For I was thinking, why he should here in this second part, say, *That he was made head of the Corner*? Why should it not suffice to have said, *factus est Caput*, and no more? Or if more, *factus est Caput Ædificii*? To have said, *He was made the head*: at least-wise, made the *head of the whole building*? Why must *Anguli*, be added? What needed any mention of the *Corner*? No occasion was given, no mention was made of it, in his *refusing*: The word [*head*] would have served fully, to have set his *Exaltation* forth. Some matter there was, that this word must come in. And sure, no other, but to shew *Christ's* special delight and love of that place. At his rising, this day, *Stetit in medio*: and here he is come to his place again: for, *Stetit in medio*, and *Caput Anguli*, come both to one. Therefore, that like love, like special regard be had by us of that place, and of the vertue of that place (*unity*;) that it be sought and preserved carefully, that the *sides flie* not off, the well knitting whereof, is the very strength of the whole *building*. Joh. 10. 19.

By *Bede*, it is rendred, as a reason why the *Jewish Builders* refused our *Saviour Christ*, for the *head place*, *Quia in uno pariete*, *stare amabant*. They could endure no *corner*; they must stand alone, upon their own single wall; be of themselves; not joyn with *Gentile*, or *Samaritane*. And *Christ* they endured not, because they thought, if he had been *head*, he would have enclined that way. *Alias oves oportet me adducere*: *Alias*, they could not abide. But sure, a purpose there must be *alias oves adducendi*, of bringing in others, of joyning a *corner*, or else we do not *facere secundùm exemplar*, build not according to *Christs* pattern; our fashion of Fabrick, is not like His. They that think, to make *Christ head* of a *Single wall*, are deceived, it will not be. They that say, so the *head*, all is well; it skils not for the *corner*; err too. He is γωνιαῖος, a *Corner stone* first, and then ἀκρογωνιαῖος, a *head-stone* after. And they that had rather be a Front in a wall, than in a meaner place *sub lapide Angulari*; And they, that stand upon their own partition, and will not endure to hear of any joyning; care not what become of *Angulus*, if it were stricken out; *the same mind is not in them*, in neither of them, which was in *Christ Jesus*. His mind we see. He looks to the *Angle*, as to the *Head*; and to the *head*, as to the *Angle*. And they build best, that build likest him, *Wisdom is justified of all her Children*. Joh. 10. 16. Heb. 5. 8. Phil. 2. 5. Luk. 7. 35.

And

1. And laſt; the duty of the *whole ſecond part*, and ſo, *this dayes duty*, is this. When the *head-ſtone* is
Verſe 25.26. Zach.4.7. brought forth, and reared (as to day it was) we are to proſecute it, with *Hoſanna*, and *Benedictus qui venit* (as it ſtraightway followeth in the *Pſalm*) with acclamation of *Grace, Grace unto it.* For ſo (ſaith the Prophet) *Lapis primarius* would be laid with rejoycing. Rejoycing: as in his regard, that hath obtained his due: ſo, even in the *Buildings*, that hath got ſuch a *head*: Such and ſo gracious, a *head*, as could endure thus to be refuſed by them; and yet admit, yea even thoſe, that ſo refuſed him (if the fault be not in themſelves) to be *Stones* in his *Building*, for all that: and to be members of the Body, whereof he is the *Head.*

2. Then ſecondly, as *God* hath: ſo we to make *him head.* Actually, we can not; *he* is made to our hands:
Pſal.138.2. Joh.11.48. but in account, we may: Giving him, the higheſt place in all our reſpects; *Magnifying his Name, and his Word; above all things: His Word*; making it our chief ground: *His Name*, and the glory of it, making of it our chief end. That other conſiderations carry us not away, as theſe *builders* here it did, of *Venient Romani*, or I wot not what; but that ever (as the Heathen Lawyer ſaid) it be *Potior ratio, quæ facit pro Religione*, the beſt reaſon, that maketh beſt for *Religion*, and for the good of the body of this *head* (that is, the peace of his Church.) And this, for, *Lapis erat Chriſtus.*

1. But, *Lapis erat David*, is likewiſe true. Therefore, that we do King *David* no wrong, let us ſhew how
The ſecond ſenſe *David.* it fits him too: but briefly, becauſe, this, is not his day. *David was a ſtone.* The *Jews* ſay, it was his Nick-name, or name of diſgrace; that, in ſcorn they called him ſo. For that, all his credit (forſooth) came, by caſting a *ſtone*, and hitting *Goliah*, by chance, right in the fore-head: and ſo, they thwitted him with that name. They gave it him, in ſcorn: but he bare it, in earneſt. For ſure, much ſorrow he endured: had that property of a *Stone.* And nothing could remove him, or make him ſhrink, from his truſt in *God*, or from his Allegiance to *Saul* his liege Lord: that quality alſo.

2. And *refuſed* he was: not as *Chriſt*, we muſt not look for that, neither in him, nor in any. *God* forbid, that any, ever ſhould be ſo refuſed, as he. As *Chriſt*, none, but *Chriſt.* No: but yet, in his degree *refuſed* he was, though. A hard time he had, and many hard terms, and hard uſages he endured for many years together; purſued, and followed, and ſhould have *been* no *head*, nay, ſhould have *had* no *head*, if he had been gotten.

3. *Refuſed*, and by whom? Even by *Saul*, all his life-time: and when *Saul* was dead, *Abner* refuſed
2 Sam.2.8. 1 Sam.29.4. 1 Sam.17.28. 1 Sam.16.6. him, and ſet up another againſt him. And when he was out of his country, in *Gath*, *refuſed* there too, by the Princes of *Achis.* And even at home, by his own brethren, and fathers houſe. Yea, *Samuel* himſelf, had given it away (the *head-place*) from him, to *Eliab*, and ſo *refuſed* him; but, for *God.* And theſe, went then, for the chief *Builders* in *Iſrael*, at that time. So, the *Builders refuſed him.*

4. But after all this, all this notwithſtanding, this *Stone* became the *head*, (that is) *David* got the Crown,
Chap.2.38. and was King at laſt. For [*head*] is the Kings name. So doth *Samuel* call the *King*, 1 *Sam.*15.17. So doth *Eſay*, *chap.*7.4. So doth *Hoſea*, *chap.*1.11. But eſpecially, ſo *Daniel*, in expreſs terms, *Tu es Caput aureum*, ſpeaking to the King, *Thou art the head of Gold.*

Head, and of the *corner*: that is (as ſome interpret it) of *Juda* and *Iſrael.* But, that is thought ſomewhat hard. For, thoſe two, were not two Kingdoms, nor ever ſo reckoned, till *Roboams* time. And, what if *David* had not happened to have been firſt King of one Tribe, and after, of all; ſhould he have loſt this name then? Should he not have been Ἀκεφαλιαῖον? Shall no King be *Caput Anguli*, if he have but one entire Kingdom? Shall not *Salomon*, as well as *David*? No queſtion but he ſhall.

The better part therefore think good, to give it that ſenſe, which never fails in any *State*: and which
a Ver.9,10.12. *b* Verſe 19. *c* Verſe 2,3. ſundry times you ſhall find pointed at by *David* himſelf, as in the [a] 115. before, and in the [b] 135. after: Yea, even here in [c] this *Pſalm* at the beginning, *Domus Iſrael*, and *Domus Aaron*, the Houſe of *Iſrael*, and the Houſe of *Aaron*; that is, the two eſtates, *Civil* and *Eccleſiaſtical*, which make the main *Angle*, in every Government. *God* himſelf hath ſevered them, and made theſe, two; but to meet in one: Not one to maligne and conſume the other. And the happy combining of theſe two, is the ſtrength of the *head*, and the ſtrength of the whole *building.* If it bear but upon one of them, it will certainly decay. It did ſo in *Sauls* time: He little regarded the *Ark*, and leſs the *Prieſts.* *David* ſaw
Pſal.75.3. *Sauls* error, and in his *Pſalm* (where he ſingeth *Ne perdas*, to a Common-wealth) promiſeth to have equal care of both pillars, and to uphold them both.

The firſt book of *Chronicles*, is ſufficient to prove, and perſwade any, he dealt in *both*, as chief over both. Not by right of *Prieſt-hood*, for none he had. And that, of his *Prophecy*, is as cold. Others alſo did the like, *Aſa*, *Jehoſaphat*, *Ezekias*, *Joſias*, that were no *Prophets*, nor ever ſo accounted.

In the Law (it is *Philo's* note) both Tables met in the fifth Commandment (which is the *Crown Commandment*) as it were in an *Angle*; which Commandment, is placed (ſaith he) ὡς ἐν μεσωνίῳ, as it were in the middle, or confines of both tables; that of *Religion*, and this other of *Juſtice Civil*: That, with the right arm, the Prince may ſupport that, and with the left, this: and ſo uphold both. And in the Goſpel, *Chriſt* applyeth this very verſe to himſelf, as *heir* of the *Vineyard.* *Heir* he was not, but as *King*,
Matth.21.42. Heb.7.13,14. not as *Prieſt*: He could not; for, *of that Tribe he was not born, but was called to it, as was Aaron.*

Since then, here we find both, and that *David* was both, it is no error (I truſt) to call a *King*, *Caput Anguli*; No more is it, to call *him Lapidem primarium*, or *angularem*, chooſe ye whether. The *Perſian* (by the light of nature) called the King *Ahaſhueroſh* (that is) *Soveraign head.* The *Grecian* (by the
a 1 Mat.21.42. 2 Mat.13.10. 3 Luk.20.17. *b* Act.4.21. *c* 1 Pet.2.7. ſame light) called the King, Βασιλέα, that is, βάσιν τῶν λαῶν the *Baſe* or *Corner-ſtone* of his people. Shall I add this? This word (*Stone*) which is here affirmed, of *David*, in this verſe: is, in the New Teſtament, five ſeveral times, turned by the *Syrian* Tranſlator, *Cepha*: [a] thrice in the three Goſpels: once in the [b] *Acts*: and once in [c] Saint *Peter.* So that, he did not think it ſtrange, to call *King David*

Cephas

Cephas. So *Cepha*, as well ſaid of *David*, as of *Peter*. And [d] *Tu paſces*, as well ſaid to *David*, as *Paſce* to *Peter*: And [e] *Zorobabel* hath in his hand, the *Line*, as well as *Joſua the high Prieſt*, towards the *building* of the *Temple*. The *thing*, the *duty* it ſelf, and the *bounds* of it, let us lay forth and agree of, as we can: but ſure, the *Name* is not to be ſtood on; it cannot be denyed him. [d] 2 Sam. 5. 2. 1 Chro. 11. [e] Zech. 4. 10.

And now to our ſelves: to whom, as *This is the day which the Lord hath made*, touching *Chriſt* and his *Reſurrection*; ſo is it, likewiſe, *the day that he hath made*, the *ſecond time*, by making on it, *his Majeſtie, head of this Kingdom*, the very Name whereof, hath affinitie, and carrieth an alluſion to the term, *Anguli*, in the ſound of it. 3. *The third ſtate. His Majeſty.*

And, neither were Your *Majeſty*, without your part of *refuſing*, in a kind: but did participate, ſomewhat of it, with *David*, though in a leſs degree. Good, and firm, and ſure, though your *Right* were, as any *ſtone*; yet allegations were ſtudied, to ſubject it to queſtion, yea, to *refuſing*. For, did no body ever ſee a project drawn wherein ſome other *ſtone* was marked out, to have been *Caput Anguli*? Yes; it is well known, *Titles* were raiſed, and ſet on foot, and Books written, to that end. 1.

And, they took themſelves for no mean Work-men, that were the deviſers of them: that, both at home and abroad, contrived it another way: and plotted to have put *You by*, and to have ſome other *Head ſtone*, of their own hewing out, in your room. 2.

Yea, to make your caſe, yet more like to *Chriſts* caſe: even the High Prieſt, he that claimeth *Caiaphas's* place, he and his crue, had their hands in it. We may no leſſe truly, ſay to them, than Saint *Peter* ſaid to *Caiaphas*; *Quem vos*, *Whom ye would have caſt aſide*, if you might have had your wills. And to that end had your firſt *breves* ready drawn, and ſent abroad; and others, in a readineſs, to ſecond them. 3.

Yet for all their *Breves*, and *Bulls*; this *Stone* is the *Head*, for all that. *Factus*, made he is; and made by God. For *à Domino*, Gods doing it was, evidently; that after ſo much plotting, ſo many years together, at the very time, God bowed the hearts of ſo many thouſands, as it had been the heart of one man, to agree in one; as that, all that foreſaw it, thought it had not been poſſible; and all that ſaw it, confeſſed it admirable; and *all men ſaid*, *This hath God done: for they ſaw evidently, it was his work*. 4. Pſal. 64. 9.

The *Head*, *You* were then made: And *head*, not of One *Angle*, as *You* were before (for *Caput Anguli*, I hold a King to be, though he have but one Kingdome) but *Caput Trianguli*, *head* now of Three, even of a whole *Triangle*. So, their titles were daſhed, their plots diſappointed, and all their devices as the potters clay. *Yours* it was of right, and God hath brought *You* to it. So, it is: and our eyes do ſee it, and our hearts do joy in it, and our tongues bleſs God for it; and here we are, this day, with all praiſe and thanks to acknowledg it, that ſo it is. It is a part of this dayes *Duty*, that ſo we ſhould acknowledg it, and give *him* thanks for it, that brought it to paſs. 1. Eſay. 29. 16.

And, may I not further put you in mind, of another making yet? And it is not impertinent neither: to this day, eſpecially. For, after the firſt *making* or *placing*, look, how many after-attempts are made, to unmake or diſplace the *head-ſtone* again; ſo many times, as it is heaved at, to that end, and thoſe attempts defeated: ſo many new *placings*, ſo many new *makings*, are we to reckon of. *David* was *made head*, not only when *Saul* and *Abner* thought to put him down, and were put down themſelves; which was, before he came to the Crown; but even after he had it, and had worn it long, when *Abſalom* and *Sheba refuſed* him (being their *head*) and cryed, *No part in David*, and ſo, ſought to put him beſides the Throne. 2. 2 Sam. 20. 1.

And *Builders* there wanted not in that deſign: *Abſalom* had *Achitophel* and *Amaſa*, two as principal *Maſter-builders* as then were any. When God brought *David* back to his Seat again, and delivered him from them, that ſought to remove him from it. He did as good as place him in it, anew. *David* himſelf ſaith ſo, before (at the 13 verſe) *He was ſhrewdly lifted at, and ready to turn over; but God ſtayed him, and ſet him right in his Seat again*. And in very deed, the Verſe next before (the XXI) where he ſaith, *God had heard him, and was become his deliverer*, makes the Writers to think, this *Pſalm* was endited rather for this ſecond, than for his firſt placing, 15. 30. 9. 30.

Now, a *Second making* we may well remember: and we cannot do it better, than upon *this Day*. *This Day* (as we ſhall ſee) hath an intereſt in it. That, ſince your ſitting in the Seat of this Kingdome, ſome there were, *Builders* one would have taken them to be, if he had ſeen them with their tools in their hands, as if they had been to have laid ſome foundation; where their meaning was to undermine, and to caſt down foundations and all: Yea, to have made a right *Stone* of *You*, and blown *You* up among the *Stones* *You* and *Yours* without any more ado.

And, *Maſter-builders* they had amongſt them, (ſo they will needs be accounted) that encouraged their hearts, and ſtrengthned their hands to the work. And that they might do, there was no *Seal* to hinder it: But diſcloſe it, that, they might not, for fear of breaking a *Seal*: there was a *Seal* for that. And thus they did *edificare ad Gehennam*: edifie their followers to Hell-ward, to ſet them forward and *ſend them to their own place*. That *Day*, which God undid that wretched deſign, and brought their miſchief upon their own heads, *That Day*, did God make *You*, *Caput Trianguli*, the ſecond time. *That Day*, that *he brought You back* (if not from death it ſelf, yet) from deaths door, from the very gates of deſtruction, *That day* was a very *Eaſter day* to *You*, though it were in *November*. And, ὡς ἐν παραβολῇ, after a ſort a very *Reſurrection*; as very a *reſurrection*, as *Iſaac's* was, which the Apoſtle there ſpeaketh of: *That*, the deſtroying *Angel* (I am ſure) paſt over *You*, and ſo, it was truly the *Feaſt* of the *Paſſeover*. Fit therefore to be remembred this *Day*, *Hic eſt dies*, *This is the day of the Paſſover*, *This is Eaſter day*, *the day of the Reſurrection*. 2. A&. 2. 25. 3. Heb. 11. 19.

But

But, to return to the first making of all. By the true course of the year, this month being the very month, this day being the very day, of that, of the first laying of the *head stone*: we are (as before *in Christo Domino*, so again here) *in Christo Domini*, to prosecute it with *Davids* cry of *Hosanna* and *Benedictus*: and with *Zacharies* acclamation of *Grace, Grace unto it*, even to this *head-stone*. *Grace*, in his eyes that so *made you*: And again, *Grace* in their eyes and hearts to whom he *so made you*: But above all, the *Grace* of all *Graces*, that you may make him ever *Your* Ἀκρογωνιαῖον, *Your stone of chief trust*, and *Your mark of highest regard*, in all your Counsels and purposes, that *so made you*: And, seek to reduce the *disjecta latera*, the sides and wals flyen off, of this great building (for which the world it self was built) *his Church*, and reduce them into one *Angle*: The greatest service that can be done him, on earth.

And so: He that this day made *You the head*, so make *You*, and so keep *You*, long, and many dayes. He that *refused* them, that *refused You* (*refused* them, with *reprobation*) still may he so do, *toties quoties*, to their continual confusion: That, the *head* over the *Triangle*, and the *Triangle* under the *head*, may many years stand fast and flourish, in all peace, plenty, and prosperity, health, honour, and happiness. And, after all: He that hath crowned *You* here, with two Crowns, already; crown *You* also with the *third*, of Glory and Immortality, in his heavenly Kingdom.

I have now done. Only I would move one thing, and it shall well agree with that, hath been said of the *Corner-stone*: and it shall serve to further our duty of thanks; and be a good closing up of the whole. Many wayes, was *Christ* our blessed *Saviour*, a *Corner-stone*: among others, especially in this, saith S. Hierome: *Quando agnum, cum pane conjunxit, finiens unum, inchoans alterum, utrumque perficiens in semetipso.* One chief *Corner*-point of his, was: when he joyned the *Lamb* of the *Passeover*, and the *Bread* of the *Eucharist*: ending the one, and beginning the other, recapitulating both *Lamb* and *Bread* into himself: making that Sacrament (by the very institution of it) to be, as it were, the very *Corner-stone* of both the Testaments.

No act then, more fit for this *Feast* (the *Feast* of the *Passeover*) than that Act which is it self the passage over, from the Old Testament to the New. No way better to express our thanks, for this *Corner stone*, than by the holy *Eucharist*, which it self is the *Corner-stone*, of the *Law*, and the *Gospel*.

1. And there is in it, a perfect representation of the substance of this *verse and the text* set before our eyes. Wherein, two poor Elements of no great value in themselves, but that they might well be refused, are exalted by *God*, to the estate of a Divine mystery, even of the highest mystery in the Church of *Christ*.

2. And, a kind of *resurrection* there is in them, and therefore fit for the day of the *Resurrection* (as ever, in
1 Cor. 15. 43. *Christs* Church, *Easter-day* hath pleaded a special propertie in them.) *Sowen*, as it were, *in weakness and dishonour*: and (after they be consecrated) *rising again, in honour and power*.

3. And that a great *honour* and *power*: not only to represent; but to exhibit that, it representeth: nor to set before us, or remember us of; but even to serve us for a *Corner-stone*. First, uniting us to *Christ* the *head*, whereby we grow into one frame of building, into one body mystical, with him. And again, uniting us also as *living stones*, or lively members, *omnes in id ipsum*, one to another, and all together in one,
Joh. 6. 56. by mutual love and charity. *Qui comedit de hoc pane, & bibit de hoc Calice, manet in me, & ego in illo. He that eateth of this bread, and drinketh of this cup, abideth in me, and I in him.* There is our *Corner*
1 Cor. 10. 17. with Him. And again, *Unum corpus omnes sumus, qui de uno pane participamus: All we, that partake of one bread, or cup, grow all, into one body Mystical.* There is our *Corner*, either with other. By the same means, expressing our thanks for it; and by the same possessing our selves of it: Sealing up both wayes our duty to *God* for making *Christ* the *Lord*, our greatest and chiefest: and for making His *Anointed* this day, under Him, either in their several degrees, our Ἀκρογωνιαῖον our *Chief*, or *Head Corner-stone*. For which, together with all other his benefits, but especially, as the time calleth to us, for these two, [*Christs rising*] [and [*our Soveraigns raising* to his Royal place] render we, as we are bound, to *God* the Father, &c.

A SER-

A

SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the Twelfth of *April*, being *Easter-Day*.

An. Dom. 1612.

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1 COR. Chap. V.

Expurgate vetus fermentum, &c.

Vers. 7. *Purge out therefore the old leven, that ye may be a new lump, as ye are unlevened: For,* Christ *our* Passeover *is sacrificed for us.*

8. *Therefore, let us keep the* Feast, *not with old leven, neither with the leven of maliciousnes and wickednes; but, with the unlevened bread of Sincerity and Truth.*

THere be *two* things, give themselves forth upon the very first view of this *Text*. 1. First, here is news, that we *Christians*, we also have our *Passeover*: 2. Then, that in memory of it, we are to *keep a feast*. *Pascha Judæorum*, the *Jews Passeover* we find, in *John*, Chap. II. and XI. *Pascha nostrum*, *Our Passeover*, never till now. And indeed, to find a *Passeover*, in Saint *Pauls Epistles*, and his *Epistle*, not to the *Hebrews*, but to the *Corinthians*; their *Passeover* as well as his: For him to call, not his Countreymen the *Jews* at *Jerusalem*, but the *Gentiles* at *Corinth*, to keep such a *Feast*, is news indeed. But *Pascha nostrum*, the words be plain: One we have. *Itaque*, and *therefore let us hold a feast*, for it.

And truly, upon this word [*Celebremus*] may this *Feast* of our *Easter* seem to be founded. There, is not onely a *Warrant*, but an *Order* for the making it a *feast*. And sure, howsoever it will fall out with other *feasts*, this of *Easter*, if there were nothing else, but the *Controversie* that was about the *time* of keeping it, in the very prime of the *Primitive Church*, even immediately after the *Apostles*, it were enough to shew, it was then generally agreed of all, Such a *Feast* was to be *kept*. And the alledging on either side (one, S. *Johns* manner of keeping; the other, S. *Peters*) prove plainly, it is *Apostolical* (this *feast*;) and that the *Apostles* themselves *kept* it. *Itaque celebremus, therefore let us keep it.*

The Division. The word *Itaque*, in the later *Verse*, is ever a note of a *Conclusion*: And where a *Conclusion* is, there is an *Argument*: And this is the *Text*. It standeth of an 1. *Antecedent*, and a 2. *Consequent*. 1. The *Antecedent*, in these words, *Let us keep Passeover*, &c. 2. The *Consequent*, in these: *Itaque celebremus*, &c. Supply but this *Major* of reason and law; *If we have one, we are to hold one*; The Text will make up a compleat *Argument*: But, one we *have*; *therefore* we are to *hold it*. *Habendum & tenendum*, as our *Termes* run.

I. In the *Antecedent* there rise these five points: 1. The main word *Passeover*, what is meant by it: *Pascha*. 2. That we *have* one, in the word *nostrum*. 3. Who it is expresly: *Christ*. 4. *Christ* how, or when? not every way, nor at every time considered; but, as, and when he was *offered up*; *Immolatus*, *offered up as a Sacrifice*. 5. And lastly, the word of our *Interest*, *Propter nos*, *For us*; that so, we might *pass over* our sins, and be passed over by the *punishment* due to them.

II. In the *Consequent*, there arise two points: 1. There is an *Itaque*, to conclude us to *keep this feast*. 2. And there is a *Non*, and a *Sed*, to direct us *how to keep it*. The former binds us to *Celebremus*, to *celebrate a feast*; or to *Epulemur*, to *make a feast*. Both are read; and both well, for both are due. The latter, by *Non in fermentis, sed in azymis* (not so, but thus) teacheth us, *how* to hold it: How to keep a *Passeover*? But as a *Passeover* should be kept. How was that? not with *leven*, but with *sweet bread*. And then he takes off the *veil* from *Moses face*, that under the *legal types* of *Leven*, and *Sweet bread*, these *Evangelical duties* are expressed unto us: By *leven*, is meant *malice* and *lewdness*: and so, we may not. By *sweet bread*, is meant *Sincerity* and *Truth*: and so, we are (with them) to *celebrate our feast*.

So, in the *Antecedent*, there is the 1. *Benefit*, and the 2. *Means*: that is *Christs part*. In the *Consequent*, 1. the *Feast*, and the 2. *Duty*: that is *Ours*. Indeed, to the word *Passeover*, ye may reduce them all. 1. The *Benefit*: for it is a *Passeover*; even the *passing over* of the *Destroyer*. 2. The *Means*: that is *Christ*, by the *Sacramental* figure called the *Passeover*, as the means of it. 3. The *Feast*: whether that we *solemnize*, or that we are *invited to*, either is a *Passeover*. 4. And last, our *Duty*: for, that is also a kind of *Passeover*, from *Vetus fermentum*, to *Nova conspersio*. So, 1. the *Benefit*, 2. the *Means*, 3. the *Feast* it self, and 4. the *Duty* of it, all are recapitulate, in this one word, *Passeover*.

The *Sum* of all is; that we perform the *duty*, that we so may partake of the *benefit*: all is but to conclude us *ad hoc festum*, *ad hoc epulum*, to the *Feast* and the *feast* of *the feast*; that we pass not them over. This is all, that S. *Paul* (here) pleads for, and all that we. Enough, to let you see the *Text*, in the *feast*; and the *feast*, in the *Text*: in the *Text*, the *parts* and the *order* of them.

I. The *Antecedent*.

1. What is meant by *Pascha*.

PAscha, a *Passeover*. * *Quanam est hæc Religio* (saith *God*) shall be our question? *What is the meaning of this observance*, and what good is there in it? For, every *Feast* is in remembrance of some *benefit* (ἑορτὴ, ὅτι ἐπέρασε.) *Passing over* is (of it self) a thing *indifferent*; good or bad, thereafter as that is, which passeth over us, or we over it. For, if any good over-pass us, we lose by it; but, if any danger, we are the better. Again, if we pass from better to worse, it is a *detriment*. But, if from a worse case or place, to a better, it is a *benefit*. And this is a benefit: for, here is a *Feast* holden for it. Then did some evil *pass over* us; or we our selves *pass over* into some better estate.

* Exod. 12. 26.

The *Law* must be our line, to lead us along this *Text*; the *Character* of it is *legal*. How was it there? *Evil* passed them; a *destroying Angel*, that *slew the first-born in every house through Egypt*, but *passed them over*, and touched them not. And yet there was another: They *passed* out of *Egypt*, to the *Land of promise*, *over* the *Red-sea*. They passed it well: *As for Pharaoh and his host, they perished, in it*. Ye shall find both these thus set down together (*Heb.* XI. in the 28. *verse*) the *Destroyer did pass over them*: (In the 29. *verse*) they did *pass over* into *Canaan*. The *Egytians* perished in both; had no *Passeover*: *Gods* people had.

Exod. 12. 29.

2. Our *Passeover*. What is it.

But what is this to us? Here is *Pascha*, but where is *Nostrum*? We are not in *Egypt*, no fear of our *first-born*; here is no *destroying Angel*: And we are far enough from the *red sea*. What then, if our case fall out to be like, if our danger as great: and so it will: Here we live, we call it a *vale of misery*, in a world, whereof *Egypt* is but a corner, and was but a *Type*; Nor their *Pharaoh* but a limb of the great *Pharaoh*, that tyrannizeth here in this world. 2. We have every one a *soul*; it is not our *first-born*, it is more; even *Unicam meam* (as the *Psalmist* calleth it) the *first*, and all that we have. 3. It skils not for the *Angel*; *Gods wrath is still ready to be revealed on our sins*: from that cometh all destruction. The *Angels* do but carry *the Vials of it*. 4. And *death* will match the *red-sea*: all must through it, and some pass well, but the most part *perish*.

Psal. 84. 6.

Psal. 22. 20.

Apoc. 16.

Now then for *Nostrum*. Our abode here is as dangerous, as theirs in *Egypt*: as many *destroyers*, yea, as many *Crocodiles* too; and therefore we need a *Pascha*, to escape *Gods wrath*, to have it *pass over* us here.

And yet, there rests another besides, For, how well we shall do with that former, I know not; but, to the latter we must all come, to *death*, to the *Red-sea* brink: and there, either *perish*, or *pass* well *over*, one of the twain. Sure *Pascha nostrum* is not more then needs; *Pascha nobis opus est*, we need one (a *Passeover*) no less then they.

Nay, I go further: Ours is such as theirs. Theirs is *nihil ad nostrum*, nothing to ours. For, what talk we of a *delivery* of *one* poor *Nation*; and that, but from a bodily danger; and but one neither?

Call

Call ye that a *Paſſe-over*? How much more then, *ours*, the great, and general *Paſſeover*, that freeth us? that freeth all *mankind*, from the total *deſtruction* both *of body* and *ſoul*; and that by an *eternal delivery*, both here and for ever? How to eſcape that, *Gods wrath, ira ventura*; that is the true *Paſſe-over*. And what mention we *Canaan*? Is there any compariſon, between the two Kingdomes of *Canaan*, and *Heaven*, whither *Chriſt* ſhall make us *paſs*? Indeed, *Paſcha noſtrum* is it: *ours*, and none but ours. Theirs, but a *ſhadow*; Ours, the ſubſtantial, very *Paſſeover* indeed. When all is done; *Paſcha noſtrum* is it. Matth. 3.7.

Will ye give me leave, to preſent you with a meditation upon this point? it will fit the feaſt well, and ſerves us for a *preparation* to our *Paſſeover*, and I will not fetch it far, but even from the word *Paſſeover*. For, all the labour is, but to make us feel the want of it.

Eſt ſapientis querela, tranſire generationem, aliam ſuccedere, aliam quoque tranſire. It is that, the *Apoſtle* tels us, and we feel it, *Mundus tranſit*, that the World paſſes: Παράγει (ſaith S. *Paul*,) παράγεται (ſaith S. *John*,) in the *Active*, and *Paſſive* both, *the world paſſeth away*. *Et en Paſcha, tranſitus*, a kind of *Paſſeover* of the *world* it ſelf, of this *tranſitory world* (as we term it) *Ubi non habemus manentem, &c.* where we cannot long have any abode. Eccleſ. 1.4. Chap. 7.31. 1 Joh. 2.17. Heb. 13.14.

But then, if we look home to our ſelves, we ſhall find another *Paſſeover* there; even that of the *Pſalmi*, *Cito tranſit & avolamus*, we paſs as a ſhadow, as a *dream, when one awaketh*; we bring *our years to an end, as it were a tale that is told*. *Cito tranſit*, ſo *ſoon paſſeth it, and we are gone*. Saint *James* very excellently expreſſeth it: Τροχὸς, a very *wheel* of our *nature* whirling about: That the world paſſeth; but we, faſter then it. 2. 3. 1 Pſal. 90.10. James 3.6.

But the third is the complaint indeed: that *tranſitory* though this *world* be, and we yet more tranſitory; yet we cannot paſs it quietly for all that. But, ſome wipe we have of the *Angels ſword*; at leaſtwiſe, in fear we live ſtill, of thoſe in the *Pſalm, Sagitta volans*, or *Terror nocturnus*, or *Incurſus*, or *Damon meridianus*; one of *Egypts ten plagues*: One of the *Angels vials*, or of the *Horſes, red, black*, or *pale*, are ſtill abroad; much adoe we have, without ſome miſ-hap, to paſs this life that *paſſeth* ſo faſt. 3. Pſal. 91.5,6. Apoc. 6.4. 5. 8.

But laſtly, ſay that we have the good hap, to ſcape well here; yet hence we muſt yet long, to the *red-ſea-bank*: we muſt come to *death* all: and *death* is not *Interitus* (a *final end*) but *Tranſitus* (a *paſſage over* to a new eſtate.) There, is the main peril, that we miſcarry not; (great odds there is, for many do;) but paſs well over into the land of promiſe. 4.

Theſe four *Paſſeovers* it will not be amiſs to think of. And, in all theſe, need we not one, to help us well through, that theſe perils may well *paſs us over*? Need we not one, that may make the *red-ſea paſſable* for us, that we may well come to the *land of the living*?

And now then, tell me, what is the ſum of all our deſires? Is it not *Bonum paſcha*? While we are here, the *Deſtroyers* may paſs? and when we go hence, we may well get over? Is it not, *Sic tranſire tranſitoria, ut tranſeundo perveniamus ad æterna*? So to paſs theſe tranſitory things, that we may well come to thoſe, that ſhall never paſs? A *good Paſſeover* is our *wiſh*; and againſt we ſhall need it, a good one *God* ſend us. Upon the point, if we weigh well, *Salus ipſa nihil eſt, niſi Paſcha*. The *benefit* of all *benefits* (*ſalvation* it ſelf) is compriſed, in this word; is nothing but a *Paſſeover*: As much, in one word, as the other, *tranſire à malo*, to be ſaved from *evil*; *tranſire ad bonum*, to be ſet ſafe in *good*: To theſe two may all be reduced. This is all we need, and all we ſeek. And this *Paraſceue* (or *preparation*) will ſet us in hand to ſeek it, and make us ſay (with our *Saviour*) *deſiderio deſideravi nt, &c.* *earneſtly to deſire, to have our part in this Paſſeover*. Luke 22.15.

The next point; if we need one, and if we deſire one, where ſhall we have one? *Quis revolvet nobis hunc lapidem? Who will roll us away this ſtone?* (ſaid the *Women* this day.) To our line again, the *Law*. How did they there in the *Type*? (for, ſo it muſt be, in the *truth*.) They had a means, that helped them through both, which (*per Metonymiam cauſæ*) they called their *Paſſeover*. And it was a *Lamb*. 3. *Who it is.* Mark 16.3.

Have we ſo? yes: *Ecce Agnus Dei* (ſaid the *Baptiſt*, at the firſt ſight.) But every *Lamb* will not ſerve; it muſt be a *Paſchal Lamb*. Is *Chriſt* that *Lamb*? S. *John* puts it out of queſtion: That which was ſaid of the *Paſchal Lamb* [*ye ſhall not break a bone of him*] he applies to *Chriſt*; and ſaith, in him the *Scripture was fulfilled*. *Eodem tempore, illorum, & noſtrum: adductus in Feſto ipſo.* CHRIST *the Lamb of* GOD. John 1.29. John 19.36.

Then a *Paſchal Lamb*, he is; and ſo in caſe, to be made a *paſſe-over* of. But, a *Paſſeover* he is not, till he be *offered*. For (if ye mark it) *offering* is a *paſſing over* of that is offered, to him, we offer it to: *Offered* he muſt be. *Et oblatus eſt* (ſaith *Eſay*) *offered he was*. 4. *Chriſt offered in a ſacrifice.* Eſay 53.7.

Oblatus; ſo he may be, and yet *alive*: but the word is προσφορὰ, *Immolatus, offered*, and *offered in ſacrifice*. A *live Lamb* is not it; it is a *Lamb ſlain* muſt be our *Paſſeover*. And *Chriſt* is a *Lamb ſlain* (ſaith S. *John*) *from the beginning*, and the *ſprinkling of his blond in Baptiſm*, maketh the *Deſtroyer* paſs over us. Apoc. 5.12. 13.8.

There be many kinds of *offerings*: This determineth which of them *Chriſt* was. Such an one, as we muſt *epulari*; that is the *Peace-offering*. For, of the *Peace-offering*, *the fleſh was to be eaten*: Part *God* had, and part the *offerer* eat: in ſign of perfect peace and reconciliation between them. *Chriſts blond* not onely in the *Baſon*, for *Baptiſme*; but, in the *Cup*, for the other *Sacrament*. A *Sacrifice*; ſo, to be *ſlain*: A *propitiatory Sacrifice*; ſo, to be *eaten*. As a *Peace offering.* Levit. 7.17.

Thus *Chriſt* is a *Paſſeover*. But, where is *noſtrum*, without which all this is nothing? *Propter nos, for us*, that maketh it *ours*. That which is *for us offered*, is *ours*: and we ſo reckon it. The *Lamb* was not *ſlain*, for it ſelf: (*Quid agnus committere?*) but for *the firſt-born*: So *Chriſt*; not for himſelf (*Nothing worthy death in him*, witneſs *Pilate*;) but, *for us*. 5. Our intereſt. *Propter nos.* Exod. 13.15. Luke 23.4. 14. 15.

To ſave us from our ſins.

For us, that is, *for our ſalvation*, to ſave us: *Save us*, from *what*? from our *ſins*. And here now, we are come to the point of the *Paſſe-over* indeed: the quitting us, and the manner of quitting us from our *ſins*. All the buſineſs whereof was carried in the very manner of a *Paſſe-over*.

1. ἀφεσία.

Firſt, *ſin* it ſelf, what is it but a *tranſgreſſion*, or *paſſing over* the *lines* and limits of our *Duty*, ſet us in the *Law of God*? And why hovers the *deſtroying Angel* over *us*? Why goeth he not on his way, but ſeeks to bring deſtruction upon our heads? What is the mark, he ſtriketh at? What, but our ſins? But for them, no *Deſtroyer* ſhould have power over us. But for them th at hang ſo heavy on us, and *ſo preſs us down*, we ſhould go thorow well enough.

2. Joh.1.29.

Why then, *Hic eſt omnis fructus, ut auferatur peccatum*: All is but this, to have our *ſins* taken away. And who ſhall take them away? *Ecce qui tollit peccata mundi*; that *taketh away ours*; nay *the ſins of the world*.

3. 2 Sam.12.13. נשא

How *taketh away*? *God hath taken away thy ſin* (ſaith *Nathan* to *David*:) the word is not *abſtulit*, but *tranſtulit* (that is) *tranſferendo abſtulit*; or (as the *Hebrew* word is) *tranſtit fecit*: to take it from *David*, make it paſs from him upon ſome others; (that is) even the *Son of David*, Him *God* hath given us, to *paſs* our *ſins over*, from us to him.

4. Levit.1.4. 3.2. 8. 13.

And when that? when he was *offered*, made a *ſacrifice for us*. It is the nature of every *Sacrifice*, *tranſferendo auferre*. He that offers it, *layes his hand over the head of it*, *confeſſes his ſins over it*, and his *juſt* deſert to be ſmitten by the *Deſtroyer*; but prays, he may put this *offering*, in his own place, and what is due to him (that is death) may be *tranſferred* from him, and light on the *offering*; that may ſerve, and he ſcape.

5. Exod.12.15.

In all offerings thus it was: but in the *Paſchal Lamb* ſpecially: that it hath carried away the name from all the reſt, to be called the *Paſſe-over* onely. In it (evidently) the *death* of the *firſt-born* was tranſlated upon the *poor Lamb*. The *Lamb died*, *the firſt-born* was *ſaved*; his *death* paſſed over unto the *Lamb*: that it was juſtly called the *Paſſe-over*, for ſo it was.

6.

But much more juſtly *Chriſt*: who (ſure) was even a *Paſſe-over* throughout from the firſt to the laſt. At the firſt? his *birth*, what was it but a *Paſſe-over*, from the *boſome* of his *Father*, to the *womb* of his *Mother*, to take our *nature*? And his *Circumciſion* what, but a *Paſſe-over*, from the ſtate of one *free*, to the condition of one *bond*, to undertake our debt? And at the laſt, his *Reſurrection* (this day) what was it, but a paſſage from death to life? and his *Aſcenſion* another, *de mundo ad Patrem*, from the world to his Father? Firſt and laſt, a *Paſſeover* he was.

7. Eſay 53.6. 2 Cor.5.21. Gal.3.13.

But, above all, his *death*, his *offering* was it: then, he was *Paſcha pro nobis*, indeed. For then, he *paſſed over* into the eſtate of us wretched ſinners, laid off his own (as it were) and took upon him our perſon; became *tanquam unus è nobis*, nay *tanquam omnes nos*. For, *God* took from us, and laid them on him, *Poſuit ſuper Eum iniquitates omnium noſtrum*, *Laid upon him* (our *Paſſe-over*) *the tranſgreſſions of us all*. *Fecit peccatum*, *made him ſin for us*; there, our *ſins paſſed* from us; *fecit maledictum*, *made him a Curſe for us*; there the *puniſhment* of our *ſins paſſed* from us to him. Then, and there, *paſſed* the *Deſtroyer over us*.

Matth.26.39. Luke 22.44.

Over us, to him. But, when he came at him, he *paſſed* him not. *Tranſeat à me calix* would not be heard; and it was *Paſcha*, *non paſcha*; a *Paſſe-over* to us, *no paſſe-over* to him. We had one: He had none. Him it paſſed not, but light upon him ſo heavy, that, it made a *ſweat* of *bloody drops*, paſs from him; yea, *life and ſoul and all*, yet it left him. At which his *paſſion*, he was a right *Paſſe-over*; *Chriſtus πάσχων*, *Chriſtus paſcha*. Then, he was *pro nobis*; then, he was *noſtrum*: *Chriſt*, *Chriſt offered*, offered *for us*. Of which *paſſing* our ſins to him, and *Gods wrath over us*, this *day*, and the *action* of this day, is a *memorial*.

II. The Conſequent

And ſo let us paſs over from the *Antecedent*, to the *Conſequent*: which is, *Itaque celebremus*, *Therefore let us keep a Feaſt*. A *Feaſt*, and *Chriſt ſlain*, and ſo handled as he was? A *Faſt* rather, one would think. True: but that, we heard again of ours; ſo did not they, of theirs. For, this, he came again ſafe; and opened unto us a new paſſage, by his ſecond *Paſſe-over*. All we ſpake of right now, was done the third day ſince: But we hold not our *Feaſt*, *till this day*. For, till this day, we knew not what was become of him. *Paſſed* he was hence; but, whether in his paſſage he had miſcarried or no, we knew not. But now, this day, by his *Reſurrection* (we know) he is well *paſſed over*; and ſo, *omni modo*, a true *Paſſe-over*.

Rom 4.25.

So now, we hold our *Feaſt*, as a *feaſt* ſhould be holden, with *joy*. And a *double Feaſt* it is: 1. One, that *by his ſuffering*, *he paſſed from life to death for our ſins*. 2. A ſecond, that *by his riſing again this day*, *he paſſed from death to life for our juſtification*. And ſo, two *Paſſe-overs* in one. He *died*, and by his death made the *Deſtroyer paſſe over* us: He *roſe again*, and by it, made *death* (as the *Red-ſea*) *paſſable* for us. *Itaque celebremus*, *Itaque epulemur*.

Ἑορτάζωμεν. *Celebremus Epulemur.*

Ἑορτάζωμεν, the word is one, but two wayes it is turned. 1. Some read, *Celebremus*. 2. Some other, *Epulemur*. But well: for firſt, it is kindly, when we *keep a feaſt*, we *make a feaſt*. But this, this *feaſt* is not *celebrated ſine hoc epulo*. If *Chriſt* be a *propitiatory ſacrifice*, a *Peace-offering*, I ſee not how we can avoid, but the *fleſh* of our *peace-offering* muſt be eaten in this *feaſt* by us, or elſe we evacuate the offering utterly, and loſe the fruit of it: And was there a *Paſſe-over* heard of, and the *Lamb* not eaten? Time was, when he was thought no good *Chriſtian*, that thought, he might do one without the other. No *Celebremus*, without *Epulemur* in it.

1. *Immolatus* and *Celebremus.*

But firſt, will ye lay the former and this together, *immolatus* and *celebremus*; and ſee how it falleth out with us. *Immolatus* is his part, to be *ſlain*; *Celebremus* is ours, to *hold a feaſt*: *Good-Fryday*, his; *Eaſter-day*, ours. His *premiſſes*, bitter; our *concluſion*, joyfull: a loving *partition*, on his part; an happy, on ours.

Again,

Again, will we lay *immolatus* to *epulemur*. That the *Paſſe-over* doth not conclude in the *ſacrifice*, the taking away of *ſin* onely; (that is) in a pardon, and there an end: But, in a *feaſt*; which is a *ſign*, not of *forgiveneſs* alone, but of *perfect amity*, full *propitiation*: Ye may *propius ire*, *draw near unto him*; ye are reſtored to full *grace* and favour, to *eat* and *drink* at his *Table*. 2. *Immolatus* and *Epulemur*, Heb. 10. 12.

Beſides, there was an *offering* in *Immolatus*; and here is another (a new one) in *Epulemur*. *Offered for us*, there; offered *to us*, here: There, *per modum victimæ*; here, *per modum epuli*. To make an *offering* of; To make a *refreſhing* of. *For us*, in the *Sacrifice*: *to us*, in the *Sacrament*. This makes a perfect *Paſſe-over*. We read both in the *Goſpel*, θύειν, to *ſacrifice* the *Paſſeover*; and φαγεῖν, to *eat* it. It was *eaten* (the *Paſchal Lamb*) and it was a *ſacrifice*: It cannot be denied, there is a flat Text for it *Exod.* 12. 27. both propounded here, in the terms of the *Text*: 1. The *Sacrifice*, in *Immolatus*: 2. The Supper, in *Epulemur*. Luke 22. 7. Matth. 26. 17. John 18. 28.

Celebremus, and *Epulemur*. There be, that refer *Celebremus* to the *Day*; *Epulemur*, to the *Action*; and ſo it may, well: Both *Day*, and *Action* have intereſt in this *Text*. And then, the *Text* is againſt them, that have never an *Eaſter day* in their *Calender*. But the *Fathers* uſually refer both to the *Action*. Their reaſon: Becauſe (in truth) the *Euchariſt* now, in the *Goſpel*, is that, the *Paſſe-over* was, under the *Law*: The *Antitype* anſwering, to their *Type* of the *Paſchal Lamb*. It is plain by the immediate paſſage of it from the one to the other: that, no ſooner done, but this began. Look; how ſoon the *Paſchal Lamb* eaten, preſently the holy *Euchariſt* inſtituted, to ſucceed in the place of it for ever. And yet more plain, that this very Scripture of my *Text* was thought ſo pertinent, and ſo proper to this *Action*, as it was alwayes ſaid, or ſung at it. And, I know no cauſe, but it might be ſo ſtill. Two things *Chriſt* there gave us in charge: 1. ἀνάμνησις, *Remembring*, and 2. λῆψις, *Receiving*: The ſame two, S. *Paul* (but in other terms) 1. καταγγελία, *ſhewing forth*, 2. κοινωνία, *communicating*. Of which, *Remembring* and *Shewing forth* refer to *celebremus*: *Receiving* and *Communicating*, to *epulemur* here. Chap. 11. 25. Chap. 11. 29.

The firſt, in *remembrance* of him, *Chriſt*: What of him? *Mortem Domini*, his *death* (ſaith Saint *Paul*:) *to ſhew forth the Lords death*. *Remember* him, that we will, and ſtay at home; think of him there: Nay, *ſhew him forth* ye muſt. That we will, by a *Sermon* of him: Nay, it muſt be *Hoc facite*. It is not *mental thinking*, or *verbal ſpeaking*: there muſt be actually ſomewhat *done*, to *celebrate* this *Memory*. That done, to the holy *ſymboles*, that was done to him, to his *body*, and his *blood*, in the *Paſſe-over*: *Break* the one, *pour* out the other; to repreſent κλώμενον how his ſacred *body* was *broken*; and ἐκχυνόμενον, how his precious *blood* was *ſhed*. And in *Corpus fractum*, and *Sanguis fuſus* there is *Immolatus*. This is it, in the *Euchariſt*, that anſwereth to the *Sacrifice*, in the *Paſſe-over*: The *Memorial*, to the *Figure*. To them it was: *Hoc facite in mei præfigurationem*, Do this in *præfiguration* of Me: To us it is, Do this, in *commemoration* of Me. To them, *Præmunciare*; to us, *Annunciare*: there is the difference. By the ſame rule, that theirs was; by the ſame, may ours be termed a *Sacrifice*. In rigour of ſpeech, neither of them: for (to ſpeak after the exact manner of *Divinity*) there is but one onely *ſacrifice*, *veri nominis*, properly ſo called: That is *Chriſts death*. And that *ſacrifice* but once actually performed, at his *death*: but ever before repreſented, in *figure*, from the beginning; and ever ſince repeated, in *memory*, to the worlds end. That onely *abſolute*; all elſe *relative* to it, *repreſentative* of it, *operative* by it. The *Lamb*, but once actually *ſlain*, *in the fulneſs of time*: but *virtually*, was *from the beginning*, is, and ſhall be, to the *end of the world*. That, the Center, in which their *lines* and ours, their *types* and our *antitypes* do meet. While yet this *offering* was not, the *hope* of it was kept alive, by the *præfiguration* of it, in theirs: And after it is paſt, the *memory* of it is ſtill *kept* freſh in mind, by the *commemoration* of it, in ours. So it was the will of *God*; that ſo there might be with them a continual *fore-ſhewing*, and with us a continual *ſhewing forth* the *Lords death till he come again*. Hence it is, that what names their's carried, ours do the like, and the *Fathers* make no ſcruple at it; no more need we. The *Apoſtle* (in the X. Chapter) compareth this of ours, to the *Immolata* of the *Heathen*: And (to the *Hebrews*) *Habemus aram*, matcheth it with the *Sacrifice* of the *Jews*. And we know the rule of compariſons: They muſt be *ejuſdem generis*. 1. *Celebremus*: In the *Sacrifice*. 1 Cor. 11. 26. Luke 22. 19. 1 Cor. 11. 26. Heb. 10. 4. Heb. 9. 26. 1 Cor. 10. 21, &c. Heb. 13. 10.

Neither do we ſtay here, but proceed to the other [*Epulemur*.] For, there is another thing yet to be done, which doth *preſent* to us that, which *Celebremus* doth *repreſent*. From the *Sacrament*, is the applying the *Sacrifice*. The *Sacrifice*, in general, *pro omnibus*. The *Sacrament* in particular, *to each ſeveral receiver*, *pro ſingulis*. Wherein, that is offered *to us*; that, which is *common to all*, made proper to each one, while each taketh his part of it; and made proper by a *communion*, and *union*, like that of *meat* and *drink*, which is moſt nearly and inwardly made ours, and is inſeparable for ever. There, *Celebremus* paſſeth with the *repreſentation*: But here, *Epulemur* (as a *nouriſhment*) abideth with us ſtill. In that we *ſee*; and in this we *taſte*, *how gracious the Lord is*, *and hath been* to us. And ſo much for theſe two, as two *means* to partake the Benefit, and we to uſe them: and as *Duties* required of us, and we to perform them. 2. *Epulemur*: In the *Sacrament*. Pſal 34 8.

Will ye mark one thing more: That *Epulemur* doth here refer to *Immolatus*. To *Chriſt*, not every way conſidered, but as when he was *offered*. *Chriſts* body that now is; True: but not *Chriſts body* as now it is, but as then it was, when it was *offered*, *rent*, and *ſlain*, and *ſacrificed* for us: Not as now he is *glorified*; for ſo, he is not, ſo he cannot be *immolatus*; For he is *immortal*, and *impaſſible*. But, as then he was, when he *ſuffered death* (that is) *paſſible* and *mortal*. Then, in his *paſſible eſtate*, did he *inſtitute* this of ours, to be a *memorial* of his *paſſible*, and *paſſio*, both. And we are, in this action, not onely carried up to *Chriſt* (*Surſum corda*) but, we are alſo carried back, to *Chriſt*; as he was at the very inſtant, and in the very *act* of his *offering*. So, and no otherwiſe, doth this *Text* teach, So, and no otherwiſe do we *repreſent* him. By the incomprehenſible power of his eternal *Spirit*, not he alone, but he, as at the very

very *act* of his *offering*, is made *present* to us, and we *incorporate* into his *death*, and invested in the benefits, of it. If an *Host* could be turned into him now *glorified* as he is, it would not serve: *Christ offered* is it: Thither we must look. [a] *To the Serpent lift up*, thither we must repair, [b] even *ad cadaver*: we must [c] *hoc facere*, *do* that, is then done. So, and no otherwise, is this *Epulare* to be conceived. And so (I think) none will say they do or can *turn* him.

a Joh. 3.14.
b Luk. 17.37.
c 1 Cor. 11.24.

1. *Itaque*: *We bound to keep it.*

Now, all we have to do, is to shew what we think of this *Itaque*, whether it shall *conclude* us or no: and that we shew it by our *practice*; for, other answer, the *Apostle* will take non: If we play fast or loose with it on this fashion (as divers do) upon the matter as good to say, The *Holy Ghost* cannot tell, how to make an argument: *Christ* is *offered*, but no *Itaque epulemur*, for all that. Thus we will not say, for very shame. What then? will we *dispensari contra Apostolum* (which we blame as a foul abuse in the *Pope*? and yet, I cannot see, but every mean person takes upon him *Papal authority*, in this case;) and, as oft as we list, *dispense* with the *Apostle* and his *Itaque*; exempt our selves from his *Conclusion*: That we will not seem to do. No: it is not at *Itaque*: The truth is, it is at *Non in fermento*, we stick: we leave our *leven* so well (be it *malice*, or be it some other *leven* as bad:) so well we love it, we will not part with it; we loath the *Lamb*, rather then the *leven* shall out. But, in the mean time, there is no trifling with this conclusion; there is no *dispensing* with the *Apostle*: there is no wanton wilfull disabling our selves will serve. *Itaque* will not be so answered: Not, but with *Epulemur*. It layeth a necessity upon every one, to be a guest at this *Feast*. The *Jews* (we know) were *held hard to theirs*, upon a great pain, to have (not *their names*, but) *their souls cut off from Gods people*. And is it a less trespass for *Christians* to pass by this *Passe-over*? or hath the *Church* less *hand*, to exact like care at our hands? No indeed: we must know, the *Holy Ghost* can tell how to infer: And that this *Itaque* of the *Apostles* is a *binding conclusion*. To the next point,

Exod. 12.19.

2. Direction how to keep it.

Absolutely, we are to *keep this Feast*: but not to *keep* it *Quovis modo*: No matter how; prepared, unprepared: in any *garment*, in any sort. No: this *Non*, and this *Sed*; *Not* on that manner, *but* this; shew plainly, every *manner* will not serve. What then is the *Manner*? *not in old leven*. With the *Passe-over* he began, and he holds him to it still: that, if it be a *Passe-over*, reason would, it should be kept like a *Passeover*, even in the same *manner*. Now, the *Passeover* was not a loose lawless thing; to hold it in any fashion, it skilled not how. No: it had his laws. Even that, *Hæc est lex Paschalis*, (ye shall read it, *Exod.* 12.43.) *This is the law* of *keeping* it.

1. *Non in fermento*. Not with the *old Leven*.

Indeed, divers *laws* it had in type, that concern us in truth: Among the rest this, for one, in the *Text*, The *Lamb* would not be *eaten*, with every kind of *bread*: Every *paste* was not for this *Feast*; not *levened*, in any wise. Such an *antipathie* there was between *leven*, and it, as it might *not* (I will not say, come to the board; but not) *be endured in the house*, *all the Feast long*, though it were neither *tasted* nor *touched*. If it were not thrown out; if any never so little of it remained in any corner, the Law was broken, the *Feast* illegitimate. To make it up then a perfect *Passeover*; here is another yet (which I called our *Passeover* duty:) the not staying still, in our old *leven*; but *passing over* (as it were) to a new *paste*, a necessary condition for the right holding this *Feast*. For *sweet bread* was so proper to the *Passeover*, as (*Luke* 22.) ye shall find, they be but two divers *names*, of one and the same thing.

Exod. 12.19.

Luk. 22.7.

1 Cor. 10.11.

Omnia in figuram illis (saith the *Apostle*) With them, all was in *type*: What is the *spirit* of this *letter*? What meant by *leven*? The *Apostle* tels us, the *old leven* of *Ægypt*, is our *former vicious course of life*, *sowred* with the leven of the *old Adam*; and *Nova Conspersio* is *newness of life*. The time of *offering the Lamb*, is the time of casting out this. Meet, if we would have our sins pass from us, we should pass from them also, and throw their *leven* out.

And well is *Sin* resembled to *leven*. Leven will grow *noisome*, if it be kept long: and sin, if it have lien long in us, or we in it, turns to a certain *sowrness*, that we our selves feel an unpleasant savour or upbraiding of it, in our souls. Our *Saviour* felt it so (I am sure;) the Vinegar he took, shewed the *relish* of it. By which upbraiding, we find, we need an *Expurgate* for it, as it were a corrupt humour in our souls, that needed to be *purged* out.

Generally, all *old leven* whatsoever, namely, two sorts of it, 1. κακία, and 2. πονηρία turned, *Naughtiness* and *Malice*. The words, in their own nature (as they properly signifie) 1. One noteth a *loose* licentious *lewdness*, lightly ending in *Lust*. 2. The other, an *unquiet* working *wickedness*, that will take pains to do a shrewd turn, commonly the effect of *Malice*. The sins of *Lust* are well set out, in *old* corrupt *leven*: for, so they end, most-what in *corruption*, and rottenness. The sins of *malice* likewise. For, as *leven*, it makes men *swell* one against another as if they would *burst*; and *sowr* are the *fruits* of it, and unpleasant, as any *leven* in the world

These two to be cast out, as those that have a special *antipathy* with this *Feast* and *Offering*. For, no agreement between a *foul life*, and the *Feast* of an *undefiled Lamb*. Nor, no fellowship, between *sowr malice*, and the feast of *Sweet-bread*. And these two are specially named, because they were the faults wherewith the *Corinthians* specially were *levened*, to whom he writes. *Incest* (at the first *Verse*:) as (we know) *Corinth* heard evil for *looseness*: There is *Nequitia*. And again, *swelling* one against another (at the *second*) there is *Malice*.

Sed &c.

As, to rid our selves of this *leven*; so to furnish our selves (as with new *paste*) with the two levenless vertues, *Sincerity* and *Truth*. *Sincerity* (that is) *cleanness of life*: (a word thought to be taken from *Honey*, which is then *mel sincerum*, when it is *sine cera*, unmingled, without *Wax*, or any baggage in it.) εἰλικρίνεια, the *Greek* word is (properly) of *uncounterfeit wares*; such, as we may κρίνειν ἐν ἡλίῳ, bring forth, and shew them in the *Sun*; as need not the *false light* of a *close shop*, to utter them.

But,

But *Truth*, that, runs thorow all; flat againſt all kind of *leven*: if it have any manner *leven*, *true* it is not; and ſo, out it muſt.

Of *leven* in the *Goſpel*, I find three ſorts intrepreted to our hands, that we cannot miſtake. *Chriſt* willed his *Diſciples*, to beware of the *leven of the Phariſees and Sadducees*. It is after ſaid, He meant it of their *doctrin*, that was full of *corrupt leven*. 1. The *Phariſees*; of the *leven* of *ſuperſtion*, conſiſting in *Phylacteries*, *phraſes*, and *obſervances*, and little elſe. 2. The *Sadducees*; of a *leven* that ſmelt ſtrong of *profaneneſs*, in their liberty of *propheſying*, calling in queſtion *Angels*, and *Spirits*, and the *Reſurrection* it ſelf, 3. And a third *leven Chriſt* names, the *leven* of *Herod*; 'ware that too: Many times, it is the bane of true *Religion*, when *Gods truth* and worſhip muſt be moulded up with *Jeroboams*, and with *Herods* ends; ſquared to them juſt, as is fitteſt to do their turns; that *Jeroboam* may be ſafe. No ſuperfluous Caveat: many times, this marreth all. Let all be abandoned; *Phariſees*, *Sadducees*, *Herods*: and the *truth* take place. 1. The *leven* of *Doctrine*. Matth.16.6. 12. Mark 8.15.

Now, as in that place, the *Phariſees leven* is *Doctrine*: ſo, in another, I find, that *Chriſt* expounds it *hypocriſie*: and that is meerly oppoſite to *truth*, in *meaning*, *ſpeaking*, and *dealing*. The *Phariſee* was a great dealer with this *leven*. He had it on his *face*, to make him look *ſowr*; men might take notice, when *they faſted*. He had it on his *tongue*; *Rabbi*, *O you teach the truth*, *you reſpect no mans perſon*; when they ſought to cut his throat. He had it in his *whole courſe*; all for ſhew; to ſeem that, they were not: *Gabbatha*, without; and *Golgotha*, within. 2. The *leven* of *life*. Luke 12.1. Matth.6.16. Matth.23.7. 27.

But yet, even they, though they uſed it, they taught it not for a doctrine; not avowed not the lawfull uſe of it; that one might ſpeak the one half *without*, and the other half *within*: (as our *Phariſees* now do.) Men, ye ſhall never have any *ſincere truth* from them. Search them, they have ſtill a piece of *leven* in their *boſome*: ſpeak ſo, and deal ſo, as if they would take the ſentence by the end, and turn it clean againſt the *Apoſtle*; to purge out all his *ſweet bread*, all *ſincerity*, and *truth*; and hold their *Paſſover* in *leven*, or not at all. *Antichriſts goat* may be ſo eaten: The *Lamb Chriſt* cannot. To the *Lambs* nature (that is *ſincere*) nothing ſo contrary, as this, to *mean*, *ſpeak*, or *deal unſincerely*.

You ſee a *leven* of *Doctrine*, and *Life*: (that is, the *leven* of the *Goſpel*.) A third there is (the *leven* of the *Epiſtle*) and that is of *Corrupt company*: and that is (in very deed) the *leven* of this *Text*. For, when the *Apoſtle* would have this *leven* here *purged*, what means he? To have the *inceſtuous Corinthian* removed, and caſt out of the *Fellowſhip* of the *Faithfull*, by the *Cenſures* of the *Church*. True: but thoſe not in every mans power. But, this is? To *avoid*, and *ſhun* them, and their *company*: ſo, we may; and ſo, we are bound to caſt them out. 3. The *leven* of *company corrupt in Life*.

There is very great danger in perſons ſo *levened*; great *ſcandal*, even to the well-diſpoſed: but far greater danger, to the moſt; that will ſoon take this *leven*: Our nature is apt to take it; it is eaſily *fermented* that way. As much good *leven*, as will ſerve three *pecks*, ſo much evil will do more then ſerve three *buſhels*, and never leave till it *have ſowred them all*. That, except this be looked to, all the reſt will be to ſmall purpoſe.

Now, when Saint *Paul* ſpeaks of perſons thus *levened*, he means not onely ſuch, as are *lewd* of *life*, tainted that way: but, even ſuch alſo, as are unſound in matter of *Religion*, and have a *ſowr* ſavour that way. Here (to the *Corinthians*) he would have the *inceſtuous perſon* caſt out, with his *levened* life: But (to the *Galatians*, after) he preſſeth the ſame point againſt another kind; ſuch as *levened* the *Goſpel*, with *Moſes ceremonies*, and ſo corrupted the *truth* in *Religion*; and them he would have *cut off*: both *Corinthian* and *Galatian leven* both muſt out. And mark, upon the ſame reaſon, both; and in the very ſame words. That a *little leven* doth not a little hurt; but otherwhile, *marreth the whole batch of bread*. *Evil doctrine* is againſt *Truth*: *Evil life*, againſt *walking* in the *Truth*: *Evil company* will bring us to both. Therefore, away with them: but, away with this eſpecially. If they will not *purge* out their *leven*, purge them out. And that eſpecially, againſt this *Feaſt*, in the nature whereof, there is a contrariety to all *leven*. *In Religion.* Gal.5.3.4,&c. 9. 12. Gal.5 9.

Now then, this is our concluſion: *Come* we muſt, and *Itaque celebremus*. This is our *Caution*: Thus we muſt come, *Non in fermento*, *ſed azymis*. If we ſay; it skils not, whither we come; *Itaque* meets with us: If we ſay; it skils not, how we come, *Non in fermento* meets with us too. It is with us here, as with the *Prophet*; when we would heal one, the other breaketh forth. If we preſs *Non in fermento*, we loſe *Itaque epulemur*, they come not all: No Feaſt. If we urge *Itaque epulemur*, they come; how? *levened*, and *unlevened*, all; clap them down together. We need a *Quomodo intrâſti huc?* to keep ſome back: And yet, we need a *Compelle intrare*, to bring others in. But, the *manner*, but the *caution*, remember that. The main concluſion is, that we come. The other we muſt not *leave undone*: But, this (peremptorily) we are *bound* to do. Hoſ.7.1. Matth.22.12. Luke 14.23.

The *Apoſtle* binds us *to do it*: The *time* to do it, *now*. For, if this follow: *Chriſt is offered*, *Therefore we are to come to His feaſt*: This will follow as ſtrongly, *Chriſt is now offered*, *therefore let us now come*. Go by degrees: The *Chriſtian Paſſover* (our *Paſſover*) a *time* it muſt have; ſometime it is to be *kept*. We would do it, at that *time*, when it were beſt for us to do it. When beſt for us to do it, but at the *time*, he did it himſef? And that did he, even at this *feaſt*, now. Now then, at this *feaſt*, it is moſt kindly to do it: moſt like to pleaſe him, and to proſper with us.

And indeed, if at any time we will do it, *Quando Paſcha*, *niſi in Paſcha*, what time is the *Paſſeover* ſo proper, as at the *feaſt* of the *Paſſeover*? *Quando tempus epulandi*, *niſi quando tempus immolandi*? When the time of his *receiving*, as at the time of his *offering*? Therefore they both, the *feaſt* and the *Lamb*, have one name; to ſhew the near conjunction, that ſhould be between them. When the *day* cometh, to

remember

remember what was done on the day; and so, what we to do, on that day. *Pascha quod celebramus*, to put us in mind, of *Pascha quod epulamur*. For, tell me, will the *Sacrifice commemorative*, or the *Sacrament communicative* ever fall more fit, then, when that was *offered*, which we are to *commemorate*, and to *communicate withal*? Is not the fittest time of doing it, the time when it was done? of *Hoc facite*, then, when *Hoc factum est*? So that, without any more adoe, the season it self pleadeth for this effectually.

And now is the time of *Expurgate*, for our *bodies*: the corrupt humours, that leven it, now we cast them out. And why not, now likewise, those that lie *sour* in our *souls*? And even Natures *Passeover*, the general *Passeover* is even at this time, both in *heaven* and *earth*. Above, in *heaven*: where, the *Sun* having *past over* all the *Signs* is come about, and renews his course, at the first *Sign* in the *Zodiack*. And beneath in *earth*, from the sharp time of *Winter*, and *fermenting* time of the earth, to the *renewing sweet* time, the time of the *Spring*, wherein there is *nova conspersio*, in Nature it self. And why should not the *Passeover* of *grace* be now likewise in season, and have due concurrence with *Nature*?

Sure, all agree well, if we but agree our selves. And if we agree, for our parts, to do the *days duty*: *Christ* will not be behind with his, the *dayes benefit*. But, during our *time*, and in the *hour of death*, be our true *Passeover*; shielding us from all deadly mishaps, while we here live; and giving us a sure and safe passage at our end, even a passage to the last and great *Passeover* of all; the *truth* of that, whereof theirs was the *shadow*, and ours the *image* now. For, we have not yet done with our *Lamb*; nor the work of this *Passeover* is not yet fully accomplished.

There is is a further matter yet behind: for as this *Feast* looketh back, as a *memorial* of that, is already past and done for us: so doth it forward, and is to us a *pledge* of another, and a better yet to come,
Apoc. 19. 7. The *Feast* of the *marriage* of the *Lamb* here, that is our *Passeover*: where, whosoever shall be a *guest*, the *Angels* pronounce him *happy and blessed for ever*.
Matth. 25. 21. That, is the last and great *Feast* indeed, when all *Destroyers and all destructions shall cease and come to an end for evermore*; and we hear that joyfull voice, *Transi in gaudium Domini*; *Pass over into the joy of the Lord*; the joys of Heaven: Joys not mingled with any *sour leven* (as this *worlds* joy is) but *pure* and *entire*: nor *transient* (as that of this *world*) and ever flitting and forsaking us then soonest, when we think, we have best hold of them; but *permanent*, and abiding still. A *Passeover*, that will never be *passed over*, but last and continue a *Feast* to all *Eternity*. Of that, this here is a *pledge*, if we neglect it not, as if it were not worth the taking. And he, that at this time gave us this *pledge*, in his good time also bring us to the *Passeover*, whereof this is the *pledge*, even to the *never passing*, but *everlasting joys*, and happiness, of his *heavenly kingdome*, through the *offering* of his blessed *Son* the very *Paschal Lamb*. To whom with, &c.

A SER

A

SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the Eighteenth of *Aprill*, being *Easter-Day*,
An. Dom. 1613.

COL. Chap. III.

Igitur, ſi con-ſurrexiſtis Cum *Chriſto*, quæ ſurſum ſunt quærite, ubi *Chriſtus* eſt in dextera *Dei ſedens*.:
Quæ ſurſum ſunt ſapite, non quæ ſuper terram.

Ver. 1. *If ye then be riſen with* Chriſt, *ſeek thoſe things which are above, where* Chriſt *ſitteth at the right hand of* God.
2. *Set your affections* (*or* minds) *on things which are above*; *and not on things which are on the earth.*

THe Wiſdom of the *Church* hath ſo diſpoſed of her *Readings* in theſe great *Feaſts*; as (lightly) the *Goſpel* lets us know, what was done on the day, (done *for us*) and the *Epiſtle*, what is to be done *by us*. To inſtance in this preſent: *Surrexit Dominus verè*, The *Lord* is *riſen indeed* (ſaith the *Goſpel*:) *In quo con-ſurrexiſtis & vos*, and *you are riſen with Him* (ſaith the *Epiſtle*.)

2. That which is in the *Goſpel*, is *Chriſts Act*, what he did: That which in the *Epiſtle*, our *Agendum*, what we to do.

3. Or rather, both ours: 1. what he did; matter of *faith*: 2. what we to do, matter of *duty*, Our *Agendum* upon his *Act*.

☞ The common ſort look to *Eaſter-day*, no further than *Eaſter-day fare*, and *Eaſter-day apparel*: and other uſe they have none of it. The true *Chriſtian* enquireth further, what is the *Agendum* of the feaſt, what is the proper *Act* of, *Eaſter-day*? The *Church* hath hers; and we have ours. Nothing more proper to a *Chriſtian* than to keep time with *Chriſt*: to *riſe with him*, this day, who this day *did riſe*. That ſo it may be *Eaſter-day* with us, as it was with him: the ſame, that was the day of his, be alſo the day of *our riſing*.

The Summe.

Thus then it lieth: *Christ is risen*; And, if *Christ*, then *We*. If we so *be*, *then we seek*: and that we cannot, unless *we set our minds*. To *set our minds* then. On what? *One things above*. Which *above*? Not *on earth* (so is the Text) but, *where Christ is*. And why there? Because, where He is, there are the things, we seek for, and here cannot find. There, *He is sitting*; So, at *rest*: And, *at the right hand*; so, *in glory*: *Gods right hand*, and so, *for ever*. These we seek; *rest, in eternal glory*. These *Christ* hath found: and so shall we, if we make this our *Agendum*; begin, this day, to *set our minds*; to *search* after them.

Because it is to the *Colossians*, the *Colossus*, or capital point of all, is, To *rise with Christ*: That is the main point. And if you would do a right *Easter-dayes* work, do that. It is the way to entitle us to the true holding of the *Feast*, That so we may, these two *Opera Paschalia* are commended to us. *Things above*, 1. to make them *our seach*, 2. to *fix our minds* on them. These two we read, *quærite, sapite*, in the *Imperative*: we may, in the *Indicative*, as well: ζητεῖτε is *quæritis*, as well as *quærite*; and φρονεῖτε *sapitis*, as well as *sapite*. If you read them *imperative*, thus: This ye are to do, to *seek*, to *set your minds*; then be they *in præcepto*, and *per modum Officii*, by way of *precept*, and in nature of a duty. If you read them *indicative*, thus: *If you be risen, then you do seek, and set your minds*; then, they be *in elencho*, and *per modum signi*, by way of *trial*, and in nature of a *sign*. Both well; and a good use of both.

The Division.

I 1
2
II 3
4
III 5
6
7

The *Parts* lye thus. Two things are supposed: Two other inferred: And a third *Two*, we are referred to, or given hope of. The *Two supposed*, these: 1. *Christ is risen*. 2. and *We with Christ*: *If ye be risen with Christ*. The *Two inferred*, these: *If risen*, then 1. *to seek*; 2. then, to *set our minds above, on things there, where Christ is*. The two he *referreth* to, or giveth hope of, *Rest with him in glory*. 1. *Rest*, to *sit*: 2. *Glory*, at *the right hand*. And *God* maketh up all (the perfect number of seven:) For, *eternal* is the *rest*, and *eternal* the *Glory*, that is at his *right hand*.

These we heard of at his *Birth*, in the *Epistle* then. This we hear of again at his *Rising*, or *second Birth*, from the *grave*, in the *Epistle*, now. This we shall hear of again at his *Ascension* too. This is remembred in all, as the fruit of all; at *every Feast*, set before us, as our *hope*, and all we *seek*, *To sit with Christ at the right hand of God.*

Heb. 1.
Acts 1. 11.

I.

The two suppositions.

1 *Christs rising.*

IF *Ye be risen.* This seemeth *prima facie* to be but a single supposition: but being well looked into, resolves into two *risings*: 1. *Christ's* and 2. *Ours*: 1. *He*, and 2. *We with him*. Of which, the first (*Christs*) doth *immutabiliter supponere*; his; needs no *If*. It is not, *If Christ be*: but *If we, with Christ*. For, *Christ is* certainly. Three hundred years the World *opposed* it: Thirteen hundred (ever since) the World hath *supposed* it. And so let us: and so pass to our own, and begin every year, to lay our grounds anew; every *Easter*, to be teaching our *rudiments* over again.

There is an [*If*] that supposeth but *mobiliter*; may be, or not be, thereafter as we *seek*, and *our minds be set*. But yet (if ye mark it) is not *his* supposed, by it self, and *ours* inferred upon his; but *ours* supposed likewise: *His*, and *ours* (both) supposed under one; under one and the same *If*. And as they are close linked, that one *supposition* serveth for them: so are they woven together that one *Preposition* (σὺν) holdeth them: under one *Si*, and one σὺν both. The *Apostle* hath framed a new word here, for the purpose [*con-surrexistis.*] The *Resurrection*, we have heard of: The *con-surrection* we are now to hear, and take notice of.

2.

Our Rising.

1 *Si vos*, If you.

To set our *Suppose* right, I ask two questions: 1. the one of these [*If you:*] 2. the other of these [*If you be risen.*] *Si vos*, if you: Why, doth the *resurrection* pertain but to some certain *vos*? Is it not *Si omnes*? concerns it not all? As *Christ died*, so is he *risen* for all: and shall not all *rise* with him? What do we then do with *Si vos*? Yes, all *rise* with him out of their *graves*: but, not all *rise* to the *right hand* after mentioned. A great part *rise*, to *stand* on the *left*: not to *sit on the right hand of God*. With that, the *Apostle* here dealeth. The *resurrection* reacheth to *all*: This *resurrection*, to such only as *Seek*, and *set their minds*.

2 *Si consurrexistis*, If you be risen.

The other, *be risen* (the *tense*) is that right? For, (ever) when we hear of the *Resurrection*, we are carried straight, to that of the *dead*, from their *graves*, at the latter day. We conceive: Well, if he be *risen* we *shall rise*: *shall*, in the *future tense*. But, here is *newes* of another, in the *preter tense*: (For, so it is; *Be risen*, not *shall rise*; *be* already, not shall hereafter.) It cannot be taken of that, which is *to come*: It should then be, *Si consurgetis*. But needs, of one *present*, or *past*: it is, *Si consurrexistis*.

2 Tim. 2. 18.

How then? Fall we in with them, *qui dicunt resurrectionem jam esse factam, that say the resurrection is already past*? Nor that neither. We are no *Sadduces*: Nor we are not of *Hymenæus's* sect, neither. But, this we believe: as there is one *to come*, of the *body*, at the *last* and great *resurrection*, which he treats of, to the *Corinthians*: so is there also one, which we are to pass here, of the *mind's*; which here he commendeth to the *Colossians*

1 Cor. 15.

And

And these two lead us directly to the two *Resurrections*, which Saint *John* (after) doth more expresly deliver, under the terms of *first* and *second* (*Apoc.* 20. 6.) And this withal, that all the good or evil, of that of the *Corinthians*, doth depend much upon the *well* or evil, passing, of this of the *Colossians*.

This we are to look after, to *rise before*; a *resurrection* now in being. This of ours imports us (we see) no less, than *Christs* own (which, I wish, well laid up in mind) since both are under one *If*, supposed alike, one no less than the other. *Christ is risen*, is not enough; nay, nothing at all, if that be all; if he be *risen without us*; he *risen*, and we *lye still*: if with this dayes *resurrection* on his part, there be not also a *con-surrection* on ours.

Now then we are to look to our *If*; that it supposeth aright. And *if he be risen*, to cry to him, *Trahe nos post Te*, to *draw us with him*, and not leave us still in our *graves* of *sin*. He said of himself, that *if once he were exalted, he would make* his magnetical vertue to appear, and *draw all to him*. *All*, but not all at once: but (as the Apostle saith) *each in his order*. And that *order* is to begin with the *soul* first, and draw it. For, the *soul* being (as the very *Philosophers* have acknowledged (it is *Aristotles* own word) *drawn from above*) will the more easily be drawn to *τὰ ἄνω things above*. It is kindly, it is con-naturall for it, to *draw* thither-ward. And then after, in the second place, together with it self, to elevate and lift up the flesh thither with it. For (as well observeth *Chrysostome*) these two were not thus joyned (the *Spirit*, and the *flesh*, I mean) that the *flesh* should pull down the *spirit* to *earth*, but that the *Spirit* should exalt the *flesh* to *heaven*. And this subliming or lifting up the *Spirit*, is the *rising with Christ*, here in the *Text*. The other, in his time and turn, to follow. But, if this go not before, the other will not come after, take that for certain. This then to endeavour; and this day to set in hand with it. For, this is the main point, that we find our selves *risen with Christ*; find it, or procure it: find it already, or procure it, as soon as may be.

Col. 1. 3. Joh. 12. 23. 1 Cor 15. 23.

Now, thus we shall know, if we be *risen*, and thus procure it, if we be not: If we *seek*, *if we set our minds on things above*: which is the double *inference*, upon the former double *suppose*: which I divide into the 1. *Act*, and the 2. *Object*. The 1. *Act*, *Quærere*, and *sapere*: the 2. *Object*, *qua sursum*.

II. The double Inference. 3. If we seek. 4. If we set our minds, &c. on things above.

Of the two *acts*, one referreth to *action*: (*seeking*, is a matter of *endeavour*. The other to the *affection*: (*set your affection, or mind*; it is both. There be two works arguing the Spirit: 1. *Motion*, and 2. *Sense*. *Motion*, in the one, *Seeking*: *Sense*, in the other, so it is turned (*Phil.* 2. 5.) *Idem sentite, let the same mind be in you*. There is *Motus lasus*, in them that *seek* not: and *Sensus lasus*, in them that *savour* not. To these two reduce all: 1. *Quærenda sapere*, 2. and *Sapienda quærere*: To *mind*, what we are to *seek*; and to *seek*, what we *mind*. Of these two 1. *joyntly* first: 2. then *severally*; and 3. last of their *order*.

I. The two acts joyntly. Seek, and set your minds. Mat. 16. 23. Prov. 19. 2.

Joyntly: for, dis-joyned they may not be. One is little worth, without the other. There be, that *seek*, and be very busie in it, and yet *savour* not the *things* that are of *God*. So sought a great *Apostle* once: and our *Saviour* did not let to tell him of it, *οὐ φρονεῖς* (the very word here) *thou savourest not*. Men, that are possessed with false *principles*, and yet fall a *seeking*; *zealous* in their way, but want true *knowledg*, to fix their *minds* aright. Now, without *knowledg*, (saith *Salomon* truly) *the mind is not good*: and we know, *Mala mens, malus animus*, the mind mis-led, will set the *affections* awry straight.

Will ye see them in kind? Look but to the end of the last *Chapter* before. There, they *seek* so, as they will neither *taste*, *handle* nor *touch*. So *seek*, as *down* they go to *worship*, not only *God*, but the *Angels* too. So *seek*, as *spare not their own bodies*, and yet wrong all the while; and yet with all their *seeking*, not *risen with Christ*, for all that. Why? For, *quærunt, non sapiunt*.

Cap. 2. 21. Verse 18. Verse 23.

On the other side: there be, that *sapiunt, non quærunt*; that *sapiunt qua Christi, quærunt qua sua, Savour Christ*, but *seek themselves*. Of whom the Apostle (*Phil.* 2. 21.) they have *knowledg* competent, but without so much as a *spark* of true *endeavour*: *Pariter intelligunt nobiscum* (saith *Augustine*) *pariter non diligunt*; *Understand* well enough, but coldly *affected*: So *sit still*, and *seek* not.

So that, both would be kept together; *Quærite*, and *Sapite* both. For, as in the body natural, it fareth between the *stomach* and the *head*: (a *rheumatique head* spoiles the *stomach* with *distillations*; and a *distempered stomach* fils the *head* with *raw vapours*, and soon mars the other:) So it is here: our *mind* mistaking, mis-leads the *affection*: and a wrong set *affection* puts the *mind* out of frame. That, in sunder they would not be, but *joyned* ever. *Sapere*, without *quærere*, will not *rise*, but lye still; and *quærere*, without *sapere*, will rise, but lead you astray.

Now *severally*. *If we be risen*, to *move*, and to *seek*: that is, to resolve, that with sitting still without *seeking*, what we are here willed to *seek*, will not be had. We shall not stumble on it, or hit upon it unawares; there needs a *seeking*. If our *Saviour* knew the way well, it is hard to hit, *and few there be that find it*. The short: there goeth *search* and *enquiry* to it; *pains*, and *diligence* are requisite: we shall not come thither, with the turning of a gin. It were great folly (when we see daily, *things here beneath*, without travel, will not be come by) once to think, *things above* will drop into our laps, without any *seeking*.

2. The Acts severally. 1. Seek. Mat. 7. 14.

To *seek* then: but, to do it to purpose. For, that which we call *seeking*, is nothing less. Those, to whom the Prophet *Esay* said (*Chap.* 21. 12.) *Si quæritis, quærite, If ye will seek, why then seek*; do it, in earnest;

earneſt; it ſeems, they ſought ſo ſlightly, ſo ſlenderly, as it deſerved not the name of *ſeeking*. *Pilate* Joh. 18 38. asked, *Quid eſt veritas?* and then ſome other matter took him in the head, and ſo up he roſe and went his way, before he had his anſwer: He deſerved never to *find* what *truth* was. And ſuch is our *ſeeking* moſt what; ſeldome or never ſeriouſly: but ſome queſtion, that comes croſs our brain, for the preſent: Some *Quid eſt veritas?* ſo *ſought*, as if, that we *ſought* were as good loſt as found. Yet, this, we would fain have go for *ſeeking*: but it will not be. *O ſi quæritis quærite* (ſaith *Eſay*; look the place) *The morning comes, ſo doth the night*; that is, our dayes, ſpend apace; and we ſay, *we will ſeek*: If we will, Iſa. 21. 12. Joh. 20. 4. let us once do it indeed: ſeek it, as they did, this day; follow it hard, and make it our *race*, with the one; our *morning-work*, with the other.

I. *Set your minds.*

But, we ſhall never *ſeek*, as we ſhould, unleſs we put to the other word, *Set our minds on them*. For, will a man ever kindly *ſeek* that he hath no *mind* to? Never. The *mind* is all. Be it what it will, or whence it will, *above* or *beneath*, if we *affect* it not, we ſhall *ſeek* but faintly. That we may *ſeek things* Pro. 3. 14. *above*, as it is meet, we muſt *priſe them*; prize them, as a *ſilver mine* (ſaith *Salomon:*) as a *treaſure hid in* Mat. 13. 44. *a field* (ſaith our *Saviour*) and go *ſell all*, to *compaſs* them. Then ſhall we *ſeek* to ſome purpoſe.

But in the word φρονεῖν there is more. There is (I told you) *idem Sentire*, the *ſenſe*; (He that ſeeks, ſhould have as well *eyes* to *diſcern*, as *feet* to go about it: It is no buſineſs for a *blind* man, no more than for a *lame*, to *ſeek*:) And that is *knowledg*, which would be had too. To *ſeek*, we know not what, is but to *err*, and never find that we ſeek for. To *quærere* then; but, *Sapere*, to be *wiſe* in our ſeeking, to get us true directions; elſe, for all our *ſeeking*, we may be *to ſeek* ſtill.

Which φρονεῖν is a word, the *Apoſtle* much uſeth, as being very ſignificant, full, and forcible. Four things are in it: 1. To *ſet the mind*; the *mind*, not the *phanſie*: not to take up a *phanſie*, and fall to *ſeeking*, as we ſee many now adayes; no ground in the world, but their own *conceipts*. Yet *ſeek* they will needs, and have all the world follow them, and have nothing to follow themſelves, but their own *folly*. So as, being very *idiots*, they take themſelves, for the *only men*; And till they come into it, never was *wiſe man* in the world, that knew what to *ſeek*, or how.

2. It is then an *act* of the *underſtanding* (φρονεῖν) but not of it alone: for then νοῦν were enough. Yet the greateſt part make no matter of it, but even νόημα. It is, as to *ſet our mind*, not our *phanſie*; ſo, our, *mind*, not only to *know* it, but to *mind* it. It is *Sentire*, and *Sapere*; And it is beſt ſeen in *Sapire*, which is not only to diſtinguiſh *taſtes*; but, in and with the *taſte*, to feel ſome *delight*, to have a *ſenſe* of the ſweetneſs withal, which will make us *ſeek* it again *plus magis*: and without it, our *ſeeking* will be but *unſavoury*.

3. So to *ſavour* it, as we hold *quærere*, to be *ſapere*, that, to *ſeek*, is our *wiſdom*; that we do not raſhly *ſapere*, unleſs we do *hoc ſapere*, *Hæc erit ſapientia veſtra* (ſaith *Moſes*) *This ſhall be your wiſdome, before* Deut. 4. 6. *God and man*, and you ſo to reckon of it: even this, to *ſeek things above*; and to think, when ye are about that buſineſs, ye are about a point of high *wiſdome*; and that to performe it well, is the wiſeſt action of our life.

4. To hold it our *wiſdom*: and (laſt) I ask what wiſdom? Not that, which doth *contemplate*, that is *Copia*; but the *active wiſdom*, for that is φρόνησις *rerum agendarum*. To ſhew that not only our *Grounds*, for *Judgment*; but our *Rules*, for *Action*, are to be fet thence. Thither to get us, thence to derive our *reaſons*, why we do things, or leave them undone. Thus to caſt with our ſelves: this, that now I am about, He that *ſitteth on high, at Gods right hand*, what will He ſay or think of it? May I offer it to Him? Will He allow of it? Will He help me forward with it? Will He, in the end reward me for it? Yea, even Phil. 3. 20. our πολίτευμα (as to the *Philipians*) is to be from thence, even the *wiſdom*, that ſwayeth there, to be from Jam. 3. 15. *above*, *de ſurſum*. If it be not, S. *James* is ſomewhat homely with it.

3 The *Order*, *Quærite*, Firſt. I. Mat. 6. 33.

By this time, we know, what it is to *ſeek*, and what to *ſet our minds*. But, in the marſhalling theſe, there is ſomewhat, that *quærite* is called on firſt. 1. To teach us, that it is the firſt thing, we are to have care of; *Chriſts primùm quærite* makes *quærite*, to be *primùm*, to ſtand firſt. That we then do it the honour, to make it our *firſt* act, our *riſing with him*; at this *feaſt*, the, *riſing* of the *year*; and on this *feaſt*, in the *morning*, the *riſing* of the *day*. For, then He *roſe*.

2.

2. It is firſt called on, becauſe (to ſay truth) there is more need of *diligence*, in this buſineſs, than ought elſe. Always, we have more ado, to quicken the *affection*, than to enform the *judgment*. And that did they, this day, know: who *ſought*, before they had *light*, *while it was yet dark*. So much did they know, diligence to import, in this buſineſs. The greateſt defect is in that point: therefore it needs firſt to be urged. For, though we ſee, yet we ſit ſtill and *ſeek* not.

III.

The thing *referred* to, or the *Object* *Quæ ſurſum*.

And now to the *Object*. Of *ſeeking* we ſhall ſoon agree: *Generatio quærentium* we are all (ſaith the *Pſalm:*) even a *generation of ſearchers*. Somewhat we are *ſearching* after ſtill Our *wants*, or our *wanton* *deſires* find us *ſeeking*-work enough, all our lives long. What then ſhall we *ſeek*, or where?

Pſal. 24. 6.

He (ſaith the Apoſtle) that will thus beſtow his pains, let it be, where? *Above*. On what? *The things there*: *Quæ ſurſum* he repeats in both; tels it us *twice* over: 1. *Quæ ſurſum quærite*; *quæ ſurſum ſapite*. *Above* it muſt be.

Judg. 9. 15.

And, of this alſo, we ſhall not vary with him, but be eaſily enough entreated to it. We yield preſently (in our ſenſe) to *ſeek* to be above others, in favour, honour, place and power, and what not? We keep the *Text* fully in this ſenſe: we both *ſeek*, and *ſet our whole minds* upon this. *Altum ſapimus omnes*; all would be *above*, *Bramble* and all, and nothing is too *high* for us

Mat. 20. 21.

It is true, here; for on earth, there is a *ſurſum above*: there *be high places*, we would not have them taken away; we would *offer in them*, and *offer for them* too, for a need. And, there is a *right hand* here too, and ſome *ſit* at it; and almoſt none, but thinks ſo well of himſelf, as why not he? Our *Saviour Chriſt*, when

when it was phanſied, that he ſhould have been a great *King* upon earth, there was ſung ſtraight, for his *right-hand* place. Not ſo much as *Good-wife Zebedees two ſons* (that ſmelt of the *Fiſher-boat*) but, means was made for them, to *ſit* there.

But, all this while, we are wide. For, where is all this? Here upon earth. All our *above*, is *above one another*, here; and is *Ambitious above*; and further it mounteth not. But, this is not the *Apoſtles*; not the *above*, nor the *right hand*, he meaneth. No: not *Chriſts right hand* upon earth: but, that *right hand*, he *ſits at*, himſelf, *in Heaven*. The *Apoſtle* ſaw cleerly, we would err this error: therefore, to take away (as he goes) all miſtaking, he explains his *above*, two wayes. 1. *Privativè: Non qua ſupra terram*, Hear, you, *not upon earth*: His *above*, is not here, upon *earth*. This is, where *not*? 2. Then *Poſitivè*: to cleer it from all doubt, where; he points us to the place it ſelf, *above*, there *above*, where *Chriſt* is (that is) not *on earth*: Earth is the place, whence he is *riſen*. The *Angels* tell us, *Non eſt hic*; *ſeek him not here* Luk. 24. 6. now, but in the place, whither he is gone, there *ſeek* him; in *heaven*. *Heaven* is a great circle; where, in *heaven*? In the chiefeſt place: there where *God ſits*, and *Chriſt at his right hand*. That place *ſeek*: there *ſet your minds*.

So that, upon the matter, the fault he finds, the fault of our [*above*] is; it is, not *above* enough: It is too low, it is not ſo *high*, as it ſhould be. It ſhould be *higher*, *above the hils*; higher yet, *above the clouds*; higher yet, higher than our eye can carry, *above the heavens*. There now, we are right.

I.

And indeed the very frame of our bodies (as the Heathen *Poet* well obſerved) giveth thither, *upward*: The reaſons. ~~*Cœlumque tueri Juſſit*~~, and bids us *look thither*. And, that way, ſhould our ſoul make; it came from thence, and thither ſhould it draw again: And we do but bow, and crook our *ſouls*, and make them *Curvæ in terras animæ*, againſt their nature, when we hang *yokes* on them, and ſet them to *ſeek* nothing but here *below*.

2.

And, if *Nature* would have us no *Moles*, *Grace* would have us *Eagles*, to mount, where the *body is*. Luk. 17. 37. And the *Apoſtle* goeth about to breed in us, a holy ambition; telling us, we are *ad altiora geniti*, born for *higher* matters than any here: therefore, not to be ſo baſe minded, as to admire them; but to *ſeek after things above*. For contrary to the *Philoſopher's* ſentence, *Qua ſupra nos nihil ad nos*, *things above they concern us not*; he reverſes that: Yes (and we ſo to hold) *Ea maxime ad nos*, they chiefly concern us.

3.

Come to the laſt now. And why this place, *above*? I ſhall tell you: For, there is *Chriſt*, and Him we *ſeek*, to day, if it be, *Eaſter day* with us; and if we *ſeek* where he is, he is *above*, certainly. But he implyeth a further reaſon yet: Becauſe, in very deed, there, with him, are the *things* which we, of all other, *ſeek* for; and when all is done, all our *ſeeking* is to them referred, as to the end. We would not ever travel, but after our laborious toyling courſe here, find a place of *reſt*, and this we *ſeek*. But not this alone: but a *ſeat* of *glory* withal. *Sit* we would; but in ſome *eminent* place; not, at the *left foot*, but at the *right hand*; in *light*, and *honour*, as much as might be.

What the *things above* are, *Reſt*.

We ſeek *reſt*: Specially, they that are toſſed in a tempeſt, how do they deſire a good *haven*, a harbour of reſt! And ſure, here we *dwell in Meſech*, meet with much diſquietneſs. None but, ſometime, hath ſenſe of the *verſe* in the *Pſalm*: *O that I had wings like a Dove! then would I fly and be at reſt*. And the more our *incolatus* is prolonged, the more we *ſeek* it, find it how we may.

Pſal. 120. 5. Pſal. 55. 6. Mat. 12. 29.

And, it is not the bodies trouble ſo much, but *invenietis requiem animabus*, to find reſt to our *ſouls*; that is it. And, the *ſoul* is from *above*; and but in her own place; never finds it. *Turn thee to thy reſt, O my ſoul*, that is worth all. But, both are beſt: and not after all our turmoils here in this world, to hear *non introibunt in requiem meam*, in another world, but to be caſt into that place, where there is no reſt day nor night: but enter into *His reſt*, which (in the *Epiſtle* to the *Hebrews*) he ſo much beats upon.

Pſal. 116. 7. 95. 11. Chap. 3. 11. 18, 19.

And verily, if we *ſeek reſt*; *glory* we *ſeek* much more. For, for it, we are content to deprive our ſelves of all *reſt*, which otherwiſe we love well enough. And a reſtleſs courſe we enter into, and hold out in it, all our life long, and all to win it, though it be but a little before our death. For, no *reſt* will ſatisfie, or give us full content, unleſs it be on the *right hand*.

1. *Glory*.

Theſe two then we ſeek for; where are they to be found? Not in *qua ſupra terram*: Not here therefore: but folly to ſeek them here. We are by all means to avoid their error, that *ſought*, this day, to *ſeek* Luk. 24. 5. *the living among the dead*; a thing where it is not to be had.

Never *ſeek*, to ſet up our reſt here, in this tumultuous troubleſome place, this [a] *vale of Achor* right (as *Hoſee*;) this [b] *Gnds* (as S. *James*) a *wheele* ever wherling about, [c] *quærens requiem & non invenit eam*. Where, we ſhall ſoon be diſeaſed with a *Surgite poſtquam ſederitis*, after we ſit a little, quickly diſquieted again. The *Prophet Mica* tels us plaine, *Non habetis hic requiem*, here we cannot have it, this is not our *reſt*.

a Hoſ. 2. 15. b Jam. 3. 6. c Mat. 12. 43. Mic. 2. 10.

Nor never ſeek for true *glory* here? Why? *Locus eſt pulicum, & culicum*. Is is, the place of *fleas* and of *gnats*, this. In the *garden*, the place of our delight, we meet with *worms*; and there be *Spiders*, even in the *Kings Palace*. This place of *worms* and *ſpiders*, call ye this the place of *glory*, in *duſt* and *cobwebs*?

Say it be: yet ſuch is the nature of theſe two (ſuch as they be) the *reſt*, and the *glory* here, as they divide it ſtill: have ye one, ye muſt quit the other. They that are in *glory*, have not the *quieteſt life*: And they that are moſt at *reſt*, fartheſt off from being *glorious*. *Reſt* is here, a thing *inglorious*: and *glory* a Gen. 49. 14. thing *reſtleſs*. Thus it ſtands with us: *Iſſachars* condition like ſome; *Reſt* is good, though it be between a *pair* of *panniers*: If that like us, we muſt live in this eſtate, the moſt obſcure of all the *Tribes*. But, if we will have a *name among the great ones of the earth*, if it be *glorious*, then farewel *reſt*: We muſt take our lot among them, that live not moſt at *eaſe*, certainly. For, here they meet not, but are in ſunder ſtill.

But

7. At the right hand of God. Joh. 31. 22.

But ſay yet, we could make them meet; be at all *eaſe*, and in all *glory* together? *ſeated*, and *ſeated at the right hand* both. (Now come we to weigh the word *Dei*:) The right hand (here) *ſuper terram* is not the *right hand of God*, but of a *man* which ſhall wither, and within a certain of years (as the Prophets term is) *fall from the ſhoulder*. And ſo this *reſt*, and this *right hand*, we can have no hold of either. It is

Acts 24. 28. ſaid in the *Acts*, *After two years*, *Felix* went his way, and another came *Governour* in his place. And then the places were changed; ſome were diſeaſed: and ſo is the caſe of all *felicity* here.

Upon the point then. *Reſt*, and *glory* we *ſeek* not barely: but, we ſeek them ſo as they may endure: and our wiſh is, if it might be, even *for ever*. And this may be had: but, it will be had at no *right hand*, but *ad dexteram Dei*; *Gods* only. Then, *ſeek* them there. Not here, where either we ſhall *ſeek* and not find them; or *find* one from the other; or, if both together, yet have no hold of them, but ſoon loſe them again. *Seek*, where we may,; nay, where we ſhall be ſure to find them; where, both will be had; and both together, and good aſſurance of both, even to *eternity*, as, at *Gods right hand*, a right hand that withereth not. If ye ſeek *reſt*, let it be in his *holy hill*; if *glory*, *Gloria in excelſis*, where *Chriſt* is already; *Set*, ſo at *reſt*; at the *right hand*, ſo in *glory*; at *Gods right hand*, and ſo, in both, *for ever*. There

Pſal. 15. 1. Luk. 2. 14. they be, there *ſeek*, there *ſet your minds*.

To withdraw our ſelves, to ſequeſter our *minds* from things here below, to think of him, and of the place where now he is, and the *things*, that will bring us thither.

The Application to the time.

It is a prerogative, that a *Chriſtian* hath: to make it *Eaſter*, any day in the year, by doing theſe duties on it. They come no day amiſs. But, no day ſo fit, as this day, the very *day of his riſing*. Then, of very congruity; we to *riſe* alſo. For, no reaſon in the world, if he *riſe*, that we ſhould *lie ſtill*. Nor is it good for us, that he ſhould *riſe* without us, and leave us behind in the *grave* of our *ſins* ſtill. But, when, he, then we too.

Riſing is not ſo proper to the day, but the two *ſignes*, or two *duties* (call them which ye will) are as proper. For, this day was (indeed) a day of *ſeeking*. *I know whom you ſeek*, *ye ſeek Jeſus that was crucified* (ſaith one *Angel*:) *Why ſeek ye the living among the dead* (ſaith another?) To *riſe*, when he *roſe*; to *ſeek*

Mar. 16. 6. Luk. 24. 6. him, when he was *ſought*. This day, he was *ſought* by *men*, *ſought* by *women*. *Women*, the *three Maries*; *Men*, the two *Apoſtles*. The *Women*, at *charges*; the *Apoſtles* at *pains*. *Early*, by the one, *earneſtly*, by the other. So, there was *ſeeking* of all hands.

Luk. 24. 13. And they which *ſought* not, went to *Emaus*, yet they *ſet their minds* on him; had him *in mind*, were talking of him by the way. So that, theſe do very fitly come into the *Agendum* of this *day*: Thus to *ſeek*, and *ſet* our minds. At leaſt, not to loſe him quite, that day, we ſhould *ſeek* him; nor have our *minds* farther from him, that day, they ſhould be moſt upon him.

To the Sacraments.

The *Church*, by her *Office*, or *Agendum*, doth her part, to help us herein, all ſhe may. The things, we are willed to *ſeek*, ſhe ſets before us; the bleſſed *Myſteries*. For, theſe are *from above*: the *bread*

Joh. 6. 50. Heb. 9. 12. *that came down from heaven*; the *blood* that hath been carried *into the holy place*. And I add, *ubi Chriſtus*: For, *ubi corpus*, *ubi ſanguis*, *Chriſti*, *ibi Chriſtus*, I am ſure. And truly, here, if there be any *ubi Chriſtus*, there it is. On earth, we are never ſo neer him, nor he us, as then and there. There, *in efficacia*; and, when all is done, *efficacie*, that is it, muſt do us good; muſt raiſe us here, and raiſe us at the laſt day, to the *right hand*: and the local *ubi*, without it, of no value.

Luk. 24. 30 35 He was found in the *breaking of bread*: that *bread* She breaketh, that there we may *find* him. He was *found* by them, that had their *minds* on him: to that end, She will call to us, *Surſum corda*, *lift up your hearts*: which when we hear, it is but this Text iterated, *Set your minds*, have your *hearts*, where *Chriſt* is. We anſwer, *We lift them up*; and ſo (I truſt) we do; but (I fear) we let them fall too ſoon again.

Therefore (as before, ſo after) when we hear, *Thou that ſitteſt at the right hand of the Father*; and when again, *Glory to God on high*, all is but to have this. But eſpecially, where we may *Sentire* and *Sa-*

Heb. 6. 4. *pere quæ ſurſum*, and *guſtare donum cœleſte*, *taſte* of the *Heavenly gift* (as in another place he ſpeaketh:) *ſee* in the *breaking*, and *taſte in the receiving*, *how gracious* he was and is; was, in *ſuffering* for us; is, in *riſing* again for us too, and regenerating us thereby to a lively hope. And gracious, in offering to us, the means (by his *Myſteries* and grace with them) as will *raiſe* us alſo and *ſet our minds* where true *reſt*, and *glory* are to be ſeen.

That ſo, at this laſt and great *Eaſter*, of all (the *Reſurrection-day*) what we now *ſeek*, we may then *find*; where we now *ſet our minds*, our bodies may then be ſet; what we now but *taſte*, we may then have the *full fruition* of: Even of his *glorious God-head*, in *reſt*, and *glory*, *joy* and *bliſs*, never to have an end.

A

SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the four and Twentieth of *Aprill*, being *Easter-Day*.

An. Dom. 1614.

PHIL. Chap. II.

Ver. 8. *He humbled Himself, made obedient, unto death, even the death of the Cross.*

9. *For this cause, hath* God *also highly exalted Him; and given Him a Name, above every name.*

10. *That at the Name of* Jesus, *every knee should bow, of those in Heaven, and in earth, and under the earth.*

11. *And that every Tongue should confess, that* Jesus Christ *is the* Lord, *to the glory of* God *the Father.*

FOr *this cause, God hath exalted him* (saith the Text:) *Him* (that is) *Christ.* And, *for this cause* are we now here, to celebrate this *exalting*. Of which his *exalting*, this is the first day: and the Act of this day, the first step of it: even, *his rising again from the dead. Hæc est clarificatio Domini nostri Jesu Christi, quæ ab Ejus resurrectione sumpsit exordium* (saith S. *Augustine* upon this place:) This now, is the glorifying of our *Lord Jesus Christ*, which took his beginning, at his glorious resurrection. *The Summe.*

This, is the summe and substance of this Text, set down by that learned Father. *The Division.*

By him also, is it likwise divided to our hands: Into *Humilitas Claritatis meritum*; and, *Claritas humilitatis præmium.* Humility, the merit of glory (in the first verse of the four.) And glory, the reward of humility (in the other three.) Which two, here and ever, are so fast linked together, as, there is no parting them. I cannot, but touch; and I will, but touch the Merit (in the first verse:) It properly pertains, to another day. And so, come to *Opus diei.* I.

The matter of this exultation, is called here, *his exaltation.* II.

And is, of two sorts. By *God* (in the ninth verse:) And by us (in the two last.)

By *God*; And that, is double: *Of his Person: Of his Name.* Two *Super's*, either, one. *Super exaltavit Ipsum*, his Person; there is one (in the fore part of the ninth verse.) And *Nomen super omne nomen*, his name; there is the other (in the latter part of it.) And this is *Gods.* 1.

Then

2. Then cometh ours. For *God* exalting it Himself; He will have us to do the like. And not to do it inwardly alone: but even outwardly to acknowledg it for such: And sets down precisely this acknowledgment, how, He will have it made by us. Namely, two wayes: By the *Knee*: by the *Tongue*. The *Knee, to bow to it* (*verse* 10.) The *Tongue, to confess it* (*Verse* 11.) And both these, to be general; *Every Knee, every Tongue*. And not in gross, but deduced into three several ranks: *All in Heaven, All in earth, All under the earth*: which comprehends all (indeed) and leaves none out. This acknowledgment, thus, but only insinuated by the *Knee*, is by the *Tongue* more plainly expressed: And this it is, That *Jesus Christ*, is *the Lord*, *Lord* of all those three. This, to be done, and so done, as it redound all, *to the glory of God the Father*.

Verse 5. But then last, take the Use with us: that, since in Him, His *humiliavit se-ipsum*, ends in *Superexaltavit Deus*; His *humbling Himself*, in *Gods Exalting*; That *the same mind be in us*: And the same end shall come to us. As his end was, so ours shall be, *in the glory of God the Father*.

Propter quod, For this cause.

I. WE touch first upon this word. It is the *Axis* and *Cardo*, the very point, whereupon the whole
Verse 8. Text turneth.

1. *Propter*. First, *Propter*; A cause there is. So *God exalts* ever, *for a cause*. Here, on earth, other-
Esay 22. 15. Ester. 3. 1. Nehem 4. 1. while, there is an *Exaltavit*, without a *Propter quod*. Some, as *Subna*, *Haman*, *Sanballat*, sometimes *exalted*; no man knows, wherefore. With *God*, there goeth ever; with men, there should go, a *Propter quod*, before *Exaltavit*.

2. *Propter quod. Humiliavit.* *For a cause*: for what? *for this cause*. And this now, casts us back to the former verse, where it is set down, *Humiliavit*: There it is, for *His Humility*.

Now, of all causes, not for that: if we go by this world, which (as the Proverb is) was made for the presumptuous. Not for that vertue of all others. A vertue (before *Christ* thus graced it) so out of request, as the *Philosophers* (look into their *Ethicks*) you shall not so much as find the name of *humility*, in the least of all their vertues. Well, this cast vertue, of no reckoning, is here made the *Propter quod*, of *Christs exalting*. As, *Respexit humilitatem*, the ground, of His Mothers *Magnificat*. And he, that by him *brought*
Luke 1. 48. *light out of darkness*, at the first: will by him, bring glory out of *humility* at last, Or this book deceiveth us. With *God*, it shall have the place of a *Propter quod*; how poor account soever, we make of it here.

1 *Ipse*. But, this *Quod*, is a Collective, there be in it more points than one. I will but point at them.

Humiliavit ipse, *He humbled*. (*He*) which many times is idle, but here, a circumstance of great weight. *He*: so great a Person; *being in the form of God, and without any disparagement at all, equall to God* (as he
Verse 6. tels us a verse before) *He humbled. Ubi, Majestatem præmisit*; *humilitatem illustraret*: That discourse of His High Majesty, was but to set out, to give a lustre to His *humility*. For, for one of mean estate, to be *humble*, is no great praise: It were a fault, if he were not. But, *In alto nihil altum sapere*: For a King (as *David*) to
2 Sam. 6. 22. say, *I will yet be more humble*: for the King of Kings, for Him, to shew this great *humility*; that is a *propter quod* indeed. *Humiliavit ipse*.

2 *Se*. Then secondly, that *Humiliavit Ipse se*. *Ipse se*: and not *alius ipsum*; that he was not brought to it by any other, but of his own accord, *He humbled Himself*. There is a difference between *humilis*, and *humi-*
Exod. 10. 16. *liatus*. One may be humbled; and yet not *humble*. *Pharao* was humbled, brought down, by his ten
Mat. 27. 32. plagues. *Simeon* of *Cyrene*, *angariatus*, *to humble* his neck under the Cross. This was, *alius ipsos*. But *Ipse se*, is the true *humility*. For then, it is *laudabili voluntate*, not *miserabili necessitate*: of a willing mind; and that is, commendable; not of force and constraint; for that is miserable. *For this cause*, that *He humbled Himself*.

3 *Obediens*. And thirdly, *humiliavit ipse se* (*Obediens.*) It was not *Absolons humility*, in shew and com-
2 Sam. 15. 5. plement; and his heart full of pride, disobedience, yea rebellion. (And yet it is a glory for *humility*, that even proud men take a pride, to shrowd themselves in her mantle: that pride wears *humilities* livery.) But it is not *humble courtesie*, but *humble Obedience*, that is the *Propter quod*. Till it come to that, many bear themselves in tearms and shew, low, *ad humum*, even touch the ground. But come once thither, to *obedience*; then, give lawes they must, but obey none, make others obedient (and ye will) but not *factus obediens*, not made themselves so. *Christ* was *so made*. And for *this cause*.

4 *Factus*. And somthing strange it is, why *Humiliavit ipse se Obediens*, would not serve and no more; but (*factus*) must be added. Somewhat there was, in that. An *Obedience* there is, that cometh from the *dictamen* of natural reason: in some things we so obey; we will do it, because our reason so moveth us. That is, *Obediens natus*. But, some other there be, wherein there is no other reason, to lead us to do it, but only this, that it is enjoyned us by a lawfull *Superiour*, and therefore we do it, and for no other cause. This is *Obediens factus*; and that in true proper terms, is the right *obedience* indeed. All look to the former; and very few
Luke. 2. 51. obey thus. But even so *obeyed Christ*, *& erat subditus illis*. And for *this cause* then, that he was *factus Obediens*.

And

And *Obediens factus*: (*usque*) is afifth. For the very ſize, the extent of our *obedience* is a matter conſiderable. For, if we come to any, it is *Agrippa's*, *In modico*, in ſome petty ſmall matter. Or *Saul's*, in the *refuſa of the ſpoile* little worth. And, that *obedience* is little worth, that is ſo ſhrunk up: The drawing out, the *usque* of it, is all in all. How far *obedient*? until what? *Usque quò*? Which very Extent, or *usque*, is many times as much worth as the *Obedience* it ſelf. This alſo will come into the *Propter quod*. 5. *Usque* Acts 26.28. 1 Sam. 15.9.

Now many *Usque's* there be, in this, of his. 1. *Usque naturam hominis*, Thither. His very humanity had been *humility* enough. 2. *Usque formam Servi*, is more: How? *Even to waſh the feet of thy ſervants* (ſaid *Abigail*, and took her ſelf to be very *humble* in ſo ſaying) Thither he came too. Verſe 7. 1 Sam. 25.41. John 13.5.

What ſay ye to *usque mortem*, (the ſixth point?) *Mortem*? that will ſtagger the beſt of us. We love *Obedience* in a whole skin: *Usque* any thing, rather then that. And (to ſay troth) no reaſon in the world, *Obedience* ſhould come to that. *Death is the wages of ſin*, of diſobedience. *Factus obediens*? What, and *factus reus* too? Obedient, and yet put to death? Heaven and earth ſhould ring of it, if the caſe were ours. Well, even thither came his *obedience*: *Et, ne perderet obedientiam, perdidit vitam.* And rather then to loſe his *obedience*, loſt his life. This is indeed, a great *Propter quod*. 6. *Mortem.* Job 2.4. Rom. 6.23.

Enough now: For, death is *ultima linea* (we ſay.) Nay, there is yet an *Autem* more behind, to make it up full ſeven. For, One death is worſe then another. And his, *was Mortem autem*, the worſt death of all: the death of malefactors: and of the worſt ſort of malefactors, *Mortem Crucis*. 7. *Mortem autem Crucis.*

Nay; if he muſt die, let him die, an honeſt, a fair death. Not ſo: nay, *Morte turpiſſimâ* (ſaid they of it, that put him to it) the foulelt death of all other: *usque mortem, mortem autem Crucis.* Chap. 2.10.

Died, and, ſo died. Ever the (*So*) the manner is more then the thing it ſelf, in all of *Chriſt*. To be born (*So*) to be born, *usque preſepe*, to the *Cratch*: To die, nay (*So*), to die, *usque Crucem*, to the *Croſs*. *Usque naturam hominis*; *usque formam ſervi*; *usque mortem maleficii*. 1. So great a Perſon: 2. Thus to *humble*: 3. *Humble* his *own ſelf*: 4. To be *obedient*: 5. To be *made obedient*: 6. *Obedient* with an *usque*, ſo far: 7. So far, as to *death*: 8. And to a *death*, *ſo opprobrious*: Theſe extenſives, and intenſives put together, will (I truſt) make up a perfect *Propter quod*. And this, for *humilitas claritatis meritum* (in the firſt verſe.) Luke 2.7.

II.

Now, for *Claritas humilitatis præmium* (in the reſt.) And, will ye obſerve how they anſwer one another? For *humiliavit* there, here is *exaltavit*: For *Ipſe* there; *Deus*, *God* here: For *Ipſe ſe*, *Deus ipſum*. *He humbled himſelf*; *God*, *exalted him*. For *humiliavit usque*, there: here is *exaltavit ſuper*: For, *factus obediens* there; here *factus Dominus*. For *mortem Crucis*, the death of the Croſs there: here, is the *glory of God the Father*. Verſe 9.

This *exalting*, we reduced to two: 1. *Of his Perſon*; 2. *Of his Name*. Of his *Perſon*, in *ſuper-exaltavit Ipſum*: Of his *Name* (in the reſt of the verſe.) *Super-exaltavit Ipſum.*

To begin with his perſonal *exaltation*. *Super-exaltavit*, is a de-compound. There is, *Ex* and *Super* (both) in it. His *exalting* hath an *Ex*, whence or out of what: His *exalting* hath a *ſuper*, whither or whereunto.

Ex, from whence? from the two very laſt words, *Mortem Crucis*. His raiſing to life oppoſed to *Mortem*, the ſorrows of *death*. The giving of his *Name*; to *Crucis*, the ſhame of the *Croſs*. This days (*Ex*) was from *death*. His *humiliavit* had been *ad humum*, to the ground: Nay further, into the ground: Nay further yet, *εἰς κατώτερα*, into the very loweſt parts of it. His *exaltavit* then was from thence, from *death*: and not *the gates of death* (then, he was not in:) nor *the jaws of death* (then, he was not quite down:) out from *inferiora*, and *interiora*, the lowermoſt, and innermoſt rooms of *death*. From under the *Stone*, thence; from the *Dungeon*, with [a] *Joſeph*; From the *bottome of the Den*, with [b] *Daniel*; From the *belly of the Whale*, with [c] *Jonas*: (All three, Types of him.) There is his *Ex*. *Ex.* Ephes. 4.9. Pſal. 9.13. 49.15. Prov. 7.27. Matth. 28.2. [a] Gen. 40.15. [b] Dan. 6.23. [c] Jonas 2.10.

Now then, whither? From *Death*, to Life: from *ſhame* to glory: from a *death of ſhame*, to a life of glory. From the *form of a ſervant*, in *factus obediens*; to the dignity of a Soveraign, in *factus Dominus*. *Super.*

But will ye mark again? For, *Non ſtout delictum*, *ſic donum* (ſaith he, elſewhere.) So here, not as his *humbling*, *ſo was* his *exalting*: but more. That, of his *humbling*, was diſpatched in one verſe. This, of his *exalting*, hath no leſs then three. So the amends is large, three to one. Rom. 5.15.

But, that is not it I mean: but this *Super*, is not thither onely; but above and beyond it. From *death* to life: Nay, *Super*, more then ſo: Not to *Lazarus* life, to die again, but to life immortal: *Ut vitam habeat, & abundantius habeat*: That *abundantius* is immortality. From ſhame to *glory*: onely that? Nay, *Super*, *to the glory of the Father*, (that is) *glory*, *that ſhall never fade*, as all here ſhall. So downward, it was but *usque*, had his ſtint, ſo far, and no further: upward now, it is, *Super*, no ſtint, but higher and higher ſtill. John 11.44. John 10.10. 1 Pet. 1.4.

This day is the *feaſt of the firſt fruits*. On it, he had no more, but the firſt fruits of his *exalting*. He was exalted, but with *Jonah's exaltation* onely, from the lower parts, to the upper parts of the earth. But we ſhall follow him higher, to the *exaltation* of *Elias*, *Super*, above the clouds: Nay, *Super*, above the Stars, above *the Heavens*, *and the heavens of the heavens*: till we have brought him, from *de profundis*, to *in excelſis*; from the loweſt parts of the earth, to the higheſt place in Heaven, even to *the right hand of God*. And higher, we cannot go. Levit. 23.10. John 2.10. 2 Reg. 2.11.

Will ye obſerve yet once more, a kind of *Omen* or preſage, of both theſe *exaltings*; and that at the very time of *his humiliation*? For, even that his *humiliation* was acted, after the manner of an *exalting* (though in a meer mockery.) For, to all their diſgraces, they added this, of ſcorn: They lift him up, upon his croſs, for all the world as the *Philiſtines* did *Sampſon*; ſet him aloft, *between the two pillars*, to make ſport at him. This was his *exaltation*. And they gave him a *Name* too, *Pilates* title over his head: And *bowed* their *knees*; and cried, *Ave Rex*, (a kind of *Confeſſion.*) Judic. 16.25. Mar. 15.16. 19. 18.

This, as they performed it, was *grande ludibrium*; but as *God* turneth it, it was *grande mysterium*. For, to earnest, *God* turneth both. A kind of strife there seemed to be: the lower they, the higher *God*: the more odious they sought to make him, the more glorious *God*: He *exalted* his *Person*, in stead of the Cross, to his own high Throne of Majesty. And instead of *Pilates* title, gave him a Title of true honour, above all the Titles in the world.

And this, for *Super-exaltavit ipsum*: And so, I pass from *the exalting* of his *Person* (the amends for *Mortem*.) And come to the *exalting* of his Name, the amends for *Crucis*, (in the latter part of the same Verse.)

Dedit Ei Nomen.

He gave Him a Name. For, without *a Name*, what is *exalting*? What is his *Nativity*, without an *Epiphanie*? For, to those two, may these two here well be compared. His *Resurrection* is a very *Nativity*. To it doth S. *Paul* apply the Verse of the *Psalm*, *Hodie genui te*, *Acts* 13. And this *Name giving*, is as the *Epiphanie*; to make it apparent and known to the world. And indeed, why are things *exalted* or *lift* up, but that they may be in view, and notice taken of them? So that, they which be *exalted*, seem not so to be, till their so being be made publick, and, there go a *Name* of it abroad in the world.

Acts 13.33.

And sure, when men are so high, as higher they cannot be (as Kings) there is no other way to *exalt them*, left us, but this; to spread abroad, to dilate their *names*. Which every noble generous spirit had rather have, then any dignity; though never so high. For, being in their dignities, how far will they venture; even to jeopard dignity, life and all: and all, but to leave a glorious *Name* behind them? That, To *give a Name*, is even to *exalt* his very *exaltation* it self; and to make him, that is at the highest, higher yet.

Super omne nomen.

A Name he gave him: what *Name*? not (*inter*) among the famous names on the earth; but (*Super omne nomen*) above them all. Here is, *Super* upon *Super*: another *Super* to his *Name*, no less then his *Person*. That, above all *persons*; and this, above all *names* whatsoever. And now, by this time, his *exaltation* is compleat, and not one (*Super*) to be added more.

This *Name*, is named in the Verse, and it is the *Name* of *Jesus*. Of the *giving* first, and then of the *Super* of it.

Dedit Ei.

Of the *giving*, three doubts arise: 1. How *given* him, and others had it also? 2. How *given* now, and he had it before, even in the womb of his Mother? 3. How *given* him of grace, and yet he deserved it? *Propter quod.*

1.
Others had it.
Heb. 4.8.
Agg. 1.1.
Matt. 1.21.

How is this *Name* said to be *given* him, (as some special dignity) and others had it besides, and before him? *Jesus* the Worthy, the son of *Nun*: *Jesus* the High-Priest, the son of *Josedek* (to say nothing of *Jesus*, the son of *Sirach*.) They had it (it is true) but not *given* them by *God*, as He, by *the mouth of the Angel*, *Gods* Deputy. But they, by men, had men to their God-fathers. As now, we have a Sect or Society of *Jesus*: but they gave themselves the *Name*: *God* never *gave* it them. He *gave* it here, for *humiliavit*, a vertue they little regard: For he that doth but smell of it, is *eo ipso*, not meet to be of that Company. Other manner spirits, they.

Ser. at Christm. 1610.
Zac. 8.23.

I have before this, told you, of four main differences, between this *Jesus*, and all others. This one now, shall serve for all. All those *Jesus*, and every one of them, had need of, and were glad, to *lay hold of the skirts* of this *Jesus*, to be saved by him: otherwise, they had been falsely so called; lost men all. And so, will be willing, to resign this *Name* to him: that he may bear it (at least) with a main difference from them all.

Dedit Ei.
2.
He had it before.
Matt. 27.42.
John 10.18.
Heb. 5.9.

But what tell ye us of it, now, after the *Resurrection*? do not we know it was *given* him, being yet in the womb? It was so; but, by a kind of anticipation. For, it never had the perfect verifying, the full Christendome (as they say) till this day. Not yet full three days since, they upbraided him with it: *Jesus*, *a Saviour*, A wise *Saviour*, and *cannot save himself!* For, he seemed to perish then, to loose his life in their sight: but, now, this day *taking it again*, he shewed, He did but *lay it down*, he lost it not: He was now *Jesus* indeed, able to save himself; and able *to save all those that trust in him for their salvation*. So, it was never in kind till now: but now, it was.

Dedit Ei.
3.
He did *merit* it.
1 Cor. 7.9.

But, if he *gave* it him, and ἐχαρίσατο, gave it him, of grace: where is the merit then, the *Propter quod* we spake of, what is become of that? Safe enough, for all this. That, which is otherwise due, it may be so chearfully parted with, as if it were a frank and free gift indeed. The Apostle elsewhere, hath taught us to ioyn *debita* and *benevolentia* in one: They will stand together well enough.

In many things, we suffer slander by the Church of *Rome*: In this among many; as if we pinched at *Christs* merit, and were loth, he should be allowed himself to merit ought, because of this ἐχαρίσατο that foundeth all upon grace. Wherein, it is well known, take the most that can be made of it, and we say no other thing, then do their own Schoolmen. It is not *gratia adoptionis*, this; the grace of adoption (as in us) that is here spoken of: It is *gratia unionis*, the grace of union. And that grace *Christ* had. For, seeing, in the humanity of *Christ*, there was not, there could not be, any possibility of merit, to deserve the uniting it self, or the being assumed into the *God-head*: to be so assumed, and so united, was that grace, we term, the grace of union. Other grace, we know none in *Christ*. But being once so united, there was in him, to deserve, and deserve again, and that amply. *Propter quod*, might then be truly said of him, every way.

Super omne.
Above all names.
1 Cor. 15.27.
Esay 43.11.

This, for the *giving*. But now, how is this *Name*, said to be *above all names*? what, above the *Name of God*? We may say, with the *Apostle*, *When he saith, God did give it Him, it is manifest, He is excepted, that did give it Him.* But we need not so say; for, this is one of *Gods* own *Names*. *I am* (saith he) *and besides me, there is no Saviour.*

How is it then *given* him? *Accepit ut homo, quod habebat ut Deus.* What, as *God*, he had: as Man, he received: with his Nature, his *Name*; and the chief of all his *Names*, the *Name* of a *Saviour*. For, *Above all*, it is; *Above all*, to him; *Above all*, to us.

To

To him: for though many Titles of the Deity, ſound, and ſeem, to be more glorious; Yet he eſteems them all, not like this: Why? For no other reaſon, but that, they had not, *nos homines*, and *noſtram ſalutem*, in them. No *Name* he ſets by, like that, wherein, with his *glory*, is joyned, our *ſafety*. And this, of all, he made choice of (as to him, *above all*) that we might accordingly eſteem of him, that eſteems it *above all*, onely for our ſakes. *Above all to Him.*

But howſoever, to him: To us ſure, *above all*. For no *Name*, do we hold by, *No Name under heaven, given us, whereby we may be ſaved, but it*. To us more worth it is, then all: yea (I may ſay) then the very name of *God*. For, *God in him reconcileth the world*; without him, is enemy to it, and to us: So, with this *Name*, there is comfort in the *Name* of *God*: without it, none at all. The *Name* (ſure) which we have uſe of *above all*. For it is the *Name*, which in the depth of all our diſtreſs, by ſin or by miſery, we even adjure him by, *ut rem nominis impleat*, that he make good his own *Name*; ſhew, he bears it not for nought, and ſo, *ſave us*: That he would never ſo remember our wretched ſins, as that thereby to forget his own bleſſed *Name*: That *Name* ſpecially, which he of all other moſt eſteemeth: and ſo, of all other will leaſt forget. *To him* then, and to *us* both; it is *Nomen ſuper omne nomen*. And, ſo let it be, even *Suprema lex, ſalus*; and *ſupremum nomen, Jeſus*. To ſave, the higheſt law: And the *Name* of a *Saviour*, the higheſt *Name*. Let it ſo be, let it ever ſtand higheſt, and let no *name* whatſoever, get *above it*. And ſo, I come to the tenth verſe: *Above all to us.* Acts 4.12. 2 Cor. 5.19.

That at the Name of Jeſus, &c. Verſe 10.

To *give* him ſuch a *Name*, is one gift: To *give* him, that for ſuch an one, it ſhould be reputed and taken, is another; For, *given* it may be, on his part; and not acknowledged on ours. So that, this is a new degree. *At the Name of* JESUS.

That *God*, though he have ſo *exalted* it, yet reckons it not *exalted*, unleſs we do our parts alſo, unleſs our *exaltation* come too. At which words, comes in our duty: the part that concerns us. Thus to eſteem it *Super omne nomen, above all*: And in ſign we ſo do, to declare as much. And therein, he leaves us not to our ſelves, but preſcribes the very manner of our declaration, how he will have it: Namely, theſe two ways: *The knee to bow to it; the tongue to confeſs it.*

Now, theſe are outward acts, both. So then: firſt we are to ſet down this for a ground; that the *exalting* of the ſoul within, is not enough. More is required by him: more to be performed by us. He will not have the inward parts onely, and it skils not for the outward members, though we favour our *Knees*, and lock up our lips. No: Mental devotion will not ſerve: He will have, both corporal and vocal, to expreſs it by. *Knee and Tongue.*

Our body is to afford her part, to his *glory*: and the parts of our body: And namely, theſe two, the *Knee*, and the *Tongue*. Not onely the upper parts, the *Tongue* in our head: but even the nether alſo, the *Knee*, in our leg. The words be plain, I ſee not how we can avoid them.

For the *Knee*, two things: 1. He would have it *bow*. 2. He would have it *bow* to his *Name*. *Bow*, firſt: For, what better way, or more proper, then by our *humility* to *exalt* him, who for his *humility* was *exalted*? Or what way more fit, to expreſs our *humility* by, then by this ſign of humbleneſs? For a ſpecial way it is of *exalting*, or making a thing high, by falling down, and making our ſelves low before it. Then ſecondly, That *God* careth for our *knees*, will be ſerved with them. Negatively; he will not have them [a] *bow to Baal*. Poſitively; he will have them *bow* to himſelf. Will ye believe him, if he bind with an Oath? *I have ſworn* (ſaith he) *by my ſelf that every knee ſhall bow to me, Eſay* 45.23. And will ye make *God* forſworn? And it cannot be ſaid, this is Old Teſtament: For even in the New, *Rom.* 14.11. theſe very words are applied to *Chriſt*, as meant to be fulfilled in, and to him. *Knee bow,* 1. 2. [a] 1 Reg. 19 18.

But, this here in the Text, is more ſtrong: that, it is aſſigned him (this honour) as a part of his reward, for *Mortem crucis*. And ſhall we rob him, or take from him the reward of his Paſſion.

We begin our *Liturgie* every day, with the [b] *Pſalm*: (and we had it from the Primitive Church, they did begin theirs with the ſame) Wherein we invite our ſelves to it: *Come, let us worſhip, and fall down, and kneel before the Lord our maker*. Shall we ever ſay it, and never do it? Is not this to mock *God*. [b] Pſal. 95. 6.

* They in the Scripture, They in the * Primitive Church, did ſo, did *bow*. And verily, he will not have us worſhip him like *Elephants*, as if we had no joynts in our *Knees*; he will have more honour of men, then of the pillars in the Church. He will have us to *bow the Knees*: And let us *bow* them in *Gods* Name. * *Flexis genibus Orantes Reges. David*, Pſal. 95 6. *Solomon*, 2 Kin. 8. 58.

Ezekias, 2 Chro. 29. 30. *Prophetæ Daniel*, Dan. 6. 10. *Eſdras*, Eſ. 9. 5 *Micæ*, Mic. 6. 6 *Chriſtus ipſe*, Luc. 22. 41. *Apoſtoli Petrus*, Act. 9. 4. *Paulus*, Eph. 3. 14 *Jacobus. Hegeſio* 5 *lib apud Hiero. Stephanus*, Act. 7. 60. *Eccleſia idque, Ipſa Pentecoſte* Acts 20. 36. 21. 5. * *Euſeb. hiſt l.* 5. *c.* 5. *Tertul. contra Marc. lib.* 3. *cap* 18. *& De Coronâ Mil. cap* 3. *Athanaſ. in vita Anton. fere in fine. Baſil. apud Oecum. Natian. Orat.* 2. *de filio, Sive* 36. *Hieron. in Epheſ.* 3. *& in loc. Aug. de cura pro mort. gerend c.* 5. *Theoph. Alex. ep. Paſc.* 2. *Cæſar. Arel. Hom.* 34.

To *bow the Knee*, and to his *Name*, to *bow it*. For, this is another prerogative. He is *exalted*, to whoſe *Perſon Knees do bow*: but he, to whoſe *Name* onely, much more. But the cauſe is here otherwiſe. For, his *Perſon* is *taken up out of our ſight*: all we can *do*, *will not reach unto it*. But, his *Name*, he hath left behind to us, that we may ſhew by our reverence and reſpect to it, how much we eſteem him; how true the Pſalm ſhall be, *Holy and reverend is his Name*. *Bow to His Name.* Acts 1.9. Pſal. 16.2. Pſal. 111 9.

But if we have much adoe, to get it *bow* at all: much more ſhall we have, to get it done to his *Name*.

1. There be, that do it not.

2. What speak I of not doing it? There be, that, not onely forbear to do it themselves, but put themselves to an evil occupation, to find faults where none is, and cast scruples into mens minds, by no means to do it

3. Not to do it at his *Name*? Nay, at the holy Mysteries themselves, not to do it: Where, his *Name* is (I am sure) and more then his *Name*, even the body and bloud of our *Lord Jesus Christ*: And those, not without his soul: Nor that, without his Deitie: Nor all these, without inestimable high benefits of grace, attending on them. And yet they, that would be glad and fain, a Pardon for this life, or some other Patent, with all *humility* to receive upon their *knees*: This, so great, so high, so heavenly a Gift, they strain, and make dangerous, to *bow their Knees* to receive it: as if it were scarce worth so much. But, it hath ever been the manner in *Christs* Church, whether we [a] offer to him, [b] or receive ought offered from him, in this wise to do it.

[a] Matth. 2. 11.
[b] *Chrys hom. ad Pop Antioc.61. Ambros.in Psa. 118 bis.& lib. 3 cap.12. De Spir.S. Aug.Epist.120 cap.17.*

But, to keep us to the *Name*: This is sure, the words themselves are so plain, as they are able to convince any mans conscience: And there is no Writer (not of the Ancient) on this place, that I can find [c] (save he, that turned all into Allegories) but literally understands it, and likes well enough we should actually perform it.

[c] *Amb Hexam. lib 6 cap.9. Hiero in Esa. 45.ver.23. Cyril in Esa. To.4 Orat.3.*

Yet will ye see, what subtilties are taken up, to shift this duty?

1. All *Knees* are called for, and all have not *Knees*. Here are three ranks reckoned: and two of them have none. What is that to us? we have: To us, it is properly spoken, and we to look to it. And if this were ought, that the spirits in Heaven and Hell have no bodies, and so no *Knees*: Why, they have no *Tongues* neither properly, and then by the same rule, take away *confessing* too, and so do neither.

But the *Apostle*, that in another place, gives the Angels *tongues*, (*with the tongues of Men and Angels*,) might as well in this place give them *Knees*: they have one, as much as the other. And in both places *humanum dicit*, he speaks to us, *after the manner of men*: that we by our own language, might conceive, what they do. For sure it is, the spirits of both kinds, as they do yield reverence, so they have their ways, and means, to express it, by somewhat, ἀναλογὸν to the *Knee*. They do it, their way: we to do it, ours. And this is ours: let us look to our own then, and not busie our brains about theirs. But for us, and for our sakes they are divers times expressed in the *Revelation*, even doing thus, *falling down* before him.

1 Cor.13.1.
Rom.6.19.
Rev.4.10. 5.8.14.7.11.

2. Secondly, why to this *Name*, more then to the *Name* of *Christ*? There want not reasons why.

The Name of JESUS.

Christ is not, cannot be, the *Name* of *God*: *God* cannot be anointed. But, *Jesus* is the *Name* of *God*, and the chief *Name* of *God* (as we have heard.)

Esa.43.11.

The name *Christ*, is communicated, by him to others, namely to Princes: So is not *Jesus*: that is proper. *Ego sum, & praeter me non est alius.* And ever that which is proper, is above that which is holden in common.

Christ is anointed, to what end? to be our Saviour. That is the end then. And ever, the end is above the means: ever the name of health, above the name of any medicine.

But, when we find expresly in the verse, *this Name is exalted above all names*, and this act, limited, to it, in direct words; and so, this *Name* above them, in this very peculiar: Why seek we any further.

3. Thirdly, What? to the two syllables, or to the sound of them? What needs this? Who speaks of sound or syllables? The Text saith, do it to the *Name*. The *name* is not the sound, but the sense. The caution is ease then: Do it to the sense; have mind on him that is named, and do *his Name* the honour, and spare not.

4. Fourthly, But it cannot be denied, but there hath superstition been used in it. Suppose there hath. And almost, in what not? In hearing of Sermons now, is there not superstition in a great many? What shall we do then? Lay them down? Abandon hearing as we do *Kneeling*? I trow, not: but remove the superstition, and retain them still; do but even so here, and all is at an end.

2 K.18.4.

Indeed, if it were a taken-up worship, or some humane injunction; it might perhaps, be drawn within the case of the *brazen Serpent*. But being thus directly set down by *God* himself; in us, there may be superstition; in it, there can be none. And, if it be in us, we are to mend our selves, but not to stir the act, which is of *Gods* own prescribing. It was never heard in Divinity, that ever superstition could abolish a duty of the Text.

That we set our selves to drive away superstition, it is well: But it will be well too, that we so drive it away, as we drive not all reverend regard and decency away with it also. And are we not well toward it? We have driven it from our head; for we keep on, of all hands: And from our *Knees*; for, *Kneel* we may not: we use not (I am sure.) Sure, heed would be taken, that by taking heed we prove not superstitious, we slip not into the other extreme, before we be aware: Which, of the two extremes, Religion worse indureth; as more opposite unto it. For, believe this, as it may be superstitiously used, so it may irreligiously be neglected also.

Look to the Text then, and let no man perswade you, but that *God* requireth a reverent carriage, even of the body it self: And namely, this service of the *Knee*; and that, to his Sons *Name*. Ye shall not displease him by it, fear not: Fear this rather, for the *Knee*, if it will not *bow*; that it shall be stricken with somewhat, that it shall not be able to *bow*. And for the *Name*, that they that will do no honour to it; when time of need comes, shall receive no comfort by it. And so I leave this point.

The tongue. Psal.30.12. 57.8.

For, the *Knee* is not all: He further requires somewhat, from the *Tongue*. And, reason: That member of all other, the *Psalmist* calls our *glory*: a peculiar, we have more then beasts: They will be taught to *bow*, and bend their joynts: We have *Tongues* besides, to do something more then they. And indeed, the *Knee* is but a dumb acknowledgment; doth but signifie *implicitè*: but a vocal *confession*, that doth utter our mind plainly. And so, is looked for, at our hands.

To confess.

This he calls, ὁμολόγησις. Three things are in it: First, λόγος: speak we must, say somewhat. And

secondly,

ſecondly, ἁμῶ; do it together; not ſome ſpeak, and ſome ſit mute. And thirdly, ὁξ ſpeak out, not whiſpering, or between the teeth; but clearly and audibly. And this is ὁξομολόγησις. And it was the praiſe of the *Primitive* Church, this, that joyntly they did it, and aloud; that their *Amen* (as S. *Hierome* ſaith) was like a clap of thunder; and their *Alleluja* as the roaring of the Sea: And no praiſe it is to us; who, as our joynts are ſtiff to *bow*, ſo our voices are hoarſe to *confeſs*. We can neither ſee the former, nor ſcarce hear the latter; as if (there being but two duties in the Text) we meant to ſuppreſs them both.

The *Knee*, and the *Tongue*: Why the *Knee* firſt? why begins he there? They be marſhalled right. For, having by our *Knee bowed*, put our ſelves in mind of due regard of him in fear and reverence; we are then the fitter to ſpeak of him, and to him, with that reſpect is meet: And, not be ſo homely with him, as in their geſture and ſpeech both, ſome are: as if they were hail fellow, even familiar with *God*. And all (forſooth) as they call it, to caſt out *the ſpirit of bondage*. From a heart poſſeſſed with the humble fear of *God*, from ſuch an heart, *Confeſſion* is ever moſt kindly: Faith being as the heart; and fear being as the lungs; (ſo the Fathers compare them:) It will get an heat, and an over-heat (our faith,) if by fear, as cool air, it be not tempered: But, faith and fear together, make the bleſſed mixture. *Knee firſt, and then tongue.*

The *Tongue*, and *every Tongue*; as the *Knee*, and *every Knee*: they to *bow* all, and theſe all to *confeſs*. But for all that, not all alike. They, in *heaven*, *caſt down their crowns*, *and fall down* themſelves of their own accord: And *confeſs* him, ſinging, as at his birth, and in the *Revelation* divers times. They *under the earth* do it too, but not *ultrò*, are thrown down, and even made his *foot-ſtool*. So; down they go, though ſore againſt their wills: And *confeſs* him too, though *roaring*, and as it were upon the rack. They, on *Earth* (as in the midſt) partake of both. The better ſort, with the *Angels*, get them to their *Knees* gladly; and chearfully *confeſs him*: The reſt (as Infidels, and ſome Chriſtians little better) are *forced to fall backward*, and made in the end to cry, *Viciſti Galilæe*, though they *gnaw their tongues* when they have done. *Every Knee.* *Every Tongue.* 1. Revel. 4. 10; Luke 2. 14. Rev. 15. 3. 4. 8. 5. 9. 2. Pſal. 110. 1. Mark 9. 26. 3. John 18. 6. Revel. 16. 10.

So, we ſee our lot: One way, or other, we ſhall come to it, all: if not now, *in die illo*: Which is the reaſon, that *Rom.* 14. 11. the *Apoſtle* applieth this place in *Eſay*, to *Chriſts* ſitting in Judgement, at the latter day. *Exalted*, he ſhall be, with our good wills, or whether we will or no. Either fall on our *Knees* now; or be caſt flat on our faces then: Either *confeſs* him *cantando*, with Saints and Angels; or *ululando*, with Devils and damned ſpirits. For, the *Father* will be *glorified* in the *Son*, by the glorious *Confeſſion*, of them that yield; or the glorious confuſion, of them that ſtand out.

The *Tongue*, and *every Tongue*: that is, every Speech, Dialect, Idiome, Language, in the world, ſtand charged with this *Confeſſion*. *Omnis ſpiritus*, every ſpirit to give breath; and *Omnis Lingua*, every *Tongue* to be as a Trumpet, to ſound it forth. And, where are they then, that deny any *Tongue* the faculty here granted; Or bar any of them the duty here enjoyned? That lock up the publick *Confeſſion* (the chief of all other) in ſome one *Tongue* or two, and ſend forth their *Superſedeas* to all the reſt? No, his Title here, hath more *Tongues* then *Pilate's* on the Croſs: That had but three; this, hath every *Tongue*, what, where, whoſoever, none except. A *Præludium* whereof was in the *Tongues* ſent from Heaven, whereby every Nation under *Heaven*, *heard*, *each in their own Tongue ſpoken*, *Magnalia Dei*, the glad tidings of the Goſpel. *Every Tongue.* Pſal. 150. ult. Acts 2. 6.

But, though thus many *Tongues*, yet one *Confeſſion*, even this, that *Jeſus Chriſt is the Lord*. And a bleſſed *Confeſſion* is it (this) that *Jeſus* (that is) a *Saviour*, that He, that ſuch a one is the *Lord*: that not a fleecer, or a flayer, but a *Saviour*, hath the place. 2. That *Chriſt* (that is) one which ſaveth and cureth, *unctione*, *non punctione*, with anointing, not with ſearing or pricking, that we acknowledge Him to be the *Lord*. *Lord*: before, by that he is *Son*: And now *Lord* again, by vertue of his *Propter quod*. *Confeſs that* JESUS CHRIST *is the* LORD.

Lord, whereof? Nay not qualified, of ſuch a Place, Barony, County, Seigniory; but *Lord in abſtracto*. But, if we will qualifie him, we may. *Lord* of theſe three ranks of *Confeſſours* (here in the Verſe) and of thoſe three places and Regions, that contain them: 1. *Lord of Heaven*, he gave *the Keys of it*: 2. *Lord of Earth*; *He hath the Key of David* (and, if of his, of every Kingdome elſe:) 3. *Lord of Hell*; for, lo, *the Keys of Hell and of Death*, *Apoc.* 1. 18. *Of Death*, to unlock the grave: *of Hell*, *to lock up the old Dragon*, and his crew, *into the bottomleſs pit*. A great *Lord*: For, whither ſhall one go, to get out of his Dominion. Matth. 16. 19. Revel. 3. 7. Revel. 20. 3.

Well, if it be but to *confeſs* this, that is no great matter, we will not ſtick with him; who cannot ſay, *Jeſus Chriſt is the Lord*? That *can no man* (ſaith the *Apoſtle*) *ſay it*, as it ſhould be ſaid, *but by the Holy Ghoſt*. For, *confeſſing Him Lord*, we *confeſs* more things by him, then one. For, two things go to it. 1. S. *Peter* gives us one; 2. S. *Paul*, the other. 1. *Domine ſalva, pereo*, ſaith S. *Peter*. *Save Lord, I ſink*: A *Lord* to ſave. 2. *Domine quid me vis facere*? ſaith S. *Paul*. *Lord, what ſervice wouldeſt thou I ſhould do*? A *Lord* to ſerve. 1 Cor. 12. 3. Matth. 14. 30. Acts 9. 6.

S. *Peters*, we like well; to ſuccour and ſave us, when we are in any danger: He ſhall hear of us then. But S. *Pauls Quid me vis facere*? when it comes to that, then our *confeſſion* ſumbles, and ſticks in our teeth: Nay, then, *Quis eſt Dominus noſter*? we have no Lord (we) then. So, we play faſt and looſe, with our *confeſſion*; faſt, at ſuccour, looſe at ſervice; in, at one, out, at the other. Pſal. 12. 4.

But what ſpeak I of doing his will? when, if he do not ours, in each reſpect; if we have not this or that when we would, we fall from *confeſſing*, and fall to murmuring. And it fareth with us, not as if He were *Lord*, and we to do his will: but as if, we (indeed) were the *Lords*, and he to do ours: As if there were nothing between us and him, but he to do our turns, and then *Tu autem Domine*, his Lordſhip were expired, and at an end.

Upon the point, thus it is: we *confeſs* it, the wrong way; the *Lord to be Jeſus*; but not *Jeſus* to be the *Lord*. *O Lord* be *Jeſus*: but not, *O Jeſus* be *Lord*. *O Lord* be *Jeſus*, to ſave us: but not, *O Jeſus* be *Lord*, to command us. So that, all our *humiliavit* ſtill, is without *factus obediens*.

Ye ſee then, it is worth the while, to *confeſs* this, as it ſhould be *confeſſed*. In this wiſe none can do it,

but

but *by the Holy Ghoſt*. Otherwiſe, for an *Ore tenus* onely, our own *ghoſt* will ſerve well enough. But that, is not it. *Quid me vis facere?* is it, that makes the *Lord*. He tells us ſo himſelf, and with a kind
Luke 6.46. of admiration, that any ſhould think otherwiſe: *How call ye me Lord* (ſaith he) *and do not as I will you?*
Matth.7.21. Tit.1.16. As much to ſay, as, It is to no purpoſe, though you ſay *Domine, Domine*, double it, and treble it too, it will go for no *confeſſion*, if a *factis negant* come in the neck of it: if S. *Pauls Quid me vis facere* be left out?

Confeſs to the glory of GOD *the Father.* And this, is yet more plain, by the laſt words of all. Namely, that this *confeſſion* is ſo to be made, as it redound *to the glory of God the Father*. Whoſe great *glory*, it is, that his Son is *Lord* of ſuch ſervants, That men ſhall ſay, See what ſervants he hath! how full of reverence to his *Name!* how free, how forward to do his will! Herein is his *Name* much magnified. As on the other ſide, it muſt needs be *evil ſpoken of*,
Rom.2.24. and that *among the very Heathen*, when, not a *Knee*, got to bow; when this ſyllable (*Lord*) comes out of our mouth, but no *Quid me vis facere?* to follow it. When they ſee, how unſervice-like, our ſervice is; how rude our behaviour toward him, and his *Name*, whom we term *Lord* (indeed) but uſe him nothing ſo. But, come hither into his preſence, and carry our ſelves here, for all the world, as the fellow did before *Auguſtus*, of whom, *Mecanas* well ſaid: *Hic homo erubeſcit timere Cæſarem*. And ſo we, as if we were aſhamed, to ſeem to bear any reverence at all, to him, or his *Name*. It would not be thus. I am privie, there is no one thing, doth more alien thoſe, that of a ſimple mind refuſe the Church, then this; that they ſee ſo unſeemly behaviour, ſo ſmall reverence ſhewed this way. But ſure, the *Apoſtle*
1 Cor.14.25. tels us, our carriage there ſhould be ſuch, ſo decent, as if a ſtranger, or unbeliever ſhould come into our aſſemblies, the very reverence he there ſeeth, ſhould make him fall down, and ſay, *Verily God is among us*; to ſee us ſo reſpectfully bear our ſelves, in the manner of our worſhip.

JESUS *is the* LORD *to the glory of* GOD *the Father.* This *Confeſſion* that *Jeſus is the Lord*, is to be, *to the glory of God the Father*: So we take it one way. Or, this *Confeſſion* is to be, *that Jeſus is the Lord to the glory of God the Father*: ſo another way. And both well. To *confeſs*: that *He is the Lord*, that all his Lordſhip is, not to his own *glory*; but to *his Fathers*. Think not then, that *Gloria Filio*, ſhall abate ought of *Gloria Patri*. The *Son* is *Lord*, *to the glory of his Father*, and not otherwiſe. Let that fear then be far from us, that in *exalting* the Son, we ſhall in the leaſt minute eclipſe the *glory of his Father*. Here is no fear of emulation, that it will prove the caſe of *Jupiter* and *Saturn*. No ſo bleſſed is the accord of this *Father*, and this *Son*, as the *Father* thinketh it ſome blemiſh to *his glory*, if ſo profound *humility*, ſo compleat *obedience*, he had not ſeen highly rewarded, with *Super* upon *Super*. And the *Son* will admit of no *glory*, that ſhall impair his *Fathers* in the leaſt degree: For ſo, *He is Lord to the glory of God his Father*. This, is the end of His (of *Chriſts*:) And the ſame may be the end of all *Exaltations*; that a *Saviour* ever may be *Lord*, hold that place: and hold it, and be *Lord*, not to his own, but *to the glory of God*, even *God the Father*.

The concluſion. The end of all: And, we muſt needs know and take that, with us; for which, all this here is brought And it is a Leſſon; even, his *Diſcite à me*: and it is a Pattern; even his *Exemplum dedi vobis*, to commend unto us, the vertue of the Text; the *Propter quod* of the Feaſt; even *Humility*: *Hoc erit ſignum*;
Matth.11.26. John 13.15. Luke 2.12. it is his *ſign* at *Chriſtmas*: As his *ſign* then, ſo his *Propter quod* now, at *Eaſter*. So, the vertue of both Feaſts: I will offer you but three ſhort points touching it.

1. *Humiliavit.* CHRISTS *Perſon.* It is no humble man is ſet before us here, it is the Son of *God*, and himſelf *God*: *Et quomodo non humiliatur homo, coram humili Deo?* How is not the ſon of man *humble*, and the Son of *God* is? Even for him, to love it; for his very *Perſon*.

2. *Work.* And, in this vertue, he is not barely ſet out to us, but in it, and by it, bringing to paſs the works of our redemption: Which, cannot but extraordinarily commend this vertue to us; in that it hath pleſed *God*,
John 10.38. 14.11. to do more for us, in this *his Humility*, then ever he did, in all his Majeſty: even, to ſave and redeem us by it. To love it then; *if not for Him, yet for the works ſake*.

3. *Reward.* But ſpecially (which is the third) for the *Propter quod*, in the Text: if not for the work, yet for the *Rewards* ſake. That, as *Chriſt* was no loſer by it, no more ſhall we: For, all this *Glory* here, the way to it, is, by the firſt verſe. *Humiliavit*, is the beginning, and the end of it is *exalting*. That, the mother;
James 4.10. 1 Pet.5.6. this, the daughter: all riſeth from *Humiliavit ipſe ſe*. *Hamiliamini ergo*, ſaith Saint *James*: *Humiliamini ergo*, ſaith Saint *Peter*: and after it there followeth ſtill, *& exaltabit vos Deus*, a promiſe of a like *glorious* end. And what ſaith the *Apoſtle* here? This *mind* (ſaith he) *was in Chriſt*; and it was φρονῆν,
Verſe 5. a wiſe mind: That, we count it a wiſe mind, and worth the carrying, and carry it; and it ſhall carry us, to the ſame journeys end, it brought him: even *to the glory of God the Father*. This for *Humility*.

Obediens Domino. And what? Shall we not give ſome light trial, of our *Obedience* alſo, to aver our *Confeſſion*, that, *He is our Lord*? It would be, by *Domine, quid nos vis facere?* (that is the true trial.) Say then, *Domine, quid nos vis facere?* And, he will anſwer us; *Hoc facite in Mei memoriam*. Will ye know, what I would have you do? *Do this in remembrance of Me*: In ſign that I am *Lord*, do but this: Here is a caſe of inſtance, and that now; even at this very preſent, a proof to be made. By this, we ſhall ſee, whether *He*
2 Kin.5.13. be *Lord* or no. For, if not this; but ſlip the collar here, and ſhrink away: *Si rem grandem dixiſſet*, in a far greater matter, how would we ſtand with him, then? We were wrong before, here is the *ſound and ſyllables* (we ſpake of) here it is. For, all is but *ſound and ſyllables*, if, not this.

Heb. 6.9. But of us, *I hope for better things*, that by our *humble* carriage, and *Obedience* (at leaſt, in this) we will ſet our ſelves, ſome way to *exalt Him*, in this *His* day of *Exaltation*: Which, as it will tend to his *glory*; ſo will he turn it to matter of our *glory*: and that, in his Kingdome of *glory*; or (to keep the word of the Text) *in the glory of God the Father*. That ſo we may end, as the Text ends. A better, or more bleſſed end there cannot be. And, to this bleſſed end, He bring us, that by his *humility* and *obedience*, hath not onely purchaſed it *for us*: but ſet the way open, and gone it before us, *Jeſus Chriſt the Righteous*, &c.

A SER-

A SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the Ninth of *April*, being *Easter-Day*.

An. Dom. 1615.

JOHN Chap. II. Vers. XIX.

Respondit *Jesus*, & dixit, Solvite Templum hoc, & in tribus diebus excitabo illud.

Jesus *answered and said, Dissolve* (or, destroy) *this Temple, and within three dayes I will raise it up again.*

HE *answered and said* this, to the *Pharisees*. Who sought a *Sign* of him (the Verse next before.) A *Sign* they would have; And (he tels them) a *Sign* they should have. Themselves should minister him occasion to shew a *Sign*; the like was never shewen For, *destroy him* they should (*his body*, so) and he *within three dayes*, would *raise it again*, from death to life. The Occasion *A Sign.* Verse 18.

But this *Answer* of his, is a figurative speech, and runs under the terms of the *Temple*. The reason whereof was: they were then in the *Temple*; there, fell out this Question. And (as it appeareth in the Verses before) much adoe there had been between them, and that a long time, about the *Temple*. The speech, *figurative.*

Now, his manner still was; the *Place*, the *Time*, the *Matter in hand*, ever to frame the tenour and terms of his speech, according to them. And so, now, being in the *Temple*, he takes his terms from thence; even from the *Temple*.

But he doth, (as I may say) *Solvere Templum hoc*, *loose* and *undoe* this term for us: For (within a Verse) we are told, this *Temple* is no other, then the *Temple of his Body*. (Now the rest follows of it self.) The *Solvite*, is a taking him in sunder, his soul from his body: The *excitabo*, is the setting them together, and *raising them up again*. And both these, *within three days*, (the onely word in the Text, wherein there is no figure) The *figure* interpreted. Verse 21.

And this now was his *Sign*. And a great *Sign* it was. Great, even in their sense, if it had been, but of the Pile of Building (as they took the word *Temple*.) But greater far, far another manner *Sign* in his sense, in the true. How a *Sign* in the true *sense*.

For, as for that *Temple*, *Zorobabel*, and *Herod* had *raised* it: and other great Persons, as great Buildings as that. But, the *Temple* of the *body*, if that were once *down*, all the Temple-builders that ever were, with all their care and cost could never get it up more. Therefore, in his (in *Christs*) sense it is far the greater *sign*, then as they fancied it.

Indeed,

Indeed, ſo great a *Sign*, as he, that was in *hell-fire*, could not deviſe, nor did not deſire a greater. *If but*
Luke 16.30. *Lazarus, if but one come from the dead:* then, then *regard him:* that ſign, out of queſtion. Why, here is one *come from the dead*, and this day *come*, and a greater then *Lazarus*: I truſt then, we will *regard him*, we will *regard this ſign*, and not be worſe then *he in hell* was. Let us then *regard it.*

The Diviſion. The ground of this *ſign* (and of all here) is *Templum hoc.* About it, two main *Acts*, they ſhew forth themſelves: *The taking of it down*, in *Solvite*; The *raiſing of it up*, in *Excitabo*. Thus in figure. Anſwerable to theſe, *This Temple*, is *Chriſt's body*. The *taking it down*, is *Chriſt crucified and ſlain*. The *raiſing it up*, is *Chriſt reſtored to life.*

Of which two (to divide it by the *Perſons*) *Solvite* is their part: *Excitabo*, His. Their, his *Paſſion* by their *act* (*Solvite*.) This, his *Reſurrection*, by his own, (*Excitabo*.)

Now, this (he ſaith) ſhall be done: And ſaith further, ſhall not be long in doing: No longer, then *three days.* And within the compaſs of the time limited, he did it: For, this is now the *third day*; and *to day*, by *Sun-riſing*, it was done.

I. So upon the matter, there come to be handled theſe four points. 1. That *Chriſt's body* is *Templum*
II. III. *hoc.* 2. The *diſſolution* of it by *death*, in *Solvite*. 3. The *rearing it up again* by his *reſurrection*, in *Ex-*
IV. *citabo*. 4. The *time* to do it in, *three days.*

By which circumſtance of *three days*, and *this day the third* of them, cometh this time, to claim a kind of property in this paſſage of Scripture. And that, two wayes.

For firſt; at this *Feaſt*, were theſe words here ſpoken: (you may ſee, they were ſo, at the thirteenth verſe before: *at the Feaſt of Eaſter.*)

And ſecondly: at this *Feaſt* again, were they fulfilled after: the *Solvite*, three days ſince; the *Excitabo*, this very day. So, at this *Feaſt*, the *promiſe*, and at the very ſame, the *accompliſhment* of it. The *accompliſhment*, once; the *memorial*, ever.

Being then, at this very time, thus ſpoken and done: Spoken, here now; done, three years after: Being (May) ſpoken, and done, and at this time ſpoken and done; Never ſo fit as now.

I. SOlvite Templum hoc. *Templum hoc*, we begin with. It is a borrowed term. But we cannot miſs
The two ſenſes of *Templum hoc* the ſenſe of it. For, both are ſet down here to our hand: the *wrong ſenſe*, and the *right*. The
Verſe 20. wrong (the next Verſe of all) for the *material Temple*. So the *Phariſees* took it, and miſ-took it,
Verſe 21. The right, (the next Verſe after) for the *Temple of his body*. So they ſhould have taken it. For ſo he meant it: *Ipſe autem dicebat*, &c. *But he ſpake of the Temple of his Body.* And he knew his own meaning beſt; and reaſon would, ſhould be his own *Interpreter.*

And this meaning of his, it had been no hard matter for them to have hit on: but they came but a *birding*, but to catch from him ſome advantage, and ſo were willing to miſ-take him. As, this they caught as
Matth. 26.61. an advantage (we ſee) and laid it up for a rainy day, and three years after, out they came with it, and fra-
Mar. 14.58. med an Indictement upon it, as if he had meant to have *deſtroyed their Temple.*

The *Phariſees* But was it likely, or could it once be imagined, he meant to *deſtroy* it? It was *Gods houſe*, and the *zeal*
ſenſe could not *of Gods houſe* (but even a Verſe before) *conſumed him.* And doth his zeal now (like the zeal of our
be true. times) *conſume Gods houſe?* What, and that ſo quickly? but a Verſe between? But even very now, he
Verſe 18. *purged it.* And did he *purge it* to have it *pulled down?* That were prepoſterous. Now it was *purged, pull it down?* Nay *pull it down*, when it was *polluted.* Now it is *cleanſed*, let it ſtand. To *reforme* Churches, and then ſeek to *diſſolve* them, will be counted among the errours of our Age. *Chriſt* was far from it. He that would not ſee it abuſed, would never endure to have it *deſtroyed*; ſpecially, not, when he had reformed the abuſes: and yet more ſpecially, not even preſently upon it (they might be ſure.)

But, that, which muſt needs lead them to the right meaning, was; that, theſe words (*Templum hoc*) he could not ſay them, but, by the manner of his uttering them, by his very geſture, at the delivery of this particle (*hoc*,) they muſt needs know what *Temple* it was, he intended. It was eaſie to mark, whether he carried his hand, or caſt his eye up to the *fabrick* of it; or whether he bare them, to *his body*: Which one thing onely, was enough to have reſolved them of this point, and to quit our *Saviour* of equivocation.

The *true ſenſe.* We will then wave theirs, as the wrong meaning; and take it, (as he wiſheth, who *leant on his breſt*,
Chap. 13.23. and beſt knew his mind) of the *Temple of his body.*

I. But what reſemblance is there, between a *Body* and a *Temple*? or how can a *Body* be ſo termed? Well
A *Body*, a *Temple.* enough: for I ask, why is it a *Temple*? what makes it ſo? Is it not, becauſe it is *Domus Patris mei*, (as
Verſe 16. he ſaid a little before) becauſe *God dwelleth there?* For, as that, wherein man dwels, is a *houſe*: So, that, wherein *God*, is a *Temple* properly. That (I ſay) wherein; be it place, or be it body. So come we to have two ſorts of *Temples*; *Temples* of *fleſh* and *bone*, as well as *Temples* of *lime* and *ſtone.* For, if our *bodies* be termed *houſes*, becauſe our ſouls (*tenant-wiſe*) abide and dwell in them; If, becauſe our ſouls dwell, they be houſes; if *God* do ſo, they be *Temples*; why not? Why not? why
1 Cor. 6.10. *know ye not this*, (ſaith the *Apoſtle*) *that your very bodies* (*if the Spirit of God abide in them*) *eo ipſo, Temples they be*, (ſuch as they be?) But then they be ſo ſpecially, when actually we imploy them in the ſervice of *God.* For, being in his *Temple*, and there ſerving him, then, if ever, they be *Templa in*

Templo,

Templo, living Temples in a *Temple without life*. A *body* then, may be a *Temple*: Even this of ours.

And if ours, theſe of ours (I ſay) in which, the *Spirit of God dwelleth* only by ſome *gift* or *grace*: with how much better right (better infinitely) *His body* (*Chriſts*) in whom the whole *Godhead, in all the fulneſs of it, dwelt corporally? Corporally* (I ſay) and not *Spiritually* alone (as, in us:) By *nature*; by *perſonal union*: not (as in us) by *grace*, and by *participation* of it, only. Again, if ours, which vve ſuffer oft to be *polluted with ſin*, that many times they ſtand ſhut up, and no ſervice in them for a long ſeaſon together; how much more His, that never was defiled vvith any the leaſt ſin, never ſhut, but continually taken up, and wholly imployed in *His Fathers* ſervice? His, above all exception; His, without all compariſon, certainly. Alas, ours but *Tabernacles under goat skins*; His, the true, the *Marble*, the *Cedar-Temple* indeed. *Chriſts body* then, a *Temple*. 2. *Chriſts body a Temple.* Col. 2. 9.

But a *Temple* at large, will not ſerve: It muſt be *Templum hoc*, that very *Temple*, they took it for. And ſo vve to proceed yet further, and to ſeek a congruity of *His body* with the *materiall Temple* (it was taken for) to vvhich there is no doubt, His intent was to reſemble it. 3. *Chriſts body This Temple, et templum hoc.*

The *Rabbins*, in their *Speculative Divinity*, do much buſie themſelves, to ſhew, that, in the *Temple*, there was a model of the vvhole vvorld, and that all the *Spheres* in heaven, and all the *Elements* in earth were recapitulate in it, They vvere vvide. The *Fathers* took the right, and beſtowed their time and travel more to the point: to ſhew, how, that *Temple* and all that was in it, was nothing elſe, but a compendious repreſentation of *Chriſt*, for whom, and in whoſe honour, was that and all other *true Temples*. And this they did by warrant from the *Apoſtle*, who (in *Heb.* 9) aimeth at ſome ſuch thing. Heb. 9. 5.

Now the points of congruity, they found, vvere many, they may be reduced to theſe four. 1. Whether you look to the compoſition or *parts* of it. 2. Or, to the furniture, and *veſſels* of it. 3. Or, to that was *done in it*. 4. Or, to what vvas *done to it* (that is) what, firſt, and laſt befel it. In all which, they hold, that *Templum hoc* might more truly be affirmed of Him, that was in the *Temple*; than of the *Temple*, He was in. *Chriſts body & templum hoc wherein like.*

The laſt of the four (what was *done to that Temple*, vvhat befel it, and ſo vvhat befel the *Temple of Chriſts body*) that (I take) to be moſt proper to this Text, and to that vve have in hand. (For, to go through all four, would take up a whole Sermon.) So, I take my ſelf to the congruity only.

Mark then what befel either: by that ſhall you beſt find, that *Fata utriuſq; Templi*, the *deſtinies* of both *Temples* were alike. Pſal. 132. 6. Mat. 2. 1.

They began alike. The firſt news of the *Temple* was heard at *Ephrata* (which is *Bethlehem*.) So vvas it of Him; for there vvas He born. *Like* in *Solvite*, and *Excitabo*.

Like, in their *beginnings*: and in their ends, no leſs. I apply to this Text, and content me with thoſe two, He inſiſts on Himſelf. Both were *deſtroyed*, both vvere *reared again*; that in all things, *His body*, and *His Temple* might be ſuitable.

That *Temple* was *deſtroyed* by the *Caldees*; *down with it, even unto the ground*. Imitated by them here: *down with it*, even *into the ground*. For they never left, till they had Him there: paſt *Excitabo* (as they thought) paſt *riſing* any more. But, as the *Temple*, after it was ſo *razed*, had an *Excitabo*; was *raiſed again up by Zerobabel*: So was this too. *Solvite*, took place: but there came an *Excitabo* after, that made amends for it. And, as the *glory of the ſecond houſe, was greater than the firſt*: So the eſtate He *roſe* to, far more glorious than that, He was in before. 2 Chr. 36. 19. Pſal. 137. 7. Agg. 1. 14. Agg. 2. 10.

And mark (I pray you) if theſe two vvere not to be ſeen as brim, in the little *glaſſes* about it, as in the great *Mirror* it ſelf. For, the *Temple* was as a great *Mirror*, and the *furniture*, as ſo many little *glaſſes* round about it. Take but the *Ark* (the *Epitome* as it were of the *Temple*.) The two *Tables* in it, the type of the true treaſures of *Wiſdom* and *Knowledg* hid in Him: they were *broken* firſt, there is *Solvite*: but they vvere *new hewen*, and written over again, there is *excitabo*. The *Pot of Manna* (a perfect reſemblance of Him; the *Urna*, or the veſſel being made of *earth*, ſo *earthly*; The *Manna*, the contents of it, being from *heaven*, ſo heavenly.) The *Manna* (we know) would not keep paſt two dayes at the moſt, there is *Solvite*: but, being put into the *Urna*, the third day it came again to it ſelf, and kept in the *Pot* without putrifying ever after; there is *excitabo*. *Aarons rod* (the type of his *Prieſthood* and of the rule of ſouls annexed to it) that *Rod* was quite *dead* and dry; but *revived* again and *bloſſomed*, yea *brought forth ripe Almonds*. In every and in each of them, His deſtiny whom they repreſented; *Solvite* and *Excitabo* in all. Col. 2. 3. Exod. 32. 19. 34. 4. Exo. 16. 20. 24. Exod. 16. 32. Num. 17. 8.

But, the *End* is all in all; and in reſpect of that (of the end) well ſaith *Ambroſe*, of *His body*, *Verè Templum, in quo noſtrorum eſt purificatio peccatorum*. Truly a *Temple* He, no *Temple* ever ſo truly, as wherein was offered up the true *propitiation for*, and the true *purification of our ſins*; and of us from them: which is the end of all *Temples* that ever were or ſhall be; and was but ſhaddowed in all beſides, but in this truly performed.

There, the only true *Holocauſt* of his *entire obedience*, which burnt in Him bright and clear, from the firſt to the laſt, all His life long.

There, the only true *treſpaſs-offering* of His *Death* and *Paſſion* (the *Solvite* of this *Temple*) ſatisfactory to the full, for all the treſpaſſes and tranſgreſſions of the whole world.

There, the *Meat-and-Drink-Offering* of his *bleſſed body* and moſt pretious *blood*.

And the *Exta* of this ſacrifice, the *fat* of the entrails of it, that is the *Love* wherewith he did it; the *deſire* the *longing deſire* he had to it; that, that was the perfect *Offering*, that *ſet at one all things both in heaven and earth*. That, what ever was *Sub figurâ in Templo illo*, was *really* and in truth exhibited *in Templo hoc*. Luc. 12. 50. 22. 15. Col. 1. 20.

And judge now, vvhether the *Sign* vvere not vvell laid by our *Saviour* in the *Temple*, vvhich vvas it ſelf a *ſign* of Him. And whether, as He ſaid in a place, *Ecce major Templo hic*: So He might not have ſaid *Ecce majus templum hic*, when He was in the *Temple*; Behold a greater, a truer *Temple* now, in the *Temple*, than the *Temple* it ſelf. Mat. 12. 6.

II. Now to the second point, *Solvite*. [a] The saying it self, [b] The executing it after. The *Solvite*, and the *Solutum est*.

[a] *A solvite*, the saying

[b] *Solutum est*. Death

[a] *loosing*.

1. First, by *Solvite* (that is) *dissolving* is meant *death*. * *Cupio dissolvi*, ye know, what that is: And *tempus dissolutionis mea instat*, the *time of my dissolution* (that is, *my death*) *is at hand*. For, *death*, is a very *dissolution*: a *loosing* the cement, the soul, and body are held together with. Which two, as a *frame* or fabrick, are compaginate at first; and after, as the *timber* from the *lime*, or the *lime from* the *stone*, so are they taken in sunder. But *death*, is not this way only, a *loosing*; but a further than this. For upon the *loosing* the *soul* from the *body*, and the life from both, there follows an universal *loosing*, of all the bonds and knots here: of the *Father* from the *Son*; and otherwhile, of the *Son* from the *Father* first: of *Man* from *Wife*, of *Friend* from *Friend*, of *Prince* from *People*: So great a *solvite* is *death*, makes all, that is fast, *loose*: makes all knots flie in sunder.

* Phi. 1. 23.

2 Tim. 4. 6.

2. *Solvite*. Violent.

2. And all this in *natural death*. But a further matter there is in *solvite*. For that is against nature, *aliis solventibus*, by the hands of other, that are the *solventes* (them to whom this is spoken.) This *temple*, *drops not down* for age, or weakness; *dissolves* not of it self: Others (they to whom *solvite* is here said) they pull it down. It is then no *natural*, but a *violent death*, this. Well therefore turned (*Solvite*, *destroy it*) there is no *destruction*, but with force or *violence*.

3. *Solvite*. Voluntary.

3. So *violent* though, on theirs, as *voluntary* yet, on His part. Not against His will quite, not by *constraint*: For, He Himself, that is to be *dissolved*, He it is, doth here say *Solvite*. He could have avoided it, if He would; He would not: In sign He would not (we see) Himself saith *Solvite*. And *solvite* He must have said; He must have said it, or they could not have done it: It had passed all their cunning and strength to have undone this knot ever, but that He gave way to it.

4. Gave way to it (I say) that we take not this *solvite* otherwise, than He meant it. It is not of the nature of a *charge*, this; nor we, so to conceive it. Very expedient it is, that we know the nature of *solvite templum*.

2. *Solvite templum*, No commandement, Rom. 2. 17.

Solvite templum is no *Commandement* (be sure) in no sense; He commands not any *temple*; not that, they themselves meant, to be *destroyed*; It were *sacriledg* that, and no better. And *Sacriledge* the Apostle ranks with *Idolatry*; as being full out as evil, if not worse than it.

But indeed worse: for, what *Idolatry* but *pollutes*, *sacriledg* puls quite down. And easier it is, to new hallow a *Temple* polluted; than to build one anew out of an heap of stones.

Psal. 127. 7.

And if, but to *spoil* a Church, be *Sacriledg*: (as it is granted:) yet, that leaves somewhat; at least, the *nails* and the *roof* (so it be not *lead*:) To leave nothing, but *down with it*, is the cry of *Edom*, the worst *sacriledg*, of all: and never given in charge by *God*, to any (we may be sure.)

1 King. 8 18. 2 Chron 6. 8.

For, *God* Himself, said to *David* with his own mouth, *Whereas it was in thine heart, to build me an House*; *thou didst well, that thou wast so minded. Didst well?* well done, to think of *building*? then, *à sensu contrario*, evil done, to think of *dissolving*. And, that which is evil, *Christ* will never injoyn.

But, what is to be thought of *solvite templum*, I would have you to judge by these two (they be both in Text.) 1. *To whom* this is spoken. 2. And *what* is meant by it.

1. To whom *Solvite Templum* is said.

1. To whom, this is spoken: *Distingue tempora*, is a good rule; So is, *Distingue personas*. Distinguish the *persons* then, give every one his own, it will make you love *solvite templum* the worse, as long as you know it. *Solvite*? To whom is this spoken? Who be they? The *Pharisees*. To them, is this speech directed. That, is made work, work for a *Pharisee*, to *dissolve Churches*. And so it was. For, as hot and holy as they seemed, with their *broad Phylacteries* and *long prayers*, our *Saviour* saith, they *loved the gold of the temple, better than the temple*. So do their posterity, to this day. To the *Pharisees* then with them; to their marrows: that would fain hear *Solvite*, given in charge. The other person, is *Christ*: *Christs* word and work both, is *excitabo*: *excitator templorum* He, a *Raiser* of them; *a raiser of them when they be down* (we see here.) They will not let them stand when they be up. *Christ*, He sets them up, for His part: When you will have them down, you must bespeak some *Pharisee*: And they will do it, *leviter rogati*. For, as His speech to them, is *Solvite & excitabo*; So, theirs to Him may seem to be, *Excita & solvemus*. *Set up*, as many as He will, they will down with them; first with *templum hoc*, then with *templum illud*; and so, one after another (if they may have their will:) they lack but one, to give the *Solvite* to them, and to set them on work. *Distingue personas* then. And they, to whom *solvite* is said, are but bad persons certainly, and fit for a bad business.

Mat. 23. 5. 14. 15

2. What is meant by *Solvite Templum*.

2. Will ye mark again, what is meant here by it, by *destroying the temple*? What, but even the *killing of Christ*? Now the suiting and sorting of these two thus, hath but an evil aspect neither: but, this worse than the former, though. And, I wish but this one point well printed in all mens minds. *Solvite templum: quid vult dicere? solvite templum (id est) Occidere Christum*: that he that goes about to *dissolve the Church*, it is all one, as if he went about to make away *Christ*. One of these is implied under the other. Enough (I think) to take off the edge of any that are glad to hear, and ready to catch *solvite templum* out of *Christs* mouth, but quite besides His meaning. For His meaning was (and it was one special end of *Christs* comparing His body to the *temple*;) to shew, He would have us so to make account of the *temple*, and so to use it, as we would His own very *body*: And to be as far from *destroying* one; as we would be from the other. This may suffice to let you know the nature of *solvite templum* once for all, that you be not mistaken in it

3. *Solvite templum hoc*. Not by way of commandement

3. Of *solvite templum* (I say:) But now, to come to *solvite templum hoc*, to the *temple of his body*. Concerning; that it should enter into any mans heart, to think, *Christ* would open his mouth to *command*, or to *counsel His own making away*; (that is, the committing the most horrible foul murther that ever was) *God* forbid. It was a sin, out of measure sinful, that, if ever any were. And give me any Religion, rather than that, that draweth *God* into the society of sin: makes Him, or makes *Christ*, either

Author

Author or *Adviser*, *Commander* or *Counsellor*, of ought that is evil. Any (I say) rather than that.

1. How then? if no *command*, what is it? All that can be made of it (say the Ancient *Fathers*) is, but either, a *prediction* (in the stile of the Prophets) *Come down Babel*; (that is) *Babel* shall be *brought down*: So *solvite*, ye *shall destroy*; to warn them, what he saw, they were now casting about, and whither their malice would carry them in the end, even to be the *destroyers and murderers of the Son of God*. But by way of prediction. Esay 47. 1. Acts 7. 52.

2. Either this; Or (at most) but a *permission*; which, in all tongues, is ever made in this mood (in the *Imperative*.) So, we use to say; *Go to, do and ye will*; or, do what ye will with my *body*; when, we mean but sufferance, for all that, and no command at all. For all the world, this *solvite* to them, as *Fac citò* to *Judas* after. *Quod facis*, that, which you are resolved to do, and have taken earnest upon it; *Fac*, *do it*, and, *Fac citò*, *Do it out of the way*; which yet (it is well known) was nothing but a *permission*, and not a jot more. By way of permission. John 13. 17.

3. But, should such, so foul an evil, as that, be *permitted* though? No, not that neither, simply; It is not a bare *permission*, but one qualified; and that with two limitations, Will ye mark them? 1. For first he would not suffer any evill at all (least of all, that) but that out of the evil he was able (able and willing both) to draw a far greater good. Greater, for *good* (I say) than that was, for *evil*. And that was *solutionem pœnæ, ex solutione templi*. Permitted *for a greater good.*

For, we are not to think, that he would, thus *down* with it, and *up* with it again, only to shew them feats and tricks (as it were) to be wondred at, and for no other end. No, the end was the *destroying of sin*, by the *destroying this temple*. It went hard, *Et vetibi atrocitas peccati nostri*, and wo to the hainousnes of our sins, for the *dissolving* whereof, neither the *Priest* might be suffered to *live*, nor the *temple* to *stand*; but the *Priest* be *slain*, and the *temple* be *pulled down*, *Priest* and *temple* and *all be destroyed*. But, sin was so riveted into our Nature: And again, our Nature so incorporate into his, as no *dissolving* the one, without the *dissolution* of the other. No way to over-whelm sin quite, but by the *fall of this temple*. The ruine of it like that of *Samsons*: That, the *destruction* of the *Philistines*; this, the *dissolving of all the works of the Devil*. It is S. *Johns* own term, *Ut solveret opera Diaboli*. Judic. 16. 30. 1 John 3. 8.

2. But, neither was this enough yet: Neither would he, for all this, have at any hand let it go *down*, but that withall he meant to have it *up again* presently. Never have said *solvite*, but with an *excitabo* straight upon it; which is a full amends; so that the *temple* loses nothing, by the *loosing*. Permitted, *for another as good.*

The world with us, hath seen a *solvite*, without any *excitabo*; *Down* with this, but nothing *raised* in the stead. But, that is none of his: *Solvite* without *excitabo*, none of *Christ's*. We see, with one breath, he undertakes, it shall *up again*, and that in a short time: There is amends for *solvite*.

And so now with these two *limitations*, under these two *conditions*; 1. One of a *greater good* by it; the other, of *another as good* or *better* in lieu of it; may *Solvite* be said *permissivè*: and otherwise not, by any warrant from *Christ*, or from his example.

And thus, you have heard what he *saith*. Will ye now see, what they *did*: what became of this *solvite* of his? *Solvite* (saith he) and when time came, they did it. But he said *solvite*, that is *loose*; and they cryed *Crucifige*, at the time (that is) *fasten*; *fasten* him *to the cross*: but that *fastening* was his *loosing*; for it lost him and cost him his life, Which was the *solutum est* of this *solvite*. *b Solvite* the doing.

For indeed, *Solutum est templum hoc*, *the temple of his body*, the *spirit* from the *flesh*, the *flesh* from the *blood* was *loosed* quite. The *roof* of it (his *head*) *loosed* with *thorns*. The *foundation* (his *feet*) with *nails*. The *side Isles* (as it were) his *hands both* likewise. And his *body*, as the *body of the temple*, and *his heart* in the midst of his *body*, as the *Sanctum Sanctorum*, with the *spear*: *Loosed*, all. What he said, they did, and did it home.

Nay, they went beyond their commission, and did more than, *solvere*. A thing may be *loosed* gently, without any rigour: They *loosed* him not, but rudely they *rent* and rived him, one part from another, with all extremity; left not one piece of the *continuum* whole together. With their *whips*, they *loosed* not, but *tore* his *skin* and *flesh* all over; with their *hammers* and *nails*, they did not *solvere*, but *fodere* his *hands* and *feet*: With the *wreath of thorns*, they *loosed* not, but *gored his head* round about: and with the *spear point* rived the very heart of him: as if he had said to them, *dilaniate*, and not *solvite*. For, as if it had come *è lanienâ*, it was not *Corpus solutum*, but *lacerum*: his *body* not *loosed*, but *mangled and broken* (*Corpus quod frangitur*:) And his *blood*, not easily *let out*, but *spilt* and *powred* out (*Sanguis qui funditur*) even like water upon the ground. Well is it turned, *destroy*: It is more like a *destruction*, than a *solution*: More than *solvite* it was, sure. More then *Solvite*. 1 Cor. 11. 23. Mat. 26. 28.

Now, will ye remember? This was a *Temple* of *flesh* and *bone*, not one of *lime* and *stone*. Yet the ragged ruines of one of them demolished, will pity a mans heart to see them; and make him say *Alas poor stones*, *What have these done*? yet the stones neither *feell* their beating down, nor *see* the deformed plight, they lye in. But he, *Sic solutus est*, *ut se solvi sentiret*, the *solution* of his *skin*, *flesh*, *hands*, *feet* and *head*, he was *sensible* of all; he saw the deformity, he *felt* the pains of them all. The *solvite* of this Temple *sensible.*

So *saw*, and so *felt*, as with the very *sight* and *sense*, before it came, there befell him another *solvite*, a strange one: *solutus est in sudorem*, the orifices of the *veins*, all over the texture of his *body*, were *loosed*, and all his *blood let loose*, that he was all over in a strange *sweat*, stood full of *great drops of blood*. A *Solvite*, never heard of, nor read of but in him only. The *solvite* of this *Sweat*. Luke 22. 44.

And yet another *solvite*. For, that *solvite templum hoc* might every way be true; in all senses verified) what time the *Veile of his flesh rent*, that his *soul* was *loosed* and departed: at the very same instant, the *veil of the material Temple*, that *split also in two from the top to the bottom*: as it were for company, or in a *sympathy* with him: That, it was literally true (this *Solvite*) and of the *temple*, that they meant. And so, two *solvite's* of both *temples*, together at once. The *solvite* of the *Veil*. Mat. 37. 51.

The great *solvite* at his *Passion.* Mat. 27. 51. 52. * *Dion Areop.*

One more yet (and I have done with *solvite*,) and that is, a *solvite* in a manner of all; of the great *temple of heaven and earth.* For the very face of Heaven, then *all black and dark at noon day*, yet no *Eclipse* (the *Moon* was at the *full*) the *Earth quaking*, the *stones renting*, the *graves opening*, as they then did, shewed plainly, there was then toward, some universal *solvite*, some great *dissolution* (as the * *Philosopher* then said) either of the *frame of nature*, or of the *God of nature.*

Cast your eye thither, look upon that, and there you shall see *solvite templum hoc* plainly, and what it means. And, it had been enough, if they had had any grace, even to have pointed them to the time, when this *solvite templum hoc*, was fulfilled by them. And this for both *solvite*, and *solutum est* (their part:) which was his *passion* by, their *Act.*

III.

a *Excitabo* the saying.

Now (to answer them two) to *Excitabo*, and *Excitavit* (his part:) his *resurrection* by his own.

And first to *Excitabo.* Hitherto, we are not come; but now, we come to the *sign*: for the *sign* is in *Excitabo.*

Et Excitabo, And I will raise it up. Which is spoken (as it were) by way of *triumph*, over all, they could or should do to him. Go to, *dissolve it, destroy it, down with it*; when you have done your worst, it shall be in vain; *Excitabo illud*, my power shall triumph over your malice: *I will raise it, I will up with it again.*

Excitabo how opposed to *Solvite.*

But to *loose* and to *raise*, these two are not opposite: Rather, to *loose* and to *set together.* *Raising* is opposed to *falling*; and *resurrection* to *ruine*, properly. But it comes all to one. Upon the *dissolving* of any *frame*, strait it drops. This goodly *Temple of our body* (on the decking and trimming whereof, so much is daily wasted) *loose* the *soul* from it but a moment, and *down it falls*, and there it lies, like a log (we all know.) In opposition to this *fall*, it is said *He will raise.* But, He will do both: as it was *loosed* yet it fell; so will He *set it together*, yet He *raise* it *again.*

Excitabo illud. Three points there are in it: 1. The *Act*; 2. And the *Person*, in *Excitabo*; and 3. the *Thing* it self, in *illud.*

Excitabo, the act, as from sleep. *Psal.* 16. 9. 1 Cor. 15. 20. Dan. 12 2.

1. The *Act.* The word he useth for it is ἐγερῶ in propriety, is a *raising from sleep*: And *sleep* (we know) is far from *destruction*, It is, to shew us first, what a strange *metamorphosis* He would make in death; turn it, but into a *requiescet*, and a *requiescet in spe*, and there is all. So made he his own; so will he make ours. This Day *Christ is risen again, the first fruits of them that sleep*; and the rest that *sleep in the dust*, when their time comes, shall do the like.

Jonah 2. 10.

2. To shew (secondly) they should miss of their purpose quite. They reckoned indeed, to *destroy him*; they were deceived; they made him but ready for a nights rest or two. They made full account; *Death* had devoured and digested him too: they were deceived, it was not so: *Death* had but *swallowed him down* (as the *Whale* did *Jonas*) *upon the third day to cast him up again.*

3. To shew (thirdly) not only that, this he would do, but, with what ease he would do it. With no more difficulty, than one is *waked* up, after a nights rest; with no more ado, than a knot that is but *loose* and untyed, is *tyed* again.

Excitabo, the person. *He Himself*

But besides the *Act*, we are to look to the *Person*, in *Excitabo.* It is not, *destroy you*, and *some other* shall *raise* it; but, I; even *I my self*, and none but my self, will do it; *Nec aliena virtute, sed propriâ*, and by none others beside; but, by *mine own* proper vertue and power. An argument of his *Divine nature.* For, none ever did; none ever could do, that. *Raised* some were, but not any *by himself*, or by his own power; but by a power imparted to some *Prophet* by *God* for that time and turn.

Christ, by none *imparted* from any other, but by his *own* from himself: And let it not stumble any, that elsewhere, the *Father* is said to *raise* and *exalt* him: That is all one. Both will stand well. The same power the *Father*, doth it by, by the same doth it, he. There is but *one power of both*: Of both, or of either of them, it is alike truly verified. This for the *Person.*

Illud. The *same temple.* In *substance.*

Now for the thing: *Illud.* *Templum hoc* before, and *illud* here: *Hoc* and *illud* are not two, but one, and the same. Not *Solvite hoc, & suscitabo aliud*; *down* with *this*, and *I will* up with *another* in the stead. No: but *idem illud*, the *very same* again. The very same you *destroy, that*, and no other, *will I rear up again.* With us, with the world, it is not so; when we fall to dissolve a frame of government (suppose of the *Church*) it is not *solvite hoc, & excitabo illud*; no, but *excitabo aliud.* We *raise* not the same, but another quite another, nothing like it; a new one never heard of before. But let them keep their *aliud*, and give us *illud* again. *Illud* we love; It is *Christ's excitabo*, that: and if we follow *Christ*, in his *raising*, the *same* again, or not at all.

Not the same, In *quality.*

But, though *illud* be the *same* again, *in substance*; yet not *in quality* the same for all that: but so far, different, as in that respect, it may seem *aliud*, another quite. At least, well may it be now called *illud*, as it were with an *Emphasis*, as *qualified* far beyond that it was before, when it was but *Templum hoc.* And to say truth, if it be but the same just, and no whit better; as good save his labour, and let the first stand. For, it is but his *labour* for his *travel*, if nothing won by it.

Esay 9. 10.

But if (though the same) yet not in the *same*, but in a far *better estate*, than before; (*Cedar*, for *Mulberry*; *Marble* for *Brick*, as the *Prophet* speaks:) then, ye say some-what, and then we will be content, to have it *taken down.*

Agg. 2. 10.

And such was the estate of this *Temple* after the *raising.* And such was it to be: For, the *glory of the second House was much greater than of the first.* Which encrease or *bettering* is implied in the word *excitabo.*

It

It is (I tould you) a *Rising* up after *ſleep*. Now, in the morning, *after ſleep*, the body riſeth more *freſh*, and full of vigour; than it was over night, when it *lay down*. The *Apoſtle* ſpeaks it more plainly: *Templum hoc* (ſaith he) *at the looſing, it was in weakneſs, diſhonour, mortality*; *Templum illud*, at the *raiſing it*, *is in power and honour, and to immortality*. 1 Cor. 15. 42, 43.

And ſure, one ſpecial reaſon of the *diſſolving this Temple* was, that, as then it was, *Solvite* might be ſaid of it; It was *diſſoluble*. But, being now *raiſed again*, it is faſter wrought; *indiſſoluble*, now: No *Solvite* to be ſaid, not to be *looſed* ever any more. This for *Excitabo illud*. Now the laſt point, of the *time*. The ſign is in that, too.

And when this? Within what time? *Within three dayes*. Which words, ſeemed to affect them moſt. All their exception lay to them. He looked not like one that would *build Churches*. But (let that paſs) were he never ſo likely, he takes too *ſmall a time, far ſo great a work* (as they thought.) But, if we agree once of his power to *raiſe from death*, the time will ſlide, we ſhall never ſtick at it much, but agree of that quickly. He that can *raiſe from the dead* (ten thouſand Churches will be built one after another, before one be *raiſed* thence) To him, that is able to do that, *forty ſix hours* are as good as *forty ſix years*: all one. Nay, even *forty ſix minutes*; (but that it was held fit, he ſhould lie longer in his grave than ſo, that there might be the ſurer certainty of his *death*.) Otherwiſe, *years*, *dayes*, or *minutes*, to him, are all *alike*. The *ſign* is in both: but (to ſay truth) in *Excitabo*, rather than in the *three dayes*. For, to the power of *Excitabo*, *Nullum tempus occurrit*. IV. The Time. Three dayes.

But, why *three dayes*, juſt? Neither more nor leſs? Becauſe, elſewhere he ſaith, *No other time*, but *Jona's*: that, ſhould ſerve him. *No other*, *than Moſes time*, (*forty dayes*) in his *faſting*. *No other than Jonas time* (*three*) in his *riſing*. Content to keep time with his *Prophets* before him. Far from the humour of ſome; that muſt vary (no remedy.) If *Jonas three*, they muſt *four*, or *three and a half*, at leaſt. If *Moſes forty*, they muſt be *a day under or over*; have a number, have a trick by themſelves, beyond others ſtill; Elſe, all is nothing worth. Far from them (I ſay:) and to make us far from them: By his example to keep us to that, which others before us, have well and orderly kept. Why three.

Now to the *excitavit*, of this *Excitabo*. Thus he ſaid it ſhould be, *Et fuit ſic*, and ſo it was. He *would raiſe it*, *dixit*: And he *did raiſe it*, *fuit*. His *diſſolution* laſted no longer than his limitation before-hand ſet. That, was not, *poſt tres*, but *in tribus*; not after, but *within* the compaſs of *three dayes*. And he came within his time: For, this is but the *third day*, and this day, by *break of day*, was this *temple up again*. b Excitavit, the doing.

This then being the *day*, not only of *Excitavit*, but of *Excitavit illud* (of the *ſetting it up*:) accordingly we, this day, to celebrate the *Enæenia*, or new dedicating of *this temple*. A *dedication* was ever a *Feaſt of joy*, and that *great joy*. Every Town had their *wakes* in memory of the *dedicating of their Church*. That we then hold it as a *Feaſt of joy*; that we be glad on it: as glad, nay more glad to ſee it *up again*, this day; than the third day ſince, we were ſorry, to ſee it *down in the duſt*. To *Solvite*, *down with it* (*Edomi ery*) belongs *Jeremies Lamentation*: to *Excitabo* (this dayes work) *Zacharies* joyfull *ſhout*, or acclamation, *Gratiam Gratia*, *grace upon grace*, and *joy upon joy*, and *thanks upon thanks*: *Grace*, *joy*, and *thanks* with an *Emphaſis*; for, it is now *illud* with an *Emphaſis* indeed. a Our duty upon theſe. To rejoyce. Zach. 4. 7.

But, our *joy* will quickly quail if we no good by it. I ask then, what is all this to us? And I anſwer (with the *Apoſtle*) *Multum per omnem modum*. 1. For, firſt, this *Solvite* of his, is a *Solvite* to us: a *looſing* us, not only from our ſins, *the cords of our ſins* here, as *Salomon* calls them; but *the chains*, *the everlaſting chains of darkneſs*, and of *hell*, there, due to them, and to us for them. For our good. Rom. 3. 2. By Solvite. Prov. 5. 22. Jude 6.

2. Then, this *excitabo* is not to end in him: What, we believe, he did for that *temple of his body natural*; the ſame, we faithfully truſt, he will do further for another *temple*, *the temple of his body myſtical*. For *his myſtical*, as much as for his *natural*; for whoſe ſake he *gave his natural body*, thus to be *diſſolved*. Of which *myſtical body*, we are parts (and the whole cannot be without his parts:) Every of us, *members of this body* for his part: Every one living *ſtones of this ſpiritual Temple*. *Diſſipentur illa*, *reſtaurabit denuò* (ſaith *Origen*:) ſcattered we may be, he will gather us again; *looſed*, he will knit us; *fall down and dye*, he will *ſet us together and ſet us up again*. *After two dayes he will revive us*, and *in the third day raiſe us*, *And we ſhall live in his ſight*, ſaith the Prophet *Hoſea*, of us all. By excitabo. Hoſea 6. 2.

And this, is to us all, matter of great *Joy*. For, to this *Solvite* in the end we muſt all come; *Statutum eſt hominibus*. There is an Act paſſed for the *diſſolution* of theſe our earthly tabernacles. *Looſed* they ſhall be, *Spirit* from *Fleſh*, *Fleſh* frome *bone*, each *bone* from other; No avoiding it. Heb. 9. 27.

All our care to be this; how to come to a good *excitabo*. Good (I ſay:) for, *excitabo*, we ſhall never need to take thought for: we ſhall come to that, whether we care for it or no. But to a good *excitabo*: ſuch an one, as he, as *Chriſt*, as this *Temple is come* to (that is) to a *joyfull reſurrection* (as we call it.) That, is worth our care: For, in the end, that will be worth all. b Our moral duty.

That, ſhall we come to, if we can take order, that while we be here, *before we go hence*, (our bodies) we get them *Templified* (as I may ſay:) procure, they be framed after the ſimilitude of a *Temple*, *this Temple* in the Text: For, if it be *Solvite templum*; at the *diſſolution*, a *temple*; a *temple* it will *riſe again*, there is no doubt of that. To make our bodies Temples.

Our *bodies* (as we uſe the matter many of us) are far from *temples*; rather *Proſtibula* than *templa*; *brothel-houſes*, *brokers ſhops*, *wine caſks* (or I wot not what) rather than *temples*. Or, if *temples*, *temples* the wrong way, of *Ceres*, *Bacchus*, *Venus*: or (to keep the Scripture phraſe,) of *Camos*, *Aſtaroth*, *Baalpeor*; and not *Domus Patris mei* (as this here, he ſpeaks of.)

But,

But, if this be the fruit of our life, and we have no other, but this; to fill and farce our bodies, to make them ſhrines of pride, and to maintain them in this exceſs; to make a *money-change* of all beſides, *Common-wealth*, *Church*, and all: I know not well, what to ſay to it: I doubt, at their riſing, they will rather make blocks for hell fire, than be made *Pillars in the temple of God, in the holy places made without hands.*

Ap. c. 3. 12
Heb. 9. 11

Otherwiſe, if they prove to be *temples* here, let no man doubt, then, let them be *looſed* when or how they will, He that *raiſed this temple* (ſo they be *temples*) will *raiſe them likewiſe*; and that, to the ſame *glorious eſtate*, Himſelf was *raiſed* to.

The moral *ſolvite* of them.

A courſe then muſt be taken, that while we are here, we do *Solvere templa hæc*, *diſſolve* theſe *temples* (of *Camos* and *Aſhteroſh*;) and upon the diſſolution of them, we *raiſe* them up, very *temples* to the *true* and *living God*: That we *down* with *Bethaven*, this houſe or ſhop of vanity (as by nature they are;) and up with *Bethel*, *Gods houſe*, as by grace they may be.

The moral *Excitabo*.
Apoc. 20. 6.

For, a *ſolvite*, and an *excitabo*, we are to paſs here in this life: and this, this *excitabo*, is the *firſt reſurrection* here to be paſſed: *He that hath his part in this firſt, he ſhall not fail but have it in the ſecond.*

If then, *temples* they would be, that we ſo make them: for, to make them ſo, is the *Excitabo* of this life.

That they may be *Temples*.

And ſo ſhall we make them, even *temples*: and no way ſooner, than if we love this place (the *temple*) well, and love to reſort to it, and to be much in it. By being much in it, we ſhall even turn into it. And ſure, if ever we have *aliquid templi*, any thing of a *temple* in us; then it is, when we are duely and devoutly occupied, and imployed, they and we, in His worſhip and ſervice. Then are we *temples*.

Temples, *corporis ſui*.

But, to be *temples*, is not all; we are further to be *templum hoc*, *this temple*: and *this*, was the *temple of his body*. And that are we, if at any time, then certainly, when, as if we were *temples* in very deed, we prepare to *receive*, not the *Ark of His preſence*, but *Himſelf*, that He may come into us and be in us: Which is, at what time, we preſent our ſelves, to *receive His bleſſed Body and Blood*: that *body*, and that *blood*, which for our ſakes was *diſſolved*; *diſſolved* three dayes ſince, when it *ſuffered for our ſins*. And this day *raiſed again*, when it *roſe for our juſtification*.

Rom. 4. 25.

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This *Feaſt a fit time for it.*

This are we, when we receive. Now, at no time, is this act of *receiving*, ſo proper, ſo in ſeaſon, as, this very day (ſo hath *Chriſts Church* thought it, and ſo practiſed it, ever) the very day of this His *Excitabo*; the day of His *riſing*: And by means of it, of our *raiſing*: our *raiſing* firſt, to the *life of righteouſneſs* (to the eſtate of *Temples*) here in this world: And after, of our *raiſing again*, to the *ſecond*, the *life of glory* and *bliſs* (of *glorious Temples*) in the world to come; which is the *Excitabo* when all is done. What time, they and we ſhall be *looſed*: as now, from *ſin*; ſo then, from *corruption*. And *raiſed*, and *reſtored*: as now, to the eſtate of *grace*; ſo then, to the ſtate of *glory*, and *glorious liberty of the ſons of God*. To which *happy* and *bleſſed eſtate*, may He *raiſe* us all in the end, that this day, was *raiſed for us*, &c.

A SER-

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SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the one and Thirtieth of *March*, being *Easter-Day*,

An. Dom. 1616.

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Benedictus Deus, &c.

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To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

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Three then, in this; 1. To be *begotten*: 2. To be *begotten* to *Inherit*: 3. To be *begotten*, to *Inherit*, such an *Inheritance*.

But

But, if this be the fruit of our life, and we have no other, but this; to fill and farce our bodies, to make them ſhrines of pride, and to maintain them in this exceſs; to make a *money-change* of all beſides, *Common-wealth*, *Church*, and all: I know not well, what to ſay to it: I doubt, at their riſing, they will rather make blocks for hell fire, than be made *Pillars in the temple of God, in the holy places made without hands.*

Apoc.3.12
Heb.9.11

Otherwiſe, if they prove to be *temples* here, let no man doubt, then, let them be *looſed* when or how they will, He that *raiſed this temple* (ſo they be *temples*) will *raiſe them likewiſe*; and that, to the ſame *glorious eſtate*, Himſelf was *raiſed* to.

The moral *ſolvite* of them.

A courſe then muſt be taken, that while we are here, we do *Solvere templa hæc*, *diſſolve* theſe *temples* (of *Camos* and *Aſhteroſh*;) and upon the diſſolution of them, we *raiſe* them up, very *temples* to the *true* and *living God*: That we *down* with *Bethaven*, this houſe or ſhop of vanity (as by nature they are;) and up with *Bethel*, *Gods houſe*, as by grace they may be.

The moral *Excitabo*.
Apoc.20.6.

For, a *ſolvite*, and an *excitabo*, we are to paſs here in this life: and this, this *excitabo*, is the *firſt reſurrection* here to be paſſed: *He that hath his part in this firſt, he ſhall not fail but have it in the ſecond.*

That they may be Temples.

If then, *temples* they would be, that we ſo make them: for, to make them ſo, is the *Excitabo* of this life. And ſo ſhall we make them, even *temples*: and no way ſooner, than if we love this place (the *temple*) well, and love to reſort to it, and to be much in it. By being much in it, we ſhall even turn into it. And ſure, if ever we have *aliquid templi*, any thing of a *temple* in us; then it is, when we are duely and devoutly occupied, and imployed, they and we, in His worſhip and ſervice. Then are we *temples*.

Temples, *corporis ſui*.

But, to be *temples*, is not all; we are further to be *templum hoc*, *this temple*: and *this*, was the *temple of his body*. And that are we, if at any time, then certainly, when, as if we were *temples* in very deed, we prepare to *receive*, not the *Mark of His preſence*, but *Himſelf*, that He may come into us and be in us: Which is, at what time, we preſent our ſelves, to *receive His bleſſed Body and Blood*: that *body*, and that *blood*, which for our ſakes was *diſſolved*; *diſſolved* three dayes ſince, when it *ſuffered for our ſins*. And this day *raiſed again*, when it *roſe for our juſtification*.

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But

Titus 3. 7. But then, an *inheritance* is no preſent matter. All *heirs* be *heirs*, *under hope*, *uſq; dum*, till the appointed time. So comes *hope* in. Therefore, firſt to *hope*; After, to the thing *hoped* for, the *Inheritance* it ſelf. There is a reſemblance of both theſe, in the two Seaſons of the year. At this time, the time of *Chriſts Reſurrection*, and of our celebrating it, to *hope*; as to the *bloſſome* or *blade*, riſing now in the *Spring*: To the *Inheritance*; that, as the *crop* or *fruit* to come after, at *harveſt*: And the *harveſt* of this crop (ſaith our *Saviour*) *is the*

Mat. 13 39. *end of the world*.

We are not yet come to the point. *Regenerate*, wherto? to a *lively hope*: *Hope*, whereof? of an *Inheritance*: *Inheritance*, what maner one? *Such* as is here ſet down.

But, all theſe, whereby? *Per reſurrectionem*, *by the reſurrection of Chriſt*: *All*, *by him*: All, *by that*. This *By*, is the main, here. This Διὰ the διὰ παντὸς, that runs thorow all this Text. For, all ariſe, from *Chriſt ariſing from the dead*.

Now, if from *Chriſt riſing*, then from *Chriſt*, at this *Feaſt*. For this is the *Feaſt* of *Chriſts riſing*: And

Luke 1. 68. ſo, this the proper *Benedictus*, for this *Feaſt*. We had a *Benedictus* made by *Zachary*, S. *John Baptiſts* Father, for his *Birth*, for *Chriſtmaſs-day* (known by the name of *benedictus*:) We have here now another, for his *riſing*, for *Eaſter-day*, of S. *Peters ſetting*. And this it is.

The Diviſion For the Order, we will put the words in no other, for we can put them in no better, than they ſtand: Every one is in his due place, from the firſt to the laſt.

1. *God firſt*, and the true *God* the *Father of our Lord Jeſus Chriſt*. 2. Then *his mercy*, the *cauſe moving*. 3. Then, *Chriſts reſurrection*, the *means working*. 4. Then *our regenerating*, the *act producing*.

Producing 1. *hope* (firſt) of the *Inheritance*: 2. then after the *inheritance*, we *hope* for. Of which, two points there are: 1. How it is *qualified*: *Uncorrupt*, *undefiled*, *not fading*. Every one hath his weight. 2. Then, how *Seated*: Even, *in Heaven*: *There* it is; there *kept* it is. And, which is the Capital chief point of all, *kept*; *for us*, there.

Now then, for theſe. 1. For *his Mercy*, firſt. 2. For our *Regenerating*, *by his Mercy*. 3. For the *Hope*, *of this inheritance*; 4. but more, for the *inheritance* it ſelf: Specially ſuch an one, ſo conditioned,

Verſe 5. as here is ſet down. 5. For *keeping it for us in Heaven* (in this Verſe:) 6. For *keeping us for it*, *on earth* (the next verſe.) For theſe all: but above all, for the means of all, the *riſing of Chriſt* (this *dayes* work) the *dew* of this this *new birth*, the *gage of this hope*, the *pledg of this inheritance*. For theſe, owe we this *benedictus* to *God*. And, this *day*, are we to pay it, every one of us. It is a *Sin of omiſſion*, not to do it; he that doth not, is a *debtor*.

To God the Father, the *Qui*, and *to Chriſt* our *Lord*, the *Per quem*, by whom and by whoſe *riſing*, loſe this life when we will, we have *hope* of a better; beſide our *Inheritance* on earth what ſhall, we have another *kept for us in Heaven*. Thus, every one naturally ariſeth out of other.

1. The Act. *Benedictus*: *Bleſſed be God*.

BLeſſed be God. Yea, *bleſſed* and *thanked*, and *praiſed*; *Benedictus*, *Magnificat*, *Jubilate*, and all. All; But, here, *bleſſed* ſuits beſt: that the beſt: that the beſt and moſt proper return for a *bleſſing*. That we *inherit*, is the *Bleſſing* (*Chap.* 3. *Ver.* 9.) The *hope* is a *bleſſed hope* (*Titus* 2. 13.) But the *Inheritance* is the State of *bleſſedneſs* it ſelf. Therefore *Benedictus bene dicitur*, *Benedictus* is ſaid well. Said well, of *God*, *who is above all bleſſed for ever*: well alſo, of a *Father*; *Benedictus*, a fit term for him. And

2. The Party, *God*. *God*, in the tenour of this whole Text, is brought in, as a *Father*, a *Father begetting*; *begetting us* firſt by *nature*; *begetting us* again, in it, by *grace*.

Rom. 9. 5. *Bleſs God* we may. But thereby hangs a Scruple: For, what are we that we ſhould take upon us to *bleſs God*? S. *Peter* ſayes it here: S. *Paul* ſeems to gain-ſay it, *Without all queſtion* (ſaith he) the *leſs is bleſſed by the greater*.

Heb. 7. 7. And is he *leſs*, or we *greater*, that we ſhould offer to *bleſs him*? And, if not as *God*; not as a *Father* (the next word.) For, ſhall the Child preſume to *bleſs his Father*? It becoms him not. *He us*, then; and not *We*, *Him*.

Yes, *He us*; and We *Him*, too. We have ſo many Texts for it, I make no doubt, but there is *bleſſing* both wayes. Of the many, I remember that one of S. *Pauls* (*Eph.* 1.) *Benedictus Deus qui benedixit nos*,

Epheſ. 1. 3. *Bleſſed be God for bleſſing us*. As if they were reciprocal, theſe: One, the *Echo*, the reflectio of the other. Equal they are not. It were fond to imagine, the *Father* gives the *child* no other *bleſſing*, but the *child* can give him as good again. No: *aliter nos Deum*, *aliter Deus nos*; Otherwiſe, *God bleſſeth us*; and the *Parent*, who repreſents *God*, in begetting our *bodies*; and the *Prieſt*, who repreſents him, in *begetting again* our *ſouls*. Otherwiſe, we them. *Gods is real*: ours but *verbal*. His *cum effectu* ever: Ours, if it be but *cum affectu*, that is all. His *Operative*; ours but *Optative*. What then? he that wiſheth heartily, would do more than wiſh, if his power were according. Even that then, in want of power, to ſhew a good will (I know not how, but) we take it well ever. *God* doth, I am ſure: as appeareth by the *goats hair* of the *Old Teſtament*, and by the *Widows mites* in the *New*. And this is S. *Peters*, but expreſſing a good mind only. And, *without all queſtion*, thus, the *Greater* may be *bleſſed*, even of the *leſs*: Not, *tanquam poteſtatem habens*, but *tanquam vota faciens*. So we may ſay *Benedictus Deus*: And let us then ſay it.

What

What ſay we then, when we ſay *Benedictus*? It is a word compound: Take it in ſunder, and *Dicere*, is to ſay ſomewhat, to *Speak*; and that we can: and *bene*, is (ſpeaking) to ſpeak *well*; and that we ought. To *Speak*, is *Confeſſion*: To ſpeak well, is *Praiſe*: And *praiſe* becometh *Him*, and *us* to give it *Him*. *How we may bleſs God.*

Put together in one word, and then, *Benedicere* to *bleſs*, in the phraſe of ours, and of all tongues elſe, is, not ſo much *omnia bona dicere*, to ſpeak all good of him, as *omnia bona vovere*, to wiſh all good to him. And that becomes him too; not only *Laus*, but *Votum*: ſpecially where *Votum* is *totum*, where we have little elſe left us, but [illegible].

And what good can we wiſh him that he hath not? *Bonorum noſtrorum non eget* (ſaith the *Pſalmiſt*) nor *Benedictionum*, neither. We can adde nothing to him by our *Benedictus*: Say we it, ſay we it not, he is *bleſſed* alike. Pſal. 16. 2.

True, to *him*, we cannot wiſh; not to his *perſon*: But, to his *name*, we can: (Add he is *bleſſed*, when his *name is bleſſed*:) We can wiſh his *name* more *bleſſedly* uſed, and not in *curſing*, and curſed *oathes*, as daily we hear it. *In his Name.*

And, to his *Word*, we can: We can wiſh it more devoutly *heard*, and not, as a few ſtrains of *wit*, as our manner is. *In his Word.*

Yea, even to his *perſon*, we can: There is a way, to do that, inaſmuch as he, and his *Church*, are now grown into one, make but one *perſon*: what is ſaid or done to it, is ſaid or done to himſelf: *Bleſs it*, and *He is bleſſed*. *In his Perſon as united to his Church.*

In a word then: to *bleſs God*, is to wiſh, his *Name* may be *glorious*; to wiſh, his *Word* may be *proſperous*; to *wiſh*, his *Church* may be *happy*. By wearing of which *name*, and by hearing of which *Word*, and by, being in, and of which *Church*, we receive the *bleſſing* here upon earth, that ſhall make us for ever *bleſſed in heaven*. This we ſay, if we marke what we ſay, when we ſay *Bleſſed be God*.

God, and the Father of our Lord Jeſus Chriſt. This is *ſtylo novo* the *ſtyle of* the *New Teſtament*; ye read it not in the old: No, nor in *Zacharies* neither. Between that of *Zacharies*, and this of S. *Peters*, it fell out, this. The *Sun* was yet under the *Horizon*, when *Zachary* made his: But (now) up, and of a good height. And thereupon, this taken up by S. *Peter*, here: by S. *Paul*, 1 *Cor.* 1. *Epheſ.* 1. and upon great reaſon. *God, and the Father of our Lord Jeſus Chriſt*: the Style of the *New Teſtament.*

1. *Bleſſed be God*: Say that, and no more, and never a *Jew*, *Turk*, or *Pagan*, but will ſay as much. *Bleſſed be God*, we; *Bleſſed be God*, they. It is never the worſe for that. But yet, ſeeing the world then was, ſtill is, full of *many Gods*, and *many Lords* (1 *Cor.* 8.) It would be known, which *God*. For, we would not beſtow our *benedictus* upon any, but the true *God*: neither they, nor we; I dare ſay. Which is then the true *God*? *Pater Domini noſtri Jeſu Chriſti*: and he that is not ſo, is a falſe fained *God*; [illegible] an *Idol*. Put them to it then, put this addition to; and neither *Turk*, *Jew*, nor *Pagan* will ſay after you: None, but the *Chriſtian*. For, this is the *Chriſtian mans Benedictus*. 1 Cor. 1. 3. Epheſ. 1. 3. 1 To ſever him from all falſe Gods. 1 Cor. 8. 5.

Now, ever ſince Idolatry firſt took head, it hath been held fit, they that are *Gods* choſen People of all the people upon earth, they ſhould have ſome mark of ſeverance, to diſtinguiſh, as theirs, the true *God*; ſo *themſelves*, the true *worſhippers*, from the falſe. So to ſettle our *benedictus* right; upon the right *God*, this is added.

2. For this cauſe: but, not for this alone. When we *bleſs him*, I dare ſay we would *bleſs him*, with his *beſt Title*. So hath it been ever. You ſhall obſerve in *Titles*, ever, upon the coming of a *greater*, the leſs is laid down, *No more, the Lord liveth that brought thee out of Egypt*; *but, the Lord liveth that brought thy captivity from the North*. And now, no more that neither; For, here, is one, that after it came, puts them down all, as being indeed the greateſt of them all, the greateſt that ever was, or that ever ſhall be. One, which when we adde, we ſet our *benedictus* at the higheſt. 2 As his beſt Title. Jer. 23. 7, 8.

For, if this be to be *God*, to be *bounteous*, *beneficial* (as we ſeem to think, when we ſay, *homo homini Deus*:) In nothing, was *God* ever ſo *beneficial*, ſo *bounteous*; and ſo, in nothing ever ſo *God*, as in *ſending his only begotten Son into the world*. In that, *God*, ſpecially; and, for that, ſpecially to be *bleſſed*. And becauſe, a greater than his *Son* he hath not, and ſo a greater than this ſhall never come, therefore this ſhall never be laid down. This ſhall be his *Title*, for ever. For ever to have a place, and a chief place, in our *benedictus*. John 3. 16.

And yet there is another, on *Chriſts* behalf, *Our Lord*: even to bring him in too. For, ſeeing all that which follows, comes not, but by the *riſing of Chriſt*, and ſo by *Chriſt*; I ſee not, how (well) we can leave him out. All the good, that comes to us, as it comes to *us from God*, ſo it comes to us, by *Chriſt*. *God*, the *Qui*; *Chriſt*, the *Per quem*. *God*, the *cauſe*; from him cometh all, *Chriſt*, and *all*: *Chriſt* the *means*; *by him* cometh all, *God* and *all*. All things *from God*; and nothing from *God* immediatly, but *mediante Chriſto*. He, the *cauſe mediate*, the *Mediatour*, the *Medium*. No *benefactus* (and ſo, no *benedictus*) without him. 3 To bring Chriſt in, too.

This is moſt plain, in this here. *Benedictus Deus*, *qui generavit Chriſtum*: firſt that did *generate Chriſt*; before *Benedictus Deus*, *qui regeneravit nos*, that did *regenerate us*. If he not *generate*, we not *regenerate*: then, no *children*; then, no *Inheritance*; then, all this Text void. For, in him, this Text and all other Texts are *Yea* and *Amen*.

By this time we ſee, why this addition. 1. It is his Title of *Severance*: 2. It is the *higheſt* Title of his Honour: 3. It takes in *Chriſt*, who would not be left out, in our *Benedictus*. *Dixit Dominus Domino meo*, *The Lord ſaid to my Lord*, to take both *Lords* in, and leave neither out. And ſo ſhall we knit it well to that, which follows. Pſal. 110. 1.

3. The cause why.

From the Party whom, we pass to the cause why. For, we say not this *Benedictus*, as we say many an one here, without any *cause*: *Benedictus*, for nothing: Nay, otherwhile a *Benedictus*, for a *malefactus*, for a shrewd turn; yea, and glad and fain too, No, here is a *Qui*, and in this *qui*, there is a *quia*. *That doth it* (that is) *for doing it*: that *regenerates us* (that is) *for regenerating us*. For, *God* is ever aforehand with us: *Regeneravit* is the *Præter*; that is past, before any *Benedictus* can come from us.

1 Mercy.

Pater, qui Regeneravit follows well, is kindly. For, *Generation*, it is *Actus paternus*, the proper act of a *Father*. But before we come to it, let us not stride over that, which (in the Text) stands before it, *Secundum misericordiam*. *God* did this, did all that follows, but upon what motive? *According* to what did he it, *according to his mercy*. And *Mercy* accords well with a *Father*: No *compassion*, *no bowels* like his. And as well, with *regeneravit*; for, *of His own good will begat he us*. How else? When as yet we were not, what should move him, but his meer *mercy*? Well therefore said, *regeneravit secundum*: for *generation* is but *secundum*, but a *second*, not a *first*: Would ye have a *primum*, a *first* for it? that first is his *Mercy*, ever.

His abundant (or great) mercy.

But the benefits ensuing are too great to run in the common current of *Mercy*. As they then are, so is the *mercy* that goes to them, *Great*: Therefore *according* to his *great Mercy*. *Mercy*, the *thing*; *Great*, the *measure*. And, *great* would not be passed by, lest we pass not greatly by it; lest we conceive, and count of it, as but of some ordinary matter.

His manifold mercy.

But (indeed) πολὺ is rather *Multa*, than *Magna*; a word of *number*, rather than *Magnitude*. The meaning is: no *single mercy* would do it; no, though *Great*: there must be *many*. For, *many* the *defects* to be removed, many the *sins* to be forgiven, many the *perfections* to be attained: Therefore, *according to his manifold Mercy*.

Luke 1. 78.

According is well said. For, that indeed is the *chord*, to which this and all *our Benedictus's* are to be tuned, That, the *Center*, from which all the *lines* are drawn. The *line* of *Christs birth*, in *Zacharies Benedictus*, through the *tender mercies of our God*, *whereby the day-spring from on high did* (lately) *visit us*. The *line* of *Christs resurrection*, in S. *Peters Benedictus*, *according to his manifold mercies*, whereby this day-spring from on high doth now visit us. The *line* of all the rest, if we had time to go through all the rest.

At all *times*, *mercy* commeth in, at no time out of *time* (I trust;) we shall *dye with it*, *in our mouthes*: let us make much of it while we live: Never pass by it, but say it; say it, as oft as we can; *blessed be God*: *blessed be his mercy*. *God*, that doth it: *His mercy according* to which he doth it. Doth it, and doth all else, at this and all other *Feasts*: at *Easter*, at *Christmas*, the *fifth of November*, and all. *Blessed be He for His mercy*: Yea, many times *blessed*, *for His manifold mercies*.

4. Regenerat nos.

Mercy then first: *Regeneravit secundum*, the act, of this *mercy*, the second, that is *Regeneravit*. *Regeneravit* may be said, with reference to *Christ*. *Generavit Christum*, *regeneravit nos*; and not amiss. But, better and more properly, both to us. *Generavit nos*, *begot* us first, in *Adam*, to this: *regeneravit nos*, begot us again, in *Christ* the second *Adam*, to the *hope of a better life*.

2 Hath begotten us again.

But, why is it not so then, *qui generavit* without *Re*? Why begin we not with that? Verily, even for that, even for our natural *generation*, we owe him a *Benedictus*. But, what should I say? Unless (beside our *first generavit*) we be so happy, as to have our part in this *second generavit*, the former (I doubt) will hardly prove worth a *Benedictus*. But, if this come to it, then, for both, a *Benedictus* indeed. Otherwise (as

John 3. 3.

our *Saviour* said to *Nicodemus*) *No man*, *unless he be thus born again*, by his first *birth*, be it never so high or noble, is a whit the nearer this *Inheritance* following. For all our goodly *generavit*, we so much boast of, it would go wrong with us, but for this. Well therefore may we all say, *Benedictus qui regeneravit*.

Again, that is, the second time.

Now *Re* hath in it *two powers*, *Re* is, *again*, the *second time*: So, it suits well with *Secundum*, it is the *second*. For, two there be: 1. that old *creation*; 2. and the *new Creature in Christ*: And, two *births*; (We see it daily:) A *child* is brought into the world, but it is carried but again, to the *Church*, there to be *born* and brought forth anew, by the *Sacrament of Regeneration*.

Gal. 6. 15.

Again, that is, upon a loss.

But *Re* is not only *again*, but *again* (as it were) upon a *loss*. Not, a *second* only, but a second, upon the failing of the *first*. So doth *Re* imply, ever. *Re-demption*, a buying again, upon a former aliening. *Re-conciliation*, upon the former falling out. *Re-stitution*, upon a former attainder. *Re-surrection*, upon a fall taken formerly. *Regeneration*, upon a former *degenerating*, from our first estate.

Eph. 2. 3.

Our first would not serve; it was corrupt, it was defiled, it did *degenerate*. *Degenerating* made us *filios iræ*: And, *ira principis* (much more *ira Dei*) *mors est*. So, children of *death*, *death and damnation*: and there left us, and all by means of the corruption and soil of our former *degenerate generation*.

Prov. 16. 14.

Never ask then, *Quid opus est re*? *Re* cannot be spared: There was more than need of a new, a second, a *re-generation*, to make us *children of grace* again, and so of *life*: which he hath given us *power to be made*; *by the washing of the new birth*, *the fountain* which *He hath opened to the house of Israel for sin and uncleanness*; even, for the *sin* and *uncleanness* of the *first*. Will ye have it plainly? *Benedictus Deus qui generatos ad mortem*, *regeneravit ad vitam*: or *qui generatos ad timorem mortis*, *regeneravit ad spem vitæ*. That we, we that were *begotten to the fear of death*, or to a *deadly fear*; *Us*, He hath *begotten* anew, *to the hope of life*, or to a *lively hope*.

Tit. 3. 5. Zach. 13. 1.

This act of *regenerating* is determined doubly: *in* is twice repeated. 1. *To hope* first: 2. then *to the inheritance*: ye may put them together, *to the hope* of an *Inheritance*. But, thus parted, they stand, because of our two estates, to serve them both: 1. *Hope*, in this life; 2. *Inheritance*, in that to-come: *Hope*, while here, in state of *grace*; *Inheritance*, when there, in state of *glory*.

But

But because (as we said) an *inheritance* is no present matter: It is to *come*, and to be comen to: From *begetting*, we step not straight to *entring* upon our *inheritance*; but the state of *heirs* is a state of *expectancy*, and so a fit object for *hope*, *Donec*, till the time come: therefore we begin with that: *Regeneravit in Spem*. *In Spem.* To Hope.

There needs no great *Benedictus* for *in Spem*: *Hope*, is no great matter. For, what is *hope*? What, but *vigilantis somnium*, a waking mans dream? And such a hope indeed it may be: for, such *hopes* there be many, in the world. But, this is none such.

To shew, it is none such, it is severed by two terms: 1. *Regeneravit*, and 2. *Vivam*. They are worth the marking, both.

1. *Regeneravit* first: that it is *Spes generata*; which implies, there is another, but *insita*, but *blown* into us, or we *sprinkled* or *perfumed* with it. Such there is; but, not this: but this is *per viam generationis*, and *Generatio* (we know) *terminatur ad substantium*, brings forth a *Substance*. So, this, a *substantial hope*; called therefore by S. *Paul*, the *Helmet of hope* (1 *Thes.* V.) the *Anchor of hope* (*Heb.* VI.) things of *substance*, that will hold; that have *metal* in them. a *Spem generatam.* 1 Thes. 5. 8. Heb. 6. 19.

2. Then mark *Vivam*. And *vivam* follows well, of *regeneravit*. For, they that are *begotten*, are so to live; to have life. *Vivam* also imports, there is a *dead*, or a *dying hope*: but, this is not such, but a *living*. b *Spem vivam.*

Nay, *Viva* is more than *Vivens*; *lively than living*. Where, *Viva* is said of ought (as, of a *stone*, or *water*) the meaning is, they *spring*, they *grow*, they have *life* in themselves. And, such is the *Water of our regeneration*: not from the *brooks* of *Teman* (in *Job* VI.) that in *Summer*, will be dry; but the water of *Jordan*, a running river. There *Christ* was himself *baptized*: there, he began, and laid the *Sacrament* of our *New birth*; to shew what the nature of the *hope* is, it yields: even *viva*, with life in it. Job. 6. 15. 16 Mat. 3. 13.

And indeed *Regeneravit* is a good Verb, to joyn with *hope*. There is, in *hope*, a kind of *regendring power*: It *begets* men (as it were) *anew*. And, *Viva* is a good *Epithete* for it. When one droops, give him *Hope*, his *spirits* will come to him afresh; it will make him *alive* again that was half dead. As *Jacob*, when he was put in *hope* to see *Joseph alive*, it is said, *Revixit spiritus Jacob*, his *spirit revived in him*: he shewed, *Spes* was *viva*, *hope* was a *reviver*. Gen. 45. 24.

Never so well seen (this) as this *day*, in them, that went to *Emmaus*; With *cold hearts*; *cold* and *dead* (*God* wot) till they *heard the Scriptures opened to this point*: and then, *Did we not* (say they) *feel our hearts warm* (nay *hot*) *within us*? Such a *vital heat*, they found and felt, came from this *hope*. For (to say truth) what is it, to *give life*, to them that have it already; *dum spiro*, that are alive, that can fetch their breath? it is not worthy (that) to be called *spes viva*: *Spes viva* (indeed) is, that which when *breath* and *life*, and *all* fail, fails not: that then puts *life* into us, *dum expiro*, when *life* is going away: that, when this life we must forgoe, bids, let it go; when that is gone, shewes us *hope* of another. Luke 24 32.

This is *Viva* indeed. Nay, this is *Vita*; for the *hope* of that *life immortal*, is the very *life* of this *life mortal*. And for such a *hope*, *Benedictus Deus*, *Blessed be God*.

And whence hath it this *life*? the next word sheweth it, *vivam per resurrectionem*. The *Viveness* (as I may say) the *vivacity*, the *vigour* it hath, from *Christ rising*, and *by his rising*, *opening unto us the gate of life* at large. What *life*? Any *life*? this *life*? No: *vivam per resurrectionem*. Not this (here) *falsi seculi vita* (as even the Heathen man called it;) but, the other, the *life* by the *resurrection*, the *true life* indeed. Not to live here still, as we do: But to *rise* again and *live*, as *Christ* (this *Day*) did. That so, we mistake not the *life*, and take the wrong for the right. For, so shall we mistake, in our *hope* also, as commonly we do. 1 *Vivam, per Resurrectionem Jesu Christi.*

For, shall we do *hope* no wrong? The truth is *Hope* bears evil without a cause. The fault is not *hope's*, the fault is our *own*; we put it where we should not, and then lay the blame upon *hope*; where we should blame our *selves*, for wrong putting it. For, if you put it not right, this is a general rule: As is that, we *hope in*: so is our *hope*. a *Ye lean on a reed*, (saith *Esay*.) b *Ye take hold by a cobweb*, (*Job*.) c *Ye catch at a shadow*, (saith the *Wise man*.) And can it be then, but this *hope* must deceive you? a Isa. 36. 6. b Job 8. 14. c Eccles. 34. 2.

We for the most part, put it wrong: for we put it in them, that *live* this transitory perishing *life*; we put it in them, that must dye, and then must our *hope* dye with them, and so prove a *dying hope*. *Miserable is that man, that among the dead is his hope* (saith the *Wise man*.) The *Psalm* best expresseth it: *Our hope is in the Sons of men*; *and they live by breath*, and when that is gone, *they turn to dust*; and then there *lies our hope in the dust*. For, how can (ever) a *dying object* yield a living *hope*? Sap. 13. 10. Psal. 146. 3.

But, put it in one that dyes not, that shall never dye, and then it will be *Spes Viva*, indeed. No *reed*, no *cobweb-hope* then; but *helmet*, *anchor-hope*; *hope*, *that will never confound you*.

And who is that, or where is He, that we might *hope in Him*? That is *Jesus Christus spes nostra*, *Jesus Christ*, *our hope*: so cals Him S. *Paul* (1 *Tim.* 1. 1.) Such shall their *hope* be, that have *Christ* for their *hope*.

Yet, not *Christ* every way considered; not, as yesterday, in the *grave*; not, as the day before, *giving up the Ghost* upon the Cross: *dead* and buried yields but *dead hope*. But in *Jesus Christus hodie*, *Jesus Christ to day*, that is, *Christus resurgens*, *Christ rising again*; *Christ* not now a *living soul*, but a *quickning spirit*.

In *Christs life* then: But, not in his *mortal life*. They, that so hoped in him, to *Emmaus* they went, this *day*, with *Nos autem sperabamus*, we *did hope*: *Did*, while he was *alive*; but, now, now he is *dead*, no more *hope* now. And, for two dayes, as he was, so was their *hope*; *dead*, and *buried*: and if he had *risen* no more, had been quite *dead* for ever. But, this day, he revived and *rose again*: So did their *hope* too. Luke 24. 21.

To this *life* we are *regenerate*, by the *resurrection of Christ*: Right. As to *death generate*, *by the fall of the first Adam*: So, to *life regenerate*, *by the rising again of Christ*, *the second*.

And these two, *Resurrection*, and *regeneration*, match well. The *Regeneration*, of the *soul*, is the *first Resurrection*. And, the *Resurrection of the body*, is the last *Regeneration*. So doth our *Saviour Christ* term it (*Mat.* 19.) *In the regeneration*, *when the Son of Man shall sit*, that is, at the *general resurrection*. So was his own, his *resurrection*, his *regeneration*. *This day have I begotten thee* (the verse of the *Psalm* the *Apostle* applies to *Christs eternal generation* (*Heb.* 1. 5.) But, so doth he, to his *Resurrection* also (*Act.* 13. 33.) For, then was *Christ* himself *regenerate* (as it were) *begotten* in a sort *anew*, and brought forth out of the *grave*, as out of the *womb*, the very *womb*, wherein he was born to the *immortal*, that is, to the true *life*.

Mat. 19. 28.

Psal. 2. 7.

By his *resurrection*: and if ye ask how, *Esay* tels us; There goeth from *his resurrection* an *influence*, which shall have an operation like that of the *dew* of the spring; which when he will let fall, *the earth shall yield her dead*: as at the falling of the *dew*, the *herbs* now *rise*, and shoot forth again. Which term therefore [of *regenerating*] was well chosen, as fitting well with his *rising*, and the time of it. The *time* (I say) of the *year*, of the *week*, and (if ye will) of the *day* too. For, he *rose* in the *dawning*: then is the *day regenerate*: and in *primâ Sabbati*, that the *first begetting* of the *week*: And, in the *spring*, when all that were winter-sterved, withered, and dead, are *regenerate* again, and *rise* up anew.

Isa. 26. 19.

Luke 24. 1.

2 *Inhæreditatem. To an inheritance.*

We pass now to the *Inheritance*, But, as we pass, will ye observe the situation first. It is well worth your observing, that the *Resurrection* is placed in the midst, between *our Hope*, and our *Inheritance*. To *hope* before it; before the *resurrection*, *hope*: but, after, to the *Inheritance* it self, to the full *possession* and fruition of it. So, from the estate of *hope*, by the *resurrection* (as by a bridg) pass we over, to the enjoying our *Inheritance*. And, that falls well with the *feast*, which is the *feast* of the *Passe-over*. The *resurrection* is so too; pass we do, from *spes*, to *res*. So *passed Christ*: So we to *pass*. Every word stands exactly in his place and order.

An *Inheritance* accords well with *according to his mercy*. We have it not of our selves, or by our *merits*, by the πολὺ of them; but, of him, and by *his mercies*, and the πολὺ of them: Else were it a *purchase*, and no *Inheritance*. It comes to us freely; as the *Inheritance*, to children.

Well, with *Mercy*: and well, with *Regenuavit*. For, the *Inheritance* is of *Children*, pertains to the *Children*, either of *generation*, by *Nature*; or of *Regeneration*, by *Grace*: By the former, he is *Pater Domini nostri*; by the later, he is *Pater noster*.

But yet for all that, *Ad hæreditatem* is a new point. *Begetting* is (properly) but to *life*, and nothing else: The greater part, by far, are *begotten* so. To *Inherit*, besides, not one of a thousand. Ask poor mens children: Ask yonger brethren. But this (here) not in *Vivam* only; but in *Hæreditatem* also, and these are two. 1. To be *begotten*, *vivam*: 2. To be *heirs*, *hæreditatem*. It is no *Lazarus's resurrection*, *to rise again* to the condition, he had before. It is *Christ's*; *rising*, to receive an *Inheritance* withall.

Nor shall we need to doubt any prejudice to *God*, from whom it comes, by our comming to this *Inheritance*. *Vivam* and *hæreditatem* (there) will stand well together. Here, they will not. Here, the *Inheritance* comes not, but by the *death* of the party in possession: But there, no prejudice to the *Ancestor*; he dyes not, for the heir to succeed. There is *Successio minorum sine recessione majorum*. A *succession*, as of *lights*; the *second* burns cleer; yet the *first* goes not out, but burns as cleer as it.

Nor no prejudice to the *Heir* neither: To *us*, by *Him*; not to *Him*, by us. It is not, as here: One catches it from all, and all the rest go without; Or, if they come in, his part is the less, No: it is of the *nature* of *light*, and other such *spiritual* things (as *sounds*, and *smells*) which be *Omnibus una*, *& singulis tota*. If there be a thousand together, every one *sees*, *hears*, *smels* as much, as he should do, if there were no more but himself alone. Such is this: not, *erga aliquos vestrûm*, but *erga vos*.

And (as we said) one thing is to be *born*; another, to be so, to *Inherit*: So say we again now; One thing, to be *born to an Inheritance*; Another, to *such an Inheritance* as this here. For, in *Inheritances*, there is great odds; one much better then another, even here with us: But this, better, incomparably better; another maner *Inheritance* far, than any with us here. We would know, what manner one, and *Saint Peter* gives us a little overture, how it is conditioned, that we may know, it is worth a *Benedictus*. *E Theologicâ negativâ* he doth it; there is no other way to describe *things to come*, but by removing from them such *defects*, as (we complain) are incident and encomber all, we can *inherit* here.

Three they are: 1. *Corrumpi*, 2. *Contaminari*, 3. *Marcescere*; *Corruption*, *Soil*, and *Fading*; to which *nos nostraque*, we and all ours are subject. Of which three, 1. *Corruption* refers, to the very *being* it self: 2. *Defiling*, to the sincere and *true being*, without all forreign mixture: 3. *Fading*, to the beauty the prime and *flourishing estate*, that each thing hath.

1 *Incorruptible.*

The *Substance*, that corrupts and comes to nothing: suppose, by *death*: (for, *Corruption* is contrary to *generation*.) The *undefiled* pure estate, that is, *soiled*, and embased, by some bad thing coming to it from without: (as it might be, by *infection* or sickness.) And though both these hold, the best estate long will not; but lose the lustre by and by, and fade away of it self. *Saint Peter* enlarges this, after, in this *Chapter*: taking his theme from the *voice* in *Esay* XL. *All flesh is grass*, *and all the glory of it as the flower of the grass*. The *grass it self lasts* not long; but, the *flower of the grass*, nothing so long, as the *grass* it self. Let there be no *blasting* to *corrupt it*; no *canker* to defile it; yet, of it self, it falls off and leaves the stalk standing.

Verse 24.

Isa. 40. 6.

It

It is (now) the time of *flowers*, and from *flowers*, doth the *Apostle* take this term, of *Marcescere*. It is properly the *fading* of the *Rose*. Streight, of it self, doth the Rose *marcere*, and the violet *livere*, wax pale and wan. Their best, their flourishing estate they hold not long; neither the *flowers*, that are *worn*, nor they, that wear them either: they, nor we: but decay we do, (*God* wot) in a short time.

And, as we, so they; as the *heirs*, so the *Inheritances* themselves. Their *corruptible* hath not put on *incorruption* neither. They *corrupt* dayly (we see) from one to another. One mans *Inheritance corrupts*, by another mans purchase; To them, that had them and have them not, they are *corrupt*. And, not that way alone: diverse other *exchoats*, for want of *heirs*; *confiscate*, for some offences; *rioted* and made away, by *mishrifmess*; the *heir* stripped, and turned clean out: the *Inheritance* wasted, and quite brought to nothing. At least, if not they, *to us*; *We*, to *them*, *corrupt*: which comes all to one. 1 Cor. 15. 53.

But say, they *stand* and *corrupt* not: another complaint there is: Their *soil*, their *μιασμὸς* is but too evident. They *soil* us; their *soil* we brush off, wipe, rub, wash off daily: in Summer, dust; in Winter dirt. These, and sundry like *inquinamenta mundi*: Nothing, in this region, but subject to *soil*. Why, the *Inheritance* it self, we call it *soil*; and how can it then, but *soil* us? or how can there be (here) any *undefiled Inheritance*. 2 *Undefiled.*

But make them and keep them as clean as you can, take them, even at the best, yet *fade* they do sensibly; *Tanea* worm, once a year, bites them by the root, and they wither. Every year, at least, they *fall into a Marasmus*, lose flowers and leaves and all; till they be *regenerate* by a *resurrection*, or *rise again*, by a *regeneration*, as it were: Till *this time*, the *time* of the *spring* come about, and bring them forth new again. 3 *That fadeth not.* Jonah 4. 7.

So, whatsoever we (here) can *inherit*, is subject to one, nay, to all of those. It *corrupts*, *takes soil*, *fades*. Is it not so? find we not, *Saint Peter* saith true? find we it not by proof daily? One or other, are we not still complaining of, specially of the *fading*? For, though they *fade* not of themselves; yet, to *us*, they *fade*. The *fading*, to *us*, even before themselves *fade*. We are *hungry*, and we *eat*: Eat we not, till that *fades*, and we are so weary of our *fullness*, as we were of our *fasting*: We are *weary*, and we *rest*; *rest* we not, till that *fades*, and we as weary of our *rest*, as ever we were of our *weariness*.

Yes indeed, so it is; and that so it is, is the very faithfulness of the creature to us. Thus by these defects, to tire us, and not suffer us to set our rest upon them, upon any *Inheritance*, here; but to chase us from themselves, and force us up to *God* the *Creator*, with whom, there is an *Inheritance layed up*, in danger of none of these. But *incorrupt*, that shall hold the *Being*, and none ever *dis-herit* or *dispossess* us of it; 2. *Undefiled*, that shall hold the *assay*, and never be *embased*, by any bad mixture: 3. And that shall never *fade* or *fall into* any *Marasmus*, but hold out in the prime perfection, it ever had. And if there be, upon Earth, a state like this, it is now at this time: Now, all things *generate* anew; the *Soil* of Winter is gone, and of *Summer*, is not yet come: Now, nothing *fades*; but all springs fresh and green. At this time, here; but, at all times, there: A perpetual spring; no other Season, there, but that. For, *such an Inheritance*, *blessed be God*.

But, where may this be? For, all this while, we know not that. Only, this we know; where ever it is, it is not here; upon earth, no such seat. All (here) *savour* of the nature of the soil; *corrumpi*, *contaminari*, *marcescere*, are the proper passions of Earth, and all earthly things: But, *in Heaven*, it may well be. There, is no *contrary* and *corrupt*; *Nihil inquinatum*, nothing to *defile* there. And there, all things keep and continue, to this day, in their first estate, the original beauty, they ever had. There then, it is: and we thither to lift up our hearts, whither the very *frame* of our *bodies* gives, as if there were somewhat remaining for us there. *In heaven.*

It is thought, there is some further thing meant, by S. *Peter*. He writes to the dispersed Jewes. And that, by, *in Cœlo*, he gives them an *Item*, this *Inheritance* is no new *Canaan*, here on earth; Not *Christ*, any *earthly Messias*, to settle them in a new Land of promise: No, that was for the *Synagogue*, ἥτις ὄντι δούλοις ἐπαγγέλλεται ὄντα, was it self *mortal* (is dead and buried since) and so had but mortal things to promise to her children, whom she did *generate* to *mortality*. The *Church* of *Christ*, the *heavenly Jerusalem*, hath other manner of promises, to her children *regenerate* by the immortal seed of the word, and *Spirit* of *God*: to them She holdeth forth things *immortal*, and *heavenly*; yea, *heaven*, and *immortality* it self. Gal. 4. 26.

In heaven then. There, it is *first*; and there it is *kept*: the *being* there, one; the *keeping*, another. For, that there it is *kept*, is happy for us. Earth would not keep it; Here, it would be in hazard, there is great odds. For my part, I give it for lost, if, in this *State*, we were possessed of it. It would go the same way, *Paradise* went. Since it would be lost *in Earth*, it is kept in *heaven*. And a *Benedictus* for that too: as, for the *regenerating us* to it here on Earth; so, for the *keeping*, the preserving of it there, in *Heaven*, *Reserved in heaven.*

Kept, and *for us kept*; Else, all were nothing: that, makes up all, that it is not only *preserved*, but *reserved for us*, there. As *Benedictus*, the *Alpha*; so this the *Omega* of all. *For us.*

But *reserved* (as the nature of the word is, and as the nature is, of things *hoped* for) yet under the veil: for, *Spes quæ videtur non est spes*. But, time shall come, when the veil shall be taken off, and of that, which is now within it, there shall be a revealing (as followeth in the next verse.) And so, all begins and ends, as the *Bible* doth. As the *Bible*, *with Genesis*; So this Text, with *Regeneration*: as the *Bible* ends, in the *Apocalypse*; So, this here, with a *Revelation*. Rom. 8. 24. Verse 5.

Only, it stayeth, till the work of *regeneration* be accomplished. *Generation*, and it, take end both together; and when *generation* doth, then shall *corruption* likewise, and with it, the state of *dishonour*, which is in

foulneſs, and the ſtate of *weakneſs*, which is in *fading*; And in ſtead of them, *incorruption* comes in place with *honour* and *power*. And theſe three, 1. *Incorruption*, 2. *honour*, *and* 3. *power*, make the perfect eſtate of *bliſs*: To which, *Chriſt this day aroſe*, and which ſhall be our eſtate, at the *Reſurrection*. That, as all began with a *reſurrection*, ſo it ſhall end with one. Come to us, by *Chriſts riſing* now, this firſt *Eaſter*; and we ſhall come to it by our *own riſing*, at the laſt and great *Eaſter*, the true *Paſſover* indeed: when, from death and miſery, we ſhall paſs to life and felicity.

Heb. 6. 18, 19, 20. Now, for this *Inheritance*, which is *Bliſs* it ſelf, and in the *interim* for the *bleſſed hope ſet before us*, *Which we have as an Anchor of our ſoul, ſtedfaſt and ſure, which entreth even within the veil; where Chriſt the fore-runner is already ſeized of it in our names and for our behoofs*: For theſe, come we now, to our *Benedictus*.

For, if *God*, *according to his manifold mercy*, hath done all this *for us*; we alſo, *according* to our *duty* (as manifold as his *mercy*,) are to do (or *ſay*, at leaſt) ſomewhat again. It accords well, that, for ſo many *beneficia*, one *Benedictus*, at leaſt. It accords well, that his *riſing* ſhould *raiſe* in us; and our *regenerating* beget, in us, ſome praiſe, thanks, *bleſſing* at leaſt: but, *bleſſing* fits beſt with *Benedictus*.

Firſt then, *dictus*, ſomewhat would be ſaid, by way of *recognition*, This hath *God* done for us, and more alſo: But, this, this very day. Then, *Bene* let it be: to *ſpeak well* of him, for doing thus well by us; A verbal *Benedictus*, for a *real bleſſing*, is as little as may be. For the *Inheritance*, which is *bleſſing*; for the *hope*, which is *bleſſed*; for the *bleſſed* cauſe of both, *Gods mercy*; and the bleſſed means of both, *Chriſts Reſurrection*, this *bleſſed day*, *bleſſed be God*.

But, to ſay *Benedictus* any way, is not to content us; but, to ſay it, *ſolemnly*. How is that? *Benedictus*, Pſ. 116. 12, 13 in our mouth, and the *holy Euchariſt* in our hands. So, to ſay it. To ſeal up, as he (in the old) his *quil* 1 Cor. 10. *retribuam* with *calicem ſalutaris*, the *Cup of Salvation*: So we (in the new) our *Benedictus*, with *Calix benedictionis*, the *Cup of bleſſing*, which we *bleſs in his Name*. So, ſhall we ſay it, in kind; ſay it, as it would be ſaid. The rather, ſo to do, becauſe, by that *Cup of bleſſing*, we ſhall partake the *blood* of the *New Teſtament*; by which, this *Inheritance*, as it was purchaſed for us, ſo it is paſſed to us. Alwayes making full account, that, from the *Cup of bleſſing*, we cannot part, but with a *bleſſing*.

And yet, this is not all; We are not to ſtay here, but to aſpire farther; even to ſtrive to be like to *God*: and, be like *God* we ſhall not, unleſs our *dicere* be *facere* as his is; unleſs ſomewhat be done withal. In very deed, there is no *bleſſing*, but with *levatâ* and *extenſâ manu*, the hand ſtretched out; So, our *Sa-* Luk. 24. 50. *viour* himſelf *bleſſed*, *Luk.* 24. The vocal *bleſſing* alone is not full; nor the *Sacramental* alone, without *Benedictio manus*, that is the *actual bleſſing*. To leave a *bleſſing* behind us, to beſtow ſomewhat, for which the *Church* (the poor, in it, ſo) ſhall *bleſs you*, and *bleſs God*, *for you*. In which reſpect, the *Apoſtle* ſo 2 Cor. 9. 5. calleth it expreſly (2 *Cor.* 9.) εὐλογίαν *benedictionem*, and by that name, commends it to the *Corinthians*. Mat. 25. 33. And, that is the *bleſſing of bleſſings*, when all is done: That is it, for which *Venite Benedicti* ſhall be ſaid to us. Even, for parting with that here, which ſhall *feed*, *cover*, and *ſet free*, the *hungry*, *naked*, and *them in priſon*. That, ſhall prove the *bleſſing* real, and ſtick by us when all our *verbal benedictions* ſhall be vaniſhed into air.

So, for a treble *bleſſing* from *God*, 1. *Our regenerating*, 2. *Our hope*, 3. *Our Inheritance*, we ſhall return him the ſame number; even *three* for *three*. 1. *Benedictus* of the *voice and inſtrument*, 2. *Benedictus* of the *Sign* and *Sacrament*, 3. and *Benedictus*, of ſome *bleſſed deed* done, for which, many *bleſſings* upon earth, and *bleſsing of God from heaven* ſhall come upon us. So, as we ſay (here) *Benedictus Deus*; *Bleſſed He*: *He* ſhall ſay, *Benedicti vos*, *Bleſſed Ye*. The hearing of which words, in the end, ſhall make us *bleſſed* without end, in *heavens bliſs*. To which, &c.

A SER-

A SERMON

Preached before the

KINGS MAJESTY

In the Cathedral *Church* at

DURHAM,

On the Twentieth of *Aprill*, being *Easter-Day*,

An. Dom. 1617.

MATTH. Chap. XII. Ver. XXXIX, XL.

Qui respondens ait illis: Generatio, &c.

But He answered and said unto them; An evil and adulterous generation seeketh a sign, but no sign shall be given unto it, save the sign of the Prophet Jonas. For, as Jonas was three dayes and three nights in the Whales belly; so shall the Son of man be, three dayes and three nights, in the heart of the earth.

THe *sign of the Prophet Jonas*, is the *sign* of the *Resurrection*: And, this is the *Feast* of the *Resurrection*. Being then the *sign* of this *Feast*, at this *Feast* to be set up: *Signum temporis, in tempore signi*, The *sign* of the *time*, at the *time* of the *sign*, most properly, ever.

The words are an answer, of *Christs* (in this verse) to a motion of the *Pharisees* (in the last) They *would see a sign*. The answer is negative, but qualified. There is in it, a *Non*, and a *Nisi*: *Non dabitur*, *none shall be given them*. Indeed, *none should*: They were worthy of none. Yet saith He not, *Non* simply. His, *Non*, is with a *Nisi*, *Non dabitur, nisi*; it is with a limitation, with a *but*: *None, but*, that. So, that: So, one shall be. In the *Non*, is their *desert*: in the *Nisi*, His *goodness*: that though they were worthy none, yet gives them one, though. *The Summe.*

Gives them one: and one, that is worth the giving. Put *Non* and *Nisi* together, it is a *Non nisi*. If you speak of a *Sign*, None to it: a *Sign*, *instar omnium*.

This Sign, is the *Sign of the Prophet Jonas*. Of him, diverse other wayes, and namely this: That *as he was in the Whales belly*, so was *Christ in the heart of the earth*. There they were either.

And, that which makes up the *Sign*; *three edayes apeece*: *Three dayes*; and no longer.

And

And then, as *Jonas* cast up by the *Whale*; so *Christ rose again from the dead*: and both, the *third day*. So that, upon the matter, the *Substance* of this *Sign*, is *Christs Resurrection*; and the *Circumstance* of it, is this *very day*.

The Summe. We will divide it no otherwise, than already we have: 1. into the *Non*, *Non dabitur*: 2. the *Nisi*, *Non dabitur nisi*: 3. and the *Non nisi*, *Non nisi Signum Jonæ*.

I. The *Non*, the denial first: *Non dabitur eis*. And the reason is, in *Eis*, in the parties. For they, 1. an *evill*, and 2. *adulterous*, and 3. a *generation* of such (three brands set upon them:) *Non*, to them, such as them, *no Sign* to be *given*: none at all.

II. Then the *Nisi*: *Non dabitur, Nisi*. For though they were such, as little desert of any, yet Christ of his goodness, will not cast them quite off. *Non* he will give, *but*. So, *not* he will give *it* to *Gods* shall have.

III. And that, no *trivial*, or *petty Sign* (to give it his due) but, in very deed, a *Signum non nisi*: *Non nisi Signum Jonæ*, that is, *insigne Signum*, a *Sign signal*: a mark them all, None like it.

And that is, the *sign* of the *Prophet Jonas*, coming forth of the *Whales jawes*, half out and half in. In which *Sign*, there are (upon the point) *three Sicuts*.

1. The *Parties first*; as *Jonas*, so the *Son of man* (that is) *Himself*.

2. Wherein, the *Place*. That as the one was *in the Whales belly*; so was the other *in the bowels of the earth*.

3. Last, in *time*. Either, *three dayes* and *three nights* just, and but *three dayes*, and then forth again. There they were, and there (both) the same time: the Places diverse; the time, the same.

So, *Jonas*, the *sign of Christ*: and the *Whales belly*, the sign of *Christs grave*. *Jonas three dayes*, the *sign of Christs three dayes*, 1. *Good-friday*, 2. *Yesterday*, 3. and to *day*.

Which *three dayes*, when we shall come to calculate them, they will give us *three stands*, and make (as it were) *three signs* in one; each day, his several *sign*.

The letter of the Text saith, *there they were*; 1. we are carried then, to ask, how came they *thither*. The Text saith, there they were, but *three dayes*: 2. We are carried then to ask, how came they *thence*.

1. *Jonas* state before he came into the *Whale*: 2. His state while there: 3. His state *getting thence*.

Conform in *Christ*. 1. *Good-friday*, when, as *Jonas* went down the *Whales throat*, so *Christ* laid in his *grave*: 2. *Easter-eve*, while there he lay: 3. And this (which is now the *third day*) when, as *Jonas* cast up on dry land; So *Christ risen from death*, to the life immortal.

So have you (as in a sign) set forth 1. *Christs death*, by *Jonas drowning*: 2. *Christs burial*, by *Jonas* abode there: 3. *Christs resurrection*, by *Jonas emersion* again.

As *Christus sepultus*, by *Jonas absorptus*; So *Christus resurgens*, by *Jonas emergens*. 1. *Jonas* going down the *Whales throat*, of *Christ* put into his *Sepulcher*: 2. *Jonas* appearing again, out of the *Whales* mouth, of *Christs arising* out of his *Sepulcher*. All; in *Jonas*, shadowed: And, in *Christ*, fulfilled.

In these three *dayes*, these three *Signs*: And, in them, *three Keys* of our *faith*, three *Articles* of our *Creed*, 1. *Mortuus*, 2. *Sepultus*, 3. and *Resurrexit*, 1. *Christs death*, 2. *burial*, and 3. *rising again*.

And last, what this *Sign* portends, or signifies. That whatsoever it was, to them; to us, it is *Signum in bonum*, a *Sign boding good* to us-ward: A sign of favour and good hope, which we have by the *resurrection* of our *Saviour*. Specially, if we have the true *Signature* of it, which is true repentance.

Psal. 6. 16.

The denial of a *Sign*. *Non dabitur.* *Judg.* 6. 36. 2 King. 20. 8.

TO ask a *Sign*, is (of it self) not evill; Good men, holy Saints have done it. *Gedeon* asked one of *God* and had it: He is painted with the *fleece* (that is, the *Sign* given him) in his hand. *Ezechias* asked one and had it too: In the *Sundial of Ahaz*, *the shadow went ten degrees back*. Yet, this suit here is denied by *Christ*: and *Christ* denieth nothing that is good: Specially, not with *hard terms* as here (we see) he doth.

The reason, in *Eis*, the *men*.

Somewhat is amiss sure: and it is not in the *Sign*, or in the *suit*, but in *Eis*, *the men*: the *suit*, was not evil, the *Suitours* were. In *three* words, *three* brands set upon them: 1. *Evil*, 2. *adulterous*, 3. a *generation of evil and adulterous*.

They were Evill. Verse 22.

1. *Evil*. There be marks of evil minded men, even in their very suit. They *would see a sign*: If they had never seen any before, it had not been evil: but, they came now, from a *Sign*; they had scarce wiped their eyes, since they saw one (the *Sign* of the *blind* and *dumb man*, made to see and speak) immediatly before; It was *Spirans adhuc*, yet warm, as they say. That, they saw; and saw they not a *Sign*? A little before, even in this very *Chapter*, a *withered hand* was restored to another: What, could not they see a *Sign*, in that, neither? Go back to the *Chapters* before, ye shall have no less than a *dozen signs*, one after another: and come they now with a *Volumus videre*? They would have that shewed them, that, when it is shewed, they will not so see: A bad mind this, certainly.

Verse 10

Verse 38.

Nay *maliciously evil.*

2. Nay worse yet: for ye shall note *malice* in them (which is the worst kind of evil.) For, if ye mark, this *Volumus* of theirs, is, with a kind of *spite*, with a kind of *disgrace*, to those he had shewed before. They *would see one*: as who should say; those were *none*, they had seen: that was none they saw, even now. Maliciously: If he shewed none, then he was no body; could not indeed shew any;

and

and ſo vilified him with the people: If he ſhewed one, then carp and cavil at it, as they did at that even now: Say, it was done by the *black art*. So, cavil out one; and call for another, to deprave that too.

3. Nay (which is worſt of all) *Evil* and *abſurd men* (ſaith the *Apoſtle*.) When is that? *Vidi iniquitatem & contradictionem*, ſaith the *Pſalmiſt*. Ye ſhall ſee, how abſurdly they contradict themſelves. But even now, they charged him, to work by the *divel*: and here now they come, and would have him ſhew a *miracle*. The *divel* cannot ſhew a *miracle*; a trick of *ſorcery* he can: Such may be done by the claw of the *divel*: *miracles* not, but by the finger of *God*, by *power divine*. Him then, him, whom they even now had pronounced, to deal with the *divel*; him come they to now for a *miracle*. So abſurdly malicious, as they cared not, in their malice, to contradict themſelves. To men, ſo *evil*, ſo *maliciouſly evil*, ſo *abſurdly evil*, *Signum non dabitur eis*. And *abſurdly evil*. 2 Tim. 3. 13. Pſal. 55. 9.

Well: howſoever they might err that way, the men otherwiſe to be reſpected, they were ſo vertuous men, ſo ſtreight livers. See ye not their *philacteries*, how *broad* they wear them? Nor that neither (ſaith *Chriſt*,) but, *evil*, and *adulterous* too. As, of *evil minds*, ſo of *evil lives*, too. Ye ſhall come now, to the uncaſing of a *Phariſee*. For, *Chriſt* lifts up their *Philacteries*, and ſhews what lurks under them.

For, by *adulterous* I underſtand not, as if he charged them, they were born of *adultery*, came into the world the wrong way: the ſeed of *Canaan*, and not of *Juda*: As, having nothing in them of the *Patriarchs*; So nothing leſs, than their *children*, of whom they bare themſelves ſo much. This, is *adulterina* rather than *adultera*: *children* of the *adulterers*, rather than *adulterous* themſelves. And, that was no fault of theirs: And *Chriſt* upbraideth no man, but with his own faults.

Nor, I underſtand it not, of *ſpiritual adultery*; though, that way, they might be charged, as leaving him the true *Spouſe*, the true *Meſſias*; taking no notice of him, paſſing by him, went after ſuch as had *adulterate* the truth of *God*, by devices of their own taking up: Not with *Idolatry* (perhaps) but (which is an evil, and differs but a letter) with *idolatrie*: For, to *worſhip images*, and to worſhip mens own *imaginations*, comes all to one. That, they were faulty of: (and I pray *God* we be free.) But this, is myſtical *adultery*, and I would make, as no more *miracles*, ſo no more *myſteries*, than needs I muſt.

For my part, I ſee no harm, to take the word in the native ſenſe, without figure, for men given to commit that *ſin*, the ſin of *adultery*. For (for all their deep *fringes*) all was not well that way: as is plain by *John* VIII. Where, not one of them durſt take up a *ſtone*, to *caſt* at the *woman taken in adultery*: but ſlunk away one after another, till there was *not one left*. *Chriſt* toucheth upon that ſtring: to ſhew, what *heavenly* men theſe were, that would have a ſign from *heaven*, and none elſe ſerve them. Were not theſe meet men, to ſue for a *ſign*? Were not a *ſign* even caſt away upon them? Joh. 8. 1.

But, this is not all. For, this they were (ſaith our *Saviour*) not here and there a man of them; but the whole bunch was no better: not the *perſons* only, but the *Generation* ſo: not a good, of them all. And ſuch, you ſhall obſerve, there be: Not only, ſuch *men*, but ſuch *Generations* of men, and faults (ſuppoſe of *lying*, *ſwearing*, and ſuch like) rooted in a ſtock; kept even *in traduce* (as it were) and derived down *ab avis atavisque*, from the *father* to the *ſon*, by many deſcents, in a kind of hereditary propagation. A *generation* of ſuch.

Solomon in his time noted four of them: 1. One, a *generation* unkind to their *parents*, and their *children*, ſo to them for it: 2. Another, *pure in their own eyes*: 3. A third, of *high eyebrows*: 4. A fourth, *cruel hearted*, whoſe *teeth were as knives* to ſhred the poor of the earth, ſhred them ſmall. Prov. 30. 11. 11, 13, 14.

Such were theſe: and *adultery* made way for ſuch. For, *ubi corrupta ſunt ſemina*, where a general corruption that way, no good to be hoped for; the Country will not laſt long. By this, *Chriſt* had ſaid enough; and ſhewed, *non dabitur eis*, is a fit anſwer for theſe.

Now, this ye ſhall mark; the *worſe* the men, the more *importune* ever, and the harder to ſatisfie. They muſt have *ſigns*, and *ſigns* upon *ſigns*, and nothing will ſerve them: As, no leſs than four ſeveral times were they at *Chriſt*. 1. Here: 2. In the XVI. Chapter: 3. *Marke* VIII. 4. *Luc.* XI. And ſtill to ſee a *ſign*. As oft as they came, this had been their right anſwer: to diſpatch them, with a *Non dabitur*, and no more ado. Other anſwer let them have none: even abſolutely none at all: For none they ſhould have had. Chap. 16. 4. Mar. 8. 11. Luk. 11. 29.

II. The denial qualified *Non*, *Niſi*.

Yet ſaith he not, *None* they ſhall have. He will be better to them, than they deſerve: *Chriſt will be Chriſt*: *Redit ad ingenium*: Forgets now all, he had ſaid ere while. And, an *evil* and an *adulterous generation* though they be, yet a *ſign* they ſhall have, for all that. Not *ſimply None* then, but *Non niſi*, *Non ſave*; the *Negative* is *qualified*: ſo *qualified*, as upon the matter it proves an *Affirmative*. The *Niſi* deſtroyes the *Non*: *Non dabitur niſi* (that is) *dabitur*. So, one they ſhall have: Though not now preſently, at their *volumus*, at their *whiſtling* (as it were) but after, when he ſaw the time: And, though (perhaps) not ſuch an one, as they would have phanſied, yet ſuch an one, as they rather need, and would do them more good: (that is) one for their *want*, not for their *wanton deſires*.

And this is the reaſon, why none but it: For, no *ſign* needed but it. For, without others, well they might be; *without this*, they or we, could not well be. For, *oportuit Chriſtum pati*, *It behooved Chriſt*, *Chriſt ought to dye, and riſe again*. Luk. 24. 26.

None but that? Why afterward, between this and his Paſſion, he ſhewed divers others: and how then ſaith he, *none* but *it*? *Signes* (indeed) he ſhewed: yet not any of them ſo pregnant for the purpoſe; they ſought, as was this. They ſought a *ſign* of the *ſeaſon*, as by the XVI *Chapter* is plain: that this was the time, the *Meſſias* was to come. To put them out of doubt of that; to that point, none ſo forcible, as his *death* and *riſing again*, figured in that of *Jonas*. That, and none but that. All he did elſe, the Chap. 16. 4.

Pre-

Prophets had done the like: Giving *signs from heaven* (which they here ſought;) yea, even *raiſed the dead*. But *raiſe* himſelf being dead, get forth of the *heart of the earth*, when once he was in, that paſſed their skill: never a *Patriarch* or *Prophet* of them all, could do that: *Non niſi*, None but he. So as, therein he ſhewed himſelf indeed to be the true and undoubted *Meſſias*, and never ſo elſe, in any *ſign* of them all.

For *ſigns* being compounded of *Power* and *Goodneſs* (not *power* alone, but *power* and *goodneſs*, that is, the benefit or good of them, they be done for:) Never ſo *general*, ſo *univerſal*, ſo great a *good*, as by *Chriſts death*, (as it might be *Jonas caſting in:*) Nor ever ſo great, ſo incomparably great a *power*, as by *raiſing* himſelf from death to life (ſet forth in *Jonas caſting up again:*) Thoſe twain, by theſe twain, more manifeſt, than by any other. The *ſign* of the *greateſt Love* and *power* (*love*, to die; *power*, to riſe) that ever was vvrought.

This *Niſi* then, is a *non niſi* in a new ſenſe: A *nove ſuch*, a *ſigne paramount*. All elſe nothing in compariſon of it. I keep you too long from it.

This ſign *Signum non niſi* a ſign paramount.

The *ſign* is laid in the *Prophet Jonas*, *Sicut Jonas:* and we are much bound to *God*, for laying it in him: they, and we both. And *Jonas* is a *non niſi:* ſuch a *ſign*, for us, and (beſides) ſo many peculiars of *Chriſt*, in him, as (in effect) no ſign but he.

For them, *Propheta peccator.*

Firſt, for them, for an *evil* and *adulterous generation*, no ſign ſo meet to be given as he. For *Jonas*, and *non niſi Jonas*, was *Propheta peccator*, he treſpaſſer or *ſinning Prophet*, among them all. *Sinners* (I know) they vvere all: they confeſs as much themſelves: But, for tranſgreſſing the expreſs Commandement of *God*, in not obeying *Gods* immediate call; therein, none of the reſt to be tainted: He only was *Propheta fugitivus*, fled touch, was in the tranſgreſſion; ſent to *Ninive*, and went to *Joppa*; ſent *Eaſt*, and went flat *Weſt:* and was even taken with the manner (as we ſay) and arreſted in the very *flight*. For an *evil and an adulterous generation*, this was a good ſign (ſay I:) and ſo might they, if they knew their own good. For *them*, and for *us*, and (in a word) for all *ſinners*; for he is *Propheta peccator*, and ſo *Propheta peccatorum*. And *Chriſt* is pleaſed to pick out his fugitive *Prophet*, his *runaway*, and make him (a *Sinner*, and *ſuch a ſinner*) his *ſign*. As to come himſelf in the *ſimilitude of ſinful fleſh*; ſo, to make *ſinful fleſh his ſimilitude*, to come into a *ſicut* with. All, that *ſinful fleſh* might have hope in the *Signatum*, in him, of whom this was the *ſign*. This, *theirs*, and *ours*.

Rom. 8. 3.

For us, *Propheta gentium*

The next is *ours*, and we highly to bleſs *God* for it: that being to ſet his *ſign* in a *Prophet*, he would do it in *him*; chooſe *him* out, to make *him* his pattern, who was *Propheta Gentium*, the Prophet of the Gentiles, ſent to *propheſie* to *Ninive*, that were Heathen, as we and our fathers were. And in that a *Non niſi* too: For, none but he was ſo; never a Prophet of them all, ſent to the *Heathen:* the reſt, to the *Jews*, all. This ſending of his, to the *Gentiles*, was, to us of the *Gentiles*, *a gate of hope*, that in former ages, and long before *Chriſt* came in the *fleſh*, we *Gentiles* were not forgotten. Even then ſent *God* a *Prophet* to *Ninive*. And what was *Ninive?* the head City of the *Aſſyrians*, the greateſt *Monarchy* then in being, and ſo the principal place of all *Paganiſm*. That thus, in *ſigno*, we were not forgotten, a *ſign* it was, no more ſhould we be *in ſignati*; but *Chriſt* be to us, as *Jonas* to them, *a light to lighten the Gentiles*; and his *ſalvation to the uttermoſt parts of the earth*.

Hoſ. 2. 4, 5.

Luk. 2. 32. Eſa. 49. 6.

Primus Prophetarum.

Let us add this yet more, to our comfort. This *Jonas*, whom he thus ſent on this errand to the Gentiles, what was he? Of all the *Prophets*, all, whoſe *prophecies* vve have remaining on record in the *Bible*; the four great, the twelve leſs, of them all, all the ſixteen, he was the firſt in *time*, *Senior* to them all. Plain by 2 *Kings* 14. that he propheſied long before any of them. For, it is there ſaid, that his *propheſie* came to paſs, in the dayes of *Jeroboam* the Second, who lived the ſame time with *Uzzia* in *Juda*. And, in *Uzzia's* time, the eldeſt of all the reſt, did but begin to *propheſie*. So, his was done, before theirs was begun. Him, that vvas thus firſt in the ranck of them all did *God* ſend to us *Gentiles*; to us firſt, before any, to the Jews. A *ſign*, vve vvere not laſt; nay firſt in his care: in that, viſited by him firſt, as to whom he ſent the firſt of all the ſixteen. And, I may ſay to you, this was to them an *Item*, as if *God* were now to turn *Gentile*, as looking that way, having a mind to them then, even in *Jonas* time; they to come in ſhortly, and the *Jews* to be ſhut out: and that, as they had then priority in *ſigno*, ſo ſhould they no leſs, in *ſignato*, *and the fulneſs of the Gentiles came in before the converſion of the Jews*. This to us *ſinners*, to us *ſinners of the Gentiles*, *was ſalutare ſignum*, *a healthful ſign* every way.

2 King. 14. 25.

Rom. 11. 15.

Theſe three are put, on the by. In the main point of the Text, and of the time, two more.

1. *Jonas Signum Non niſi*, As *Piacularis hoſtia.*

He, and *non niſi*, none but he, had the honour to be a *piacularis hoſtia* (as it were) for, the caſting him into the ſea, ſerved (in a ſort) as a kind of *expiatory ſacrifice*, as far, as to the temporal *ſaving* of the *ſhip* he *ſailed* in. And therein, as a meet *ſign*, he expreſſed *Him*, whoſe death was (after) the full and perfect expiation of the ſins of the whole world.

2. As *Propheta redivivus.*

Then again *Jonas*, and *non niſi*, only he was *propheta redivivus*; that, his peculiar, above them all. He the only *Prophet*, that went down into the *deep*, into the *Whales belly*, and came forth again alive. Dead he was not, but (*lege viventium*) after the law of the living, one throwen *overboard*, into the *Sea* in a tempeſt, to all intents, may be given for dead; and ſo (I dare ſay) all the mariners in the ſhip gave *Jonas*. That he came out again alive, it was by ſpecial *grace*, not by courſe of *nature*. For from the *Whales belly* he came (for all the world) as if one ſhould have come out of his grave; *riſen again*.

1 Reg. 17. 23.

Among the Jews, it goes for currant, the *Rabbins* take it up one after another, that this *Jonas* was the *Widow of Sareptas ſon*, the *child*, whom *Elias raiſed from death to life* (1 *Reg.* 17.) If ſo: then well might he be a *ſign*; A *ſign*, dead in his *cradle*, once: as good as dead in the *Whales belly*, now again:

In

In both, resembling him, vvhose *sign* he was, if both be true: But, one is most certain; and, to that, we hold us. And this is (indeed) the main *scope*, the *scope* of the Text, and of the *Day*.

One more, and I have done; and that is, of the *time*: precise *three dayes* and *three nights*; For, in this a *Non nisi*. For, none but he, so: just *three*, neither more nor less. For, I ask, why not the sign of *Joseph*, or of *Daniel*? [a] *Joseph* vvas in the *dungeon*, among condemned persons to dye: [b] *Daniel* in the *Lions den*, as deadly a place, as the *Whales belly*: yet neither of them, made the sign of *Christ*. Why? *Joseph* was in the *dungeon* too long: *Daniel*, too short, but a night; not long enough, to represent *Christ* being in his *grave*. Only *Jonas* time, just. And the *time* is it here. Else might the others have been his *sign* well enough, for the matter, if that had been all. 3. A *three dayes* & *three nights in the Whales belly*.

[a] Gen. 39.20. [b] Dan. 6.16.

But, the time is still stood on, and the *dayes numbred*: that His *Disciples*, that all might know, how long, he vvould be from them, and not a day longer. And this, not without good cause. This *day*, vvas but the *third day*: and, this *day*, they were at *sperabamus*, *did hope*; *did*, but (now) do not; their *hope* was fallen into a *tertian*: that, it was time, he vvere up again. This *Sign* set, that they might know for a surety, by this *day* at the farthest, they should hear of *Him* again. Luk. 24.21.

Of vvhich *three*. To verifie his being there *three dayes*, it is enough, if he vvere there but a part of every one of them: for, it is not *three whole dayes*. As, in common phrase of speech, we say, the *Sun* shone, or it rained these *three dayes* past, though it did not so, all day long, but some part only of each. And if it rained at all, in every of them, we say true: It is enough. And so here, the *first day* of the three, *Jonas* was in the *ship*, and *Christ* on the *Cross*, till *friday*, somewhat before the *Sun-set*. All the *second day*, *Jonas* was in the *whale*, *Christ* in his *Sepulcher*. The *third day Jonas* came out of the *Whale*, and *Christ* out of his *grave*, as it might be about the *Sun-rising*; for, this day, both *Suns* rose together.

To verifie the *three nights*: that do we, reckoning as did the *Jews* (and that, by warrant out of the *Gen.* 1) the *evening* and the *morning* but for one, so, drawing still the precedent night, and computing it with the succeeding day. So do they still: the night past, with the day following, as (in *Genesis*) they are taught; and vve doing so, it vvill fall out right. Gen. 1.5, 8, &c.

To the *Sicut* then, of these *three dayes*. There is in each of them, set down a several state of *Jonas*; and so of *Christ*. 1. Their *going thither*: 2. Their *being there*: 3. And their *coming thence*. The *Sicut* of these *three dayes*.

Thus fell it the first day: *Ionas* was at sea, in a *ship*: A great tempest came; so great, as the ship was upon casting away. 1. In their *going thither*. *Good-friday*.

Of tempests, some are of course, have their causes in nature; and, in them, art and strength vvill do good. With *Ionàs* (here) it did not prevail a whit. Thereby, they knew it to be one out of course, of *Gods* immediate sending. Joh. 1.4,5.

God sends not such tempests, but he is *angry*. He is not angry, but with *sin*. Some great *Sinner* then, there is in the *ship*, and if the ship vvere vvell rid of him, all vvould be calm again.

To *lots* they went: *Ionas* was found to be the party.

Being found, rather then all should be cast away, he bid frankly, *Tolite me & projicite*, *Take me, cast me into the sea*. Jon. 1.12.

Cast in he was, and the storm ceased streight, and the ship came safe home. *And the evening and the morning were the first day*.

Will ye see now, what was acted in *Ionas*, actually fulfilled in *Christ*? But (first) vvill ye note, that vvhat is (in the Old Testament) vvritten of *Ionas*, is not onely *historia vera*, but *Sacramentum magnum*, not a bare *Story* only, but besides the story, pregnant also vvith a great *Mistery*. Not only, a deed done, but further, a *sign* of a deed to be done, of a far higher nature; *dico autem in Christo*, I speak it as of *Christ* and his *Resurrection*: Of that *history*, this the *mystery*, this, the *Sacramentum magnum*. Ephes. 5.32.

Will ye note again; it is on *Christs* side with advantage. *Sicut Ionas* (saith this verse) but *ecce plus quàm Ionas* (saith the next;) and both may stand; There may be a *sicut*, where yet there may be a *plus quàm*; a likeness in *quality*, where an exceeding in *degree*, though. Indeed, *sicut* makes not a *non nisi*; *plus quàm* doth: and we then, so to remember the *sicut* in this, as we forget not the *plus quàm*, in that. No more vvill vve. Ver. 41.

And now, vveigh them over vvell, and vvhithersoever ye look, ye shall find a *plus quàm*. *Plus*, in the *ship*, in the *tempest*, in the *cause*, in the *danger*, in the *casting in*, in the *coming out* again: In every one, a *plus quàm*. All that was, in *Ionas*, in *Christ* more conspicuous, and after a more excellent manner; *in signato*, then *in signo*. That so, in this, as in all else, *Christ may have the preheminence*. Col. 1.18.

To begin then. It is no new thing to resemble the *Church*, the *Common-wealth*, yea the *World*, to a *ship*. A *ship* there was, not a small bark of *Ioppa*, but *plus quàm*, a Great *Ark*, or *Argosy*, wherein was imbarqued all mankind, having their course through the Main Ocean of the vvorld, bound for the Port of *Eternal bliss*. And, in this great *Carrick*, among the sons of men, the *Son of Man* (as he terms himself) became also a *passenger*, even as did *Ionas*, in his *small bottom of Ioppa*.

Then rose there a *tempest*. A *tempest* it self, and the cause of all *tempests* (the heavy vvrath of God, ready to seise upon sinners) which made such a foul sea, as this great *ship*, and all in it were upon the point to be cast away. The *plus* (here) is plain: take it, but as it was indeed literally. For what a tempest was there at *Christs* death! It *shook the Temple*, *rent the veil*, *clefts the stones*, *opened the graves*, *put out the Sun's light*, was seen and felt all the world over; as if heaven and earth would have gone together. But, the miserable storm, then, *who shall declare?* Cha 27.51, 52

And, no marvel: there was a great *plus* in the cause. For, if the sin of one poor passenger (of *Ionas*) made such a foul sea: the sins of the great *Hulk*, that bore in it all mankind together in one bottom, what manner tempest (think you) were they like to raise? In what hazard, the vessel, that loaden with them all? But one *fugitive*, there: here, all *run-awayes*, from God, *Masters*, *Marriners*, *Passengers* and all.

Now,

Now, the greater the Veſſel, the more ever the danger. With *Ionas* but a handful like to miſcarry: In this, the whole maſs of *Mankind* like to periſh. So, in the peril, *Plus* too.

The ſtorm will not be ſtayed neither, till ſome be caſt into the ſea: and ſome great *ſinner* it would be: And here the *ſicut* ſeems, as if it would not hold: here, the only *Non ſicut Ionas*. For *Ionas* there, was the only *ſinner*; all beſides, in the ſhip, innocent poor men. Here, *Chriſt* only, in the ſhip, *Innocent*, no *ſinner*; all the ſhip beſides, full fraught with *ſinners*: Mariners, and Paſſengers, grievous ſinners, all. Here it ſeems to halt.

And yet, I cannot tell you neither, for all that. For, in ſome ſenſe, *Chriſt* was not unlike *Ionas*; no, not in this point: but, like *Ionas*, as in all other reſpects, ſo, in this too. Not, as conſidered in *Himſelf*; for ſo, 2 Cor. 5. 22. he *knew no ſin*: But, *Him that knew no ſin, for us made he ſin*: How? *By laying on Him, the iniquities of* Eſay. 53. 6. *us all*, even of all the ſons of men, upon his *Son of Man*. And, ſo conſidered, he is not only *Sicut*, but *plus quàm Ionas* here. More ſin on him, then on *Ionas*: fory on him, the ſins of the whole ſhip, yea *Ionas*'s ſin and all.

For all that, here is another *plus*, though. For what *Ionas* ſuffered, it was for his own ſin, and *merito haec* Luk. 23. 41. *patimur* might he ſay (and we both) with the *Thief* on the *Croſs*. But *Chriſt*, *what had he done?* It was Pſal. 69. 4. not for his own, it was for other mens ſins, he ſuffered, *He paid the things he never took*. So much the more 1 Pet. 3. 18. likely was he, to ſatisfie; the *juſt*, for the *unjuſt*; the *Lord*, for the *ſervant*: Much more, then if one ſinner or ſervant ſhould do it for another.

Yet was *Chriſt*, as was *Ionas*, content to be thrown in. *Tollite me* (ſaid *Ionas*;) *Sinite hos abire*, (ſaid John 1. 12. *Chriſt*) *let theſe go*. Take me, my life ſhall anſwer for theirs; as it did. As content (ſaid I?) Nay, *plus*, Joh. 18. 8. more. For, with *Ionas*, there was no other way, to ſtay the ſtorm, but overboard with him. But, *Chriſt* had Chap. 8. 26. other wayes; could have ſtayed it with his word, with his *Obmutesce*, as he did (the VIII. *Chapter*, before) Mat. 3. 15. needed not to have been caſt in: Yet, *to fulfil all righteouſneſs*, condeſcended to it (though;) and in he Eſa. 53. 7. was thrown, not of neceſſity (as *Jonas*) but, *quia voluit*: and *Voluit*, *quia nos ſalvos voluit*, would have us *ſafe*, and his Fathers *Juſtice ſafe*, both.

Now to the effect. Therewith the ſtorm ſtayed, *Gods* wrath was appeaſed, mankind ſaved: Here, the *plus* is evident. That of *Ionas* was but *Salus phaſeli*, no more: This was *Salus mundi*, no leſs. A poor *boat*, with the whole *World*, what compariſon? And *the evening and the morning were Good-friday, Chriſts firſt day.*

2. In their bethere. *Eaſter Eve.*

To *Ionas*, now, *ſecundò*: He was drowned by the means. Nay, not ſo: *God* (before, angry) was then pacified: Pacified, not only with the ſhip, but pacified with *Ionas* too: provided a *Whale*, in ſhew, to devour him; indeed not to devour, but to preſerve him; down he went into her *belly*.

There he was, but took no hurt there. 1. As *ſafe*, nay, more *ſafe* there, than in the beſt ſhip of *Tharſis*; no flaw of weather, no foul ſea could trouble him there. 2. As ſafe, and as ſafely carried to land: The ſhip could have done no more. So that upon the matter, he did but change his *vehiculum*; ſhifted but from one veſſel to another; went on his way ſtill. 3. On he went, as well, nay better than the ſhip would have carried him; went into the ſhip, the ſhip carried him wrong, out of his way clean, to *Tharſis*-ward: Went into the *Whale*, and the *Whale* carried him right, landed him on the next ſhore to *Nineve*; whither (in truth) he was bound, and where his errand lay. 4. And all the while, at good eaſe, as in a cell or ſtudie; For, there, he indited a *Pſalm*, expreſſing in it, his certain hope of getting forth again. So as, in effect, where he ſeemed to be in moſt danger, he was in greateſt ſafety. Thus can *God* work. *And the even-*
Jonas 2. 2, 6. *ing and the morning*, were *Iona's ſecond day.*

The like now, in *Chriſt*: but ſtill with a *plus quàm*. Do but compare the *Whales belly*, with the *heart of the earth*, and you ſhall find, the Whale that ſwallowed *Chriſt* (that is, the *grave*) was another manner *Whale*, far wider throated than that of *Ionas*. That *Whale* caught but one *Prophet*, but *Ionas*; This, hath ſwouped up *Patriarks*, and *Prophets*, and all; yea, and *Ionas* himſelf too. None hath ſcaped the jaws of it.

And, more hard getting out (I am ſure;) witneſs *Ionas*. Into the *Whales belly* he went, and thence he gate out again. After, he gate thence, into the *heart of the earth* he went, and thence he gate not: there he is ſtill.

The *Sign* lyes, in this, by the letter of the Text. And, in *Chriſt*, the *ſign* greater. For, though to ſee a *Whale* tumble with a *Prophet* in the belly, were a ſtrange ſight: yet, more ſtrange, to ſee the *Son of God*, lye dead *in the earth*: and, as ſtrange again, to ſee the *Son of man*, to riſe from the *grave again*, alone. A double *ſign* in it.

The *heart of the earth* (with *Juſtin Martyr*, *Chryſoſtome*, *Auguſtine*) I take for the *grave*: though (I know) *Origen*, *Nyſſen*, *Theodoret* take it for *hell*, for the place, where the *Spirits* are (as, in the body, that Col. 2. 15. is the place of them.) And, thither he went in *Spirit*, *and triumphed over the powers and principalities there, in his own perſon*. But for his body, it was the *day* of reſt, the laſt *Sabbath* that ever was: and then *his bo-*
Pſal. 16. 10. *dy did reſt, reſt in hope, hope* of what? That *neither his ſoul ſhould be left in hell, nor his fleſh ſuffered to ſee corruption*. For *Chriſt* had his *Pſalm* too, as well as *Ionas*. *David* compoſed it for him long before (the XVI. *Pſalm*, *the Pſalm of the Reſurrection*.) And ſo *the evening and the morning were Chriſts ſecond day. Eaſter eve.*

3. In their coming thence. *Eaſter day.* Jons. 2. 10. 33.

Now to *Jonas*'s *ultimò*. *Ionas* his hope failed him not; the *Whales belly*, that ſeemed his *tomb*, proved his *womb*, or ſecond birth-place. There he was: not, as meat in the ſtomack; but, as an *Embrio*, in the matrix of his mother. Strange! the *Whale* to be as his mother, to be *delivered* of him; and bring him forth into the world again. So, forth he came, and to *Nineve about his buſineſs*. Thither he went, to bring them out of the *Whales belly* too. *And the evening and the morning* were *Jonas's third day.*

Now the *Whale* could not hold *Jonas*, no more could the *grave Chriſt*, longer than this morning, after

break

breake of day: But, forth came He too. And with a *plus quàm*, in reſpect of *Ionas*. It was in ſtrict ſpeech, with *Ionas*, no *reſurrection*; For the truth is, he was never *dead*: never he, but *putative*. But, *Chriſt*, was *dead, ſtarke dead*, indeed ſlaine out-right upon the Croſſe, His *heart pierced*, His *heartblood* ranne out. And, for dead *taken downe, laid in, ſealed up in His grave, a ſtone rolled on Him, a watch ſet over Him.* Made ſure (I trow) and *roſe* for all that. Iohn 19. 34. Matth. 27. 66.

Another. *Ionas* riſing, the *Whale* gaped wide, and ſtrained hard, and up came *Ionas*. It was long of the *Whale*, not of him, or any power of his. But, *Chriſt*, by His own power, *broke the barres of death, and loſed the ſorrowes of hell, of which it is impoſſible He ſhould be holden.* Acts 2. 24.

A third. *Ionas* roſe but to the ſame ſtate, he was in before; but *mortall Ionas* ſtill: When hee ſcaped, he drew his chaine after him, and by the end of it was plucked backe againe afterward. But, *Chriſt* left them, and *linnen clothes* and all, in the *grave* behinde Him; roſe to a better, to *ultrà non moriturus*, never *to die more*, He. Rom. 6. 9.

And (in a word) the great *plus quàm*. *Ionas* was but *ejectus in aridam*: But, *Chriſt* was *receptus in gloriam*. And, in ſigne of it, the place whereon *Ionas* was caſt, was drie land, or cliffes, where nothing growes. The place, wherein *Chriſt* roſe, was a well-watered garden, wherein, the ground was in all her glory, freſh and greene, and full of flowers, at the inſtant of His *riſing*, this time of the yeare. So, as He went lower, ſo Hee *roſe* higher, then ever did *Ionas*, with a great *Ecce plus quàm*.

And yet, behold a greater than all theſe. For, *Ionas*, when he came forth, came forth, and there was all; left the *Whale*, as he found it. But, *Ecce plus quàm Ionas hîc*, *plus quàm* indeed. *Chriſt* ſlew the *Whale* that devoured Him, in the comming forth; was *mors mortis*: He left not the grave, as He found it, but altered the propertie, nay changed the very nature of it, by His *riſing*. Verſe 42.

Three *changes* Hee made in it, very plainly: 1. Of a *pit of perdition*, which it was before, He hath made it now an *haboure of reſt, Reſt in hope. Hope* of a new; not the ſame it was before, but a better, farre, with a great *Plus quàm*.

2. Made it againe (as the *whale*, to *Ionas*, was) a *convoy*, or paſſing boat, to a better Port, than any is in our *Tharſis* here; even, to the *haven of happineſſe*, and *heavens bliſſe without end*. This for the *ſoule*. Acts 2. 26.

3. And, for the *body*, made the *grave*, as a wombe for a ſecond birth, to travell with us anew, and bring us forth to life everlaſting; Made *cor terræ ventrem ejus*, *the heart of the earth*, to us as the *belly* of the *Whale* was to *Ionas*, which did not ſtill retaine him. That, did not him, nor this ſhall not us; ſhall not hold us ſtill, no more than the *Whale* did him, or the *grave* did *Chriſt*. There ſhall be a comming forth out of both. And, when *God* ſhall ſpeake to the earth (as to the *Whale*, He did) the *Sea* and *Grave* both ſhall *yeeld up their dead*, and deliver them up alive againe. Apoc. 20. 13.

The very terme [of the *heart of the earth*] was well choſen. There is *heart* in it. For, if the *earth* have an *heart*, there is life in it; for, the *heart* is the *fountaine of life*, and the ſeat of the vitall ſpirits, that hold us in it. So, there is (wee ſee:) for, the earth, dead for a time (all the Winter) now, when the waters of heaven fall on it, ſhewes, it hath life, bringing forth herbs and flowers again. And, even ſo, when the waters above the heavens, and namely the dew of this *day* diſtilling form *Chriſt's riſing*, ſhall in like ſort drop upon it, it ſhall be (ſaith *Eſay*, *Chap.* XXVI.) as the *dew of the herbs, and the earth ſhall give forth her dead. Dead men* as it doth *dead plants* now freſh and green again, in the ſpring of the yeare. And ſo, *the evening and the morning were Chriſt's third day*, this *day*, *Eaſter-day morning*. Eſay 26. 19.

Thus many wayes doth this *ſicut* hold, and hold with a *plus quàm*. Were it not great pitie now, that *Chriſt*, who is ſo many wayes *plus quàm Ionas*, for all this ſhould come to be *minus quàm Ionas*, in this laſt, the chiefe of all? For, this is the chief. *Ionas*, after he came out of the *whale*, brought to paſſe that famous repentance, the repentance of *Ninive*: At *Iona's* preaching, they repented at *Ninive*; at *Chriſt's* they did not, in *Ieruſalem*. Jonas 3. 5.

We ſhall mend this, if we be as the *Ninivites*; repent as they. As they? *Abſit ut ſic* (ſaith Saint *Auguſtine*; but addes then) *ſed utinam vel ſic*. As they? *God* forbid we ſhould be but as they: As *Chriſt* was more then *Ionas*, ſo *Chriſtians* ſhould be more than *Ninivites*. Well, in the mean time, I would we were, but as they; but ſo farre on-ward, never plead for a *plus*, but be content with *Sicut*, and never ſeeke more: But, that, we muſt: For, leſſe (ſure) we cannot be, *Chriſt* to be *plus quàm Ionas*, we to be *minus quàm Ninivita*, it will not fit, it holds no proportion. What this *ſigne* portends. Pſal. 86. 16.

The *Sicut* (ye ſee) and the *plus quàm*, both. Now, what is the profit of this *ſigne* of the *Prophet*? This *ſigne* being of *Chriſts* giving, *Chriſt* gives no *ſigne*, but it is *ſignum in bonum*, *a ſigne* for good, a good *ſigne*; and a good *ſigne* is a *ſigne* of ſome good. Of what good is this a *ſigne*? Of hope of comming forth (ſure.) Comming forth, whence? From a *whale*. What is meant by the *whale*? (the deliverance) (moſt what) is, as the *whale* is.) And *three Whales* we finde here: 1. *Iona's Whale*: 2. *Chriſts Whale*: 3. and a *third*: And, hope we have, to come forth of all three.

Firſt, *Iona's whale*; *death* it was not, it was but *danger*; but *danger* as near death as could be; never man, in more danger to ſcape it, than he; if not in death, in *Zalmaveth*, *in the vale of the ſhadow of death*, it was. Pſal. 23. 4.

Of any, that hath been in extreme perill, we uſe to ſay; he hath been where *Jonas* was; By *Iona's* going down the *whales throat*, by *Him* againe comming forth of the *Whales mouth*, we expreſſe, we even point out the greateſt extremity, and the greateſt deliverance that can be. From any ſuch danger, a deliverance is a kinde of *reſurrection*, as the *Apoſtle* plainly ſpeakes of *Iſaac*, when the knife was at his throat, he was received from the dead ὅθεν ἐν παραβολῇ though yet he died not. This for the feaſt of the *Reſurrection*. Heb. 11. 19.

And thus, was, *Jonas* a ſigne to them of *Ninive*. As he eſcaped, ſo they: he his Whale, they their (*deſtruction:*) which even gaped for them, as wide as *Jona's Whale*. And, as to them a *ſigne*, this; ſo, to us. And, this uſe we have of it; When at any time, we are hard beſtead, this *ſigne* then to be ſet up for a token. And there is no danger ſo deadly, but we may hold faſt our hope, if we ſet *this ſigne* before us, and ſay, What, we are not (yet) in the *Whales belly*; why, if wee were there, from thence can *God* bring us though, as *Jonas* He did.

Jona's Whale was but the *ſhadow of death*: *Chriſts* was *death*. And, even there, in death, to be ſet up. And, we, no not in death it ſelf; to deſpaire, but (with *Iob*) to ſay, yea, *though He kill me, yet will I truſt in Him*. My breath, I may; my hope, I will not forgoe: *expirare poſſum, deſperare non poſſum*. Here now is out ſecond hope, to come forth, to be delivered, from *Chriſts Whale*, from death it ſelf.

Iob 13. 15. But, if the Whale be, or betoken the *death* of the body; it doth much more, the *death* of the *ſoul*, So ſhall we finde another Whale, yet, a third. And that Whale is the *red Dragon*, that great ſpirituall *Le-*

Apoc. 12. 3. *viathan*, Satan. And ſinne, the very jawes of this Whale, that ſwoupeth down the ſoul firſt, and then the bodie, and in the end both. *Jonas* had been deep down this Wales throat, before ever he came in the others: The *Land-Whale* had devoured him, before ever the *Sea-Whale* medled with him. In his *flight*, he fell into this *Land-Whales* jawes, before ever the *Sea-Whale* ſwallowed him up. And, when he had got out of the gorge of this ghoſtly *Leviathan*, the other bodily Whale could not long hold him. And from this third *Whale* was *Jonas* ſent, to deliver the *Ninivites*: which when he had, the other (of their temporall deſtruction) could doe them no hurt. Their repentance rid them of both *Whales*, bodiy nd ghoſtly, at once.

Here then is a *third Cape of good hope*: that, though one had been down as deep in the entrailes of the ſpirituall great *Leviathan*, as ever was *Jonas* in the *Sea-whales*, yet, even there alſo, not to deſpaire. *He that brought Jonas* from the deep of the *Sea*, and *David* from the deep of the *Earth* (his body, ſo:) He

Pſal. 71. 20. Pſal. 86. 13. alſo *delivered his ſoul* from the *nethermoſt hell*, where *Jonas* and He both were, while they were in the tranſgreſſion.

And now, by this, are we come to the very *Signature* of this ſigne, even to *Repentance*, which followeth in the very next word, *for they repented, at the preaching of Jonas*. *Jonas* preached it: and (indeed) none

Verſe 41. ſo fit to preach on that them (on *repentance*) as he, as one that hath been in the *Whales belly*; in both the *Whales*, the *ſpirituall Whales* too (for *Jonas* had been, in both.) One that hath ſtudied his ſermon there, been in *Satans ſieve, well winnowed* (*cribratus Theologus*) he will handle the point beſt, as being, not only a Preacher, but a *ſigne of repentance* (as, *Jonas* was both) to the *Ninivites*.

And, as *Jonas*, ſo *Chriſt*: how ſoon He was riſen, He gave order ſtraight, that *repentance* (as the very

Luke 24. 47. vertue, the ſtamp of his *Reſurrection*) and, by it, *remiſſion of ſinnes ſhould be preached in His name to all nations*.

But (indeed) if you mark well, there is a neare alliance between the *Reſurrection* and *Repentance*; reciprocall, as between the *Signe*, and the *Signature*. *Repentance* is nothing, but the ſouls *reſurrection*:

Epheſ. 2. 1. Men are *dead in ſinne* (ſaith the *Apoſtle*:) their ſouls are. From that death, there is a *riſing*: Elſe were it wrong with us. That *riſing*, is *repenting*: And when one hath lien dead in ſinne long, and doth *eluctari*, wraſtle out of a ſinne, that hath long ſwallowed him up, he hath done as great a maſtery, as if (with *Jonas*) he had got out of the *Whales* belly; Nay, as if (with *Lazarus*) he had come out of the *heart of the earth*. Ever holding this, that *Mary Magdalen raiſed from ſinne*, was no leſſe a miracle, than her brother *raiſed from the dead*.

And ſure, *Repentance* is the very vertue of *Chriſts Reſurrection*. There, it is firſt ſeen, it firſt ſheweth it ſelf, hath his firſt operation, in the ſoul, to raiſe it.

This firſt being once wrought on the ſoul, from the *ghoſtly Leviathan*, the like will not fail, but be ac-

Epheſ. 5. 32. compliſhed on the body, from the other of death; of which *Jonas* is here, *Myſterium magnum, dico autem in Chriſto*. For, in *Chriſt*, this *ſigne* is a *ſigne*, not betokening onely, but *exhibiting* alſo what it betokeneth, as the *Sacraments* doe. For, of *ſignes*, ſome *ſhew* onely, and *work* nothing, ſuch was that of *Jonas*, in it ſelf; *Sed Ecce plus quàm Jonas hîc*: For, ſome other there be, that *ſhew* and *work* what they *ſhew*; *preſent*

Verſe 42. us, with what they *repreſent*; what they *ſet before us*, *ſet* or graft *in us*. Such is that of *Chriſt*. For, beſides that, it ſets before us, of His: it is further a ſeal or pledge, to us, of our own, that, what we ſee in Him this day, ſhall be accompliſhed in our own ſelves, at his good time.

And even ſo paſſe we to another *Myſterie*. For, one *Myſterie* leads us to another: this in the Text, to the holy *Myſteries* we are providing to partake, which doe work like, and do work to this: Even to the

Apoc. 20. 5. *raiſing* of the *ſoul* with the *firſt reſurrection*. And, as they are a meanes for the raiſing of our ſoul, out of the ſoil of ſinne; (for, they are given us and we take them expreſly *for the remiſſion of ſinnes*:) ſo are they no leſſe a meanes alſo, for the raiſing our bodies out of the *duſt of death*. The ſigne of that Body, which was thus in the *heart of the earth*, to bring us from thence, at the laſt. Our *Saviour* ſaith it *totidem verbis*, *Who*

Iohn 6. 54. *ſo eateth My Fleſh and drinketh My Blood, I will raiſe him up at the laſt day*: *raiſe* him, whither He hath *raiſed* Himſelf. Not to life onely, but to life and glory, and both without end. To which, &c.

A SER-

A SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the Fifth of *Aprill*, being *Easter-Day*,

An. Dom. 1618.

1 Cor. Chap. XI. Ver. XVI.

Si quis autem videtur contentiosus esse, nos talem consuetudinem non habemus, neque Ecclesiæ *Dei*.

But if any man seem to be contentious, we have no such custome, neither the Churches of God.

THis is no *Easter* Text, as we are wont to have: Nothing of the *Resurrection* in it. It is not for the *day*.

It is not, directly: But if it should happen, there were any *contention* about *Easter*, that would bring it within the word [*contentious*] here. Specially, if that *contention* about *Easter* were, whether it hath been ever a *custome* in the *Church of God*, for that would bring it within in the word [*custome*] here mentioned: And so would it both wayes fall within the compass of the Text. The *Custome* of *Easter*, made a *contention*, would make it an *Easter*-day Text.

1 How the Text may serve for Easter.

I say not, any such *contention* there is: I desire to proceed (as the Apostle doth) without the least offence. 1. He saith not, there be any *contentious*, but *if any seem to be*. That any *be contentious*, it may not be said. They will deeply protest, that from their hearts they abhor all *contentions*, and desire to walk peaceably. Be not, then: but, *seem to be*.

The Text two wayes qualified

1 *Videtur* Seems.

2. Nay, not *seem to be*, neither: Saint *Paul* saith not so much: sayes only, *si quis*, *if any*; puts but a case (and there is no harm in that.) No more will we: go no further, than the Text: *If any such seem to be*, this Text tells what to do: If none be, none *seem to be*, it is but a case put. And so by way of *supposition*, be all said, that shall be.

2 *Si quis* If any.

All upon *supposition*.

Upon the view, three points give forth themselves: 1. Here are *contentions*; and 2. here are *customs*; and 3. *customes*, opposed to the *contentions*. These the three heads.

The Division

I. Contentions.

To break them yet further, into certain *Theſes* or propoſitions; to proceed by. 1. Firſt, it ſhould ſeem, there were *contentions* in the Apoſtles time. 2. *Contentions*, about what? About matter of circumſtance. So was this here, Whether *men* were to *pray uncovered*, and *women veiled*, or no? 3. And that there were, vvhich did not only *contend*, but (which is more) vvere even *contentious* about theſe. 4. For thoſe that vvere ſo, here is a *Se quis* ſet up, *If any ſeem to be* ſuch, vvhat to do to them.

II. Th *Church Cuſtomes.*

Not to paſs them in ſilence, and ſay nothing to them: but this to ſay: *We have no ſuch cuſtome, nor the Churches of God.* And ſo oppoſe the *Churches cuſtome* to *contention.*

In which ſaying, there are theſe heads: 1. Firſt, that *the Church* hath her *cuſtomes*. 2. As ſhe hath them, ſo ſhe may, and doth alledg them. 3. And alledg them finally (as the *Apoſtle* here, we ſee, reſolveth the vvhole matter into them, as into a final reſolution.) 4. And all this by Scripture confirmed: even by this Scripture: on which, the *cuſtomes* of the *Church* are grounded, and the power that ſhall be ever in them, to over-rule the *contentious.*

Non habemus talem. Mat. 12. 39. The Text the laſt year. *Negative* in the *Affirmative*, in effect. The two marks of a tight *cuſtome.* I. III. The *Church cuſtome* for keeping *Eaſter.*

And let not this move you, that it ſeems to be negative, *Non habemus talem.* As (this time twelve moneth) *Non dabitur niſi* (a negative in ſhew) proved an affirmative, *Dabitur, ſed non niſi:* So will this *Non habemus talem*, prove to *Habemus, ſed non talem. Churches* we have, but *none ſuch.* To apply it to the *Apoſtles* purpoſe: *None* to *ſit covered at prayer, Non talem, None ſuch*; but the contrary rather; To *be uncovered* then, *talem, Such is our cuſtome*; *Such* an one, the *Church hath.*

Where, becauſe this negative refers not to *habemus*, but to *talem*; And, a *cuſtome* is not therefore good, becauſe we have it, but becauſe it is *talem*, ſo qualified; The *talem* to be: 1. Firſt, *if we* (that is) the *Apoſtles* have had it, if it were *Apoſtolick.* The *non talem* to be, if our new Maſters have taken it up the other day, and the *Apoſtles* never knew it. 2. the *talem* to be, *if the Churches of God* in general have had it, if it be *Catholick.* The *non talem* to be, if the Church of *Corinth*, or ſome one Church perhaps had it, but the reſt never had any ſuch.

Then, will we deſcend to ſhew the keeping of *Eaſter*, to be ſuch: Ever in uſe vvith the *Churches of God*, from the time of the *Apoſtles* themſelves. Which, if we can make plain, here is a plain Text for it: That if one ſhould ask, What Scripture have you, why *Eaſter* may not be laid down? It may vvell be anſwered, *Non habemus talem conſuetudinem, nec Eccleſia Dei, Cuſtome* to keep it we have; the *Apoſtles*, the *Church* had it: but to aboliſh it, *ſuch a cuſtome have we not*; we depart from them both, if we do.

There wants not *Scripture* for *Eaſter.* *Epiſt.* 119. *cap.* 14. Pſal. 118. 24. 1 Cor. 5. 7, 8. But the *Churches cuſtome* is more kindly.

Proteſting yet, that we have no purpoſe to wave Scripture quite, for the keeping of *Eaſter*. S. *Auguſtine* is plain; *Hoc ex authoritate divinarum Scripturarum*; *per anniverſarium Paſcha celebratur.* Even by authority of divine Scripture it is, that every year, *Eaſter* is kept ſolemnly. We have touched two Scriptures heretofore: *The day which the Lord hath made* (118. *Pſalm*) applied ever to this Feaſt That Text for the Old. And for the New Teſtament, that verſe in this Epiſtle, *Chriſt our Paſſover is offered, let us therefore keep a Feaſt.*

But every thing ſtandeth faſt and ſure, upon his own baſe: and the right baſe of this, I take to be *Cuſtome.* We do but make our ſelves to be pitied other while, when we ſtand wringing the Scriptures, to ſtrain that out of them, that is not in them, and ſo can never come *liquidè* from them: when yet vve have for the ſame point, the *Churches cuſtome* clear enough. And that is enough, by vertue of this Text. There is, and ſhall be enough ever in this Text, to avow any Cuſtome: The Apoſtles, the *Churches of God had it*: to diſavow any; The Apoſtles, *the Churches of God had it not.*

The *uſe* of the third point about *Eaſter.* Eis. 30. 21.

The fruit of our labour will be this (I hope) at leaſt, to confirm us in the keeping of it. We keep *Eaſter*, many of us we know not upon what ground. By this, vve ſhall ſee, we have a ground for that we do. We do no more than the *Churches of God*, than the *Apoſtles* have done before us. So, our ears ſhall hear the voice in *Eſay* behind us, *Hæc eſt via*, This is the vvay: *Ambulate in eâ*, Walk in it, as you do, you are in the right, and there hold you.

I. 1. *Contentions* in the Apoſtles time. Gal. 4. 29. Gen. 25. 23.

IF any. This (*if*) I take it, is no idle *if*, no vain ſuppoſition; to ſay, *if there be any*, where there were none. No: *contentions* there were. When? when (*we:*) who be they? S. *Paul* and his fellow *Apoſtles*, vvhen they lived. And *the Churches*: what *Churches*? the *Churches* under them, of their times. In the very prime of the Primitive *Church*, then vvere there *contentions.*

And thoſe not with an enemy vvithout (Jew or Gentile;) that, were πόλεμοι, vvar abroad: this is νῖκος but a jar at home, among themſelves. That former (abroad) they repreſent by *Iſmael* and *Iſaac*, and they were of two *venters*. This latter (at home) by the two *Twins* in *Rebeccas* womb. (I fear the time: elſe could I let you ſee this ſtrife, in every Church of them.)

1 Pet. 4. 12.

This I note, firſt, that we may not ξενίζεσθαι (to uſe ſaint *Peters* terme) *think it ſtrange*, if there be *contentions* in our times. They ſhall be no ſtrangers with us, in ours: They were not vvith them, in theirs. Neither *contentions* (in this verſe:) Nor *ſchiſmes* (in the next, the 18.) Nor *hereſies* (in the 19. next to that.) It is of the *firy tryal*, Saint *Peter* ſpeaks it (of *perſecution:*) It is as true, of the watery trial (of *contention.*) As true it is of the laſt, as of the firſt *Church*: *I proved thee alſo at the waters of ſtrife.* Thoſe vvaters, the vvaters of *Meriba*, vvill hardly be dreined ever.

Pſal. 81. 7.

There

There were *contentions* then: About what? For, though peace be pretious, yet of ſuch moment may the matters be, as they are to be contended for, yea, even to the death. For what then were theſe? for nothing, but a matter of Rite: *Iden praying*, whether they ſhould be *uncovered*; and *women*, whether *veiled* or no. For a *Hat* and a *Veil*, was all this ado. It was not about any the high Myſteries, any of the vital parts of Religion, Preaching, Prayer, the Sacraments: Only about the manner, how; the geſture and behaviour, wherewith, in what ſort, to carry themſelves, at Preaching, Prayer, the Sacraments: about matter of circumſtance meerly, and nothing elſe. 2. *Contentions* about matter of circumſtance. Verſe 4, 5.

And even theſe, even the meaneſt things would be done *for the better*, not *for the worſe* (ſaith the *Apoſtle*, in the next verſe.) And the more order, the better. So the *Apoſtle* had ſet orders for them, and *inter alia*, for this too. Other his ordinances (he ſaith) they remembred well, but not this; this was oppoſed. For, with ſome, all is not worth a ruth, if they ſee no further than their fellows, nay their betters, then: if they find not ſomewhat to find fault with, if it be but a ceremony. And to pick a quarrel with a ceremony, is eaſie. A plauſible theme, not to burthen the Church with ceremonies: the Church to be free: which hath almoſt freed the Church of all decency. Ver. 2.

About ſuch points as theſe, were there that did no only contend, but that grew *contentious*. Now is one thing, to contend: φιλονεικία another, to be *contentious*. The Apoſtle ſaith not, if any contend: but, *ſi quis contentioſus*. And (*eſto*) is ſuppoſed: φιλόνεικος is one that loves it, is given to it. Strange, any ſuch ſhould be: But the Apoſtles *if*, proves to be no if. We ſee it daily, in perſons but meanly qualified (*God* wot) yet ſo peremptory, as *if the word of God had come, if not from them, yet to them only, and none beſides.* Good *Lord*! why ſhould any love to be *contentious*? Why? It is the way to be *ſome body*. In time of peace, what reckoning is there of *Wat Tiler*, or *Jack Straw*? Make a *ſedition*, and they will bear a brain with the beſt. *Primianus* and *Maximianus* were the head of the two factions of *Donatiſts* in S. *Auguſtines* time. He ſaith, it was well for them, that faction fell out: Elſe, *Primianus* might have been *Poſtremianus*, and *Maximianus* be *Minimianus*, well enough. But now, in *ſchiſm*, either of them was a jolly fellow, head of a party; This makes we ſhall never want *contentious* perſons, and they will take order, we ſhall never want *contentions*. 3. Yea, *contentioſuneſs*, which is more than contention. 1 Cor. 14. 26.

Well, if any ſuch ſhould happen to be, what is to be done in ſuch a caſe? what ſaith the Apoſtle? Saith he thus? Seeing it is no greater matter, it skils not greatly whether they do it or no, *covered* or *bare*, *ſit* or *kneel*, all's one: lets it light, and lets it go. No: but cals them back to the *cuſtome of the Church*, will not have them ſwerve from that; makes a matter of it. For (we ſee) he preſſes the point hard; ſpends many words, many verſes, even half the Chapter about it. 4. Such *contention* not to be neglected.

Why doth he ſo? For two reaſons: 1. First, he likes not *contention* at all. Why? If it be not taken at the firſt, within a while (within one verſe after) ye ſhall hear of a *ſchiſm* (look the 18 ver.) And within a little after that (look but to the 19.) ye ſhall have a flat *hereſie* of it. The one draws on the other: if the *contentious* humour be not let out, it will feſter ſtraight, and prove to an *apoſthume*. Not any *contention*.

2. Nor, he likes not the matter, wherefore; (though it ſeem but *ſmall*.) Saint *Paul* knew Satans method well: he ſeems ſomewhat ſhame-faſt at firſt, asks but ſome ſmall trifle: Give him but that, he will be ready for greater points. If he win ground in the *Ceremonies*, then have at the *Sacrament*: If he can diſgrace the one, it will not be long, but ye ſhall hear of him at the other. No, nor in theſe *ſmall matters*. For, from *Ceremonies* to *Sacraments*.

Speak I beſide the book? was it not ſo here? At the very next verſe, there he fals in hand with an abuſe of the *Sacrament*, and that takes up the reſt of the *Chapter*.

For, when they had *ſit covered* at Prayer a while, they grew even as unreverent, as homely with the *Sacrament*: Eat and drunk there, as if they had been at home, *in triclinio*; that the Apoſtle is fain to tell them (at the 22. verſe) They had *homes* to be homely at: the *Church*, the houſe of *God*, they were to be uſed with greater reverence. *He did not commend them* for this their rude carriage, at the *Sacrament*. *Did not commend them?* you know what that meaneth (*minus dicitur, plus intelligitur.*) He blamed them much for it.

Then, are we to make ſtay at theſe leſs matters at firſt (as the *Apoſtle* doth.) To think the Wiſe-mans councel worth the following, *Ne ſit tibi minimum, non negligere minima*, Count it no ſmall matter, not to neglect ſmall matters. What ſo ſmall as an hair? when theſe ſmall hairs were gone from *Samſon*, his ſtrength left him. In it ſelf, in his own nature, a *Rite* is not ſo much: This is much; that by it, they learn to break the Churches orders; and that thereby they are fleſhed, to go on to greater matters. Judg. 16. 19.

Oppoſing then to theſe, what courſe takes he? Layes for his ground, this, *Non habemus talem*. The force of his reaſon is, *If we, if the Churches of God, had any ſuch cuſtom*, it were ſomewhat; that were warrant enough, for a *Rite*. But now, we and they both, have none ſuch; nay, we and they have the quite contrary; therefore, let us hear no more of it. II. To theſe contentions, the *Church cuſtome oppoſeth*.

Where, it is plain, the *Apoſtle* is for the *Church-cuſtomes*. 1. And firſt, that ſhe hath them. Every *Society*, beſide their Laws in books, have their *cuſtomes* alſo in practice: and thoſe, not to be taken up, or laid down, at every mans pleaſure. The Civil Law ſaith this of Cuſtome, *Imò magnæ authoritatis hoc jus habetur: quod in tantum probatum eſt, ut non fuerit ſcripto comprehendere neceſſe.* Men (it ſeems) had a great good liking to their *cuſtomes*, that they remembred them without-book, that they never needed to be put in writing, as their *Laws* and Statutes did. Now, as every *Society*, ſo the *Church*, beſides her *habemus legem*, hath her *habemus conſuetudinem* too. There is ſuch a thing, as *mos populi Dei*. 2. The *Church* hath her *cuſtomes*. *Pand.* 1. *Tit.* 3. *de legib.* 35.

And fear not *traditions* a whit. Thoſe reſpect *credenda*, points of Doctrine: Theſe, but *agenda*, matters of Practice: And that, not in points of ſubſtance; reach only to matter of circumſtance, go

no further. Nor do vve even them with, much leſs oppoſe them to, that which is *written*. Never any *cuſtome*, againſt that: No *cuſtome*, that comes from the will or wit of man, againſt *Scripture*, which comes from the wiſdom and will of *God*. But, *hæc oportuit facere, & illa non omittere*. Only ſo.

Mat. 23. 23.

The *Apoſtles* and their *Churches* had their *cuſtoms*.

The *Church* then, *hath her cuſtomes*. I add, theſe (*we*) here (that is) the *Apoſtles* had them; and the *Churches* under them, had theirs. It was but early day then, yet had they their *cuſtoms*, even then. At the writing of this Epiſtle, it was not (at the moſt) thirty years from *Chriſts* Aſcention. If that were time enough, to make a *cuſtome*: Now, after theſe twenty times thirty years, and thirty times thirty years, and a hundred years to ſpare, ſhall it not be a *cuſtome* now, by much better right? A cuſtome is ſuſceptible of more and leſs: The further it goeth, the longer it runneth, the more ſtrength it gathereth; the more gray haires it getteth, the more venerable it is: for indeed, the more a *cuſtome* it is.

2.

The Church alledgeth her cuſtomes.

In the Negative.

Mat. 19. 8.

Now then, as the *Church* hath them, ſo ſhe ſtands upon them; feats not (we ſee) to *alledg* them, to ſay *habemus*, or *non habemus*. *Habemus*, to uphold an ancient good one: *Non habemus*, to lay down an evil one, new taken up.

Here, *negative*, *Non habemus talem*. As our *Saviour* likewiſe, *A principio non fuit ſic*. And yet, by implication, this here is, *One we have, but not ſuch an one*. And our *Saviours* there, a way there was *from the beginning*, but this was not it.

In the affirmative.

Hath ever ſo alledged. *Moſes*. Deut. 4. 12. Job 8. 8.

But otherwhere, it is *poſitive* alſo, to affirm, and to maintain a good: And men poſitively referred, to know, vvhat hath been the uſe in former times.

Higher than *Moſes*, we cannot go. *Moſes* as a Law-giver, one would think would be all for Law. He is *poſitive* full, for *cuſtome* too. *Enquire* (ſaith he) *of the dayes that be paſt, them is hath gone, ſince the day God created the earth*. (And that, in the ſecond edition, or ſetting forth of the Law.)

Job is for it too: *Enquire, I pray you, of the former Age, and ſet your ſelves to ask after the Fathers (for we are but of yeſterday) ſhall not they tell you*, thus, and thus it was in their times?

The Prophets. Jer. 6. 16.

And, ſay not the Prophets the ſame? *Stand upon the wayes* (it is *Jeremy*) *and there look for the good old way, and that way take, it is the only way to find reſt for your ſouls.*

The Fathers.

To all which agreeable is that wherewith I ſhall ſhut up this point; which all the Fathers in the firſt *Nicene* Councel took up, and which, ever ſince, hath been the *Churches* cry, τὰ ἀρχαῖα ἔθη κρατείτω, *Mos antiquus obtineat*: Let old *cuſtomes* prevail, let them carry it. By this you ſee, *habemus conſuetudinem*, hath been counted a ſound allegation, not only from the *Apoſtles*, but even from *Moſes* time.

3.

The Badges of a right *cuſtome*, two.

And now, for the *talem*, *For*, it is not the *habemus* that binds, but the *talem*. Not becauſe *we have* it, but becauſe it is ſo qualified. It is not every *cuſtome*, hand over head, we may ſtand on. Why binds not this? 1. Becauſe though it may be, it was at *Corinth* (*Eccleſia Dei*, a *Church of God*, one *Church*) yet *Eccleſiæ Dei*, the other *Churches of God*, had it not; the word is plural. 2. Becauſe, though it hath liked ſome, not long ſince to like well of it: yet the *Apoſtles* never knew it: or (the other may) if it have liked them to diſlike it, and lay it down; yet the *Apoſtles* liked it well enough.

Non talem (ſaith the *Apoſtle*) *none ſuch*. *Qualem* then? How ſhall he do to know the right *talem*? Thus. *Non talem* is here oppoſed, to two: To the *Churches of God*: To *nos* (that is) the *Apoſtles*.

If it be *Eccleſiarum Dei*.

If it be but of ſome one Church, but at *Corinth* alone, it is too narrow; not large, not general enough. If it be but taken up by ſome of our Maſters of late, it is too freſh, it is not ancient enough: *Non talem*, *No ſuch*.

But by theſe two, we know our right *qualem*. If it be *Eccleſiarum* (that is) if it be general: If *nos* come to it (that is) the *Apoſtles*, if it be ancient: then is it rightly qualified; then it is as it ſhould be; then it may be alledged, and ſtood upon, then it vvill bind: and then if any oppoſe, *videtur contentioſus eſſe*.

I begin with the *Church* (in the plural.) Every *Church* hath power to begin a *cuſtome*: and that cuſtome, power to bind her own children, to it. Provided, her private cuſtome affront not the general, received by all others: for then binds it not. By the Rule in the Mathematicks, Ever *Totum eſt parte majus*: And by the rule in the Morals, Ever *turpis pars omnis, toti non congrua*.

As neither is any particular *Church* bound to the private cuſtome of another, like particular, as it ſelf is. But if the other *Churches cuſtome*, have alſo been the general *cuſtome* of the *Church*: then it binds,

Epiſt. 118. *c.* 5.

and may not be ſet light: For then ſaid it muſt be, that S. *Auguſtine* doth ſay, *If the whole Church uſually have obſerved ought: to go from that, or to queſtion, whether it be to be obſerved, inſolentiſſima inſania eſt.*

Prov. 13. 10.

It ſavours of a diſtemper coming of a heat, or humour of pride: For *only by pride* (ſaith *Solomon*) *cometh contention*. This for the *Churches cuſtome*.

If *nos* (that is) the *Apoſtles* had it.

But if to this we add, or rather, if before this vve ſet, this (*nos*) the *Apoſtles* had it too, that it is *Apoſtolick*: vve have then ſaid as much, as in this point can be ſaid, as much as may content any, that is not *contentious*, that is not more wedded to ſhew his vvit, than to ſeek the truth; and more ſet φυλάτειν τὴν δόξαν to maintain his own poſition, than to regard the Churches peace. For ſure, if a *cuſtome* be to be eſteemed by antiquity, ſuch a cuſtome is *ab heroicis uſque temporibus*; for they be our *Heroës*. 2. If it be to be eſteemed by the author: what author more worthy in themſelves, more vvorthy of our imitation, than they? Nothing can be deviſed more reaſonable, than that in the 118. *queſt. ad Orthod.* in *Juſtin Martyr*, *That, of and from whom we received* τὸ εὔχεσθαι *to pray: of and from them, we ſhould alſo receive* τὸ πῶς εὔχεσθαι *how, and when, at what time, at what feaſt to do it.* Their example (that is, the *Apoſtles*) the *Church* commended to her children to practice (a better *She* could not:) that practice in time grew to a *cuſtome*. That cuſtome is *talem*, may ſafely be alledged.

Laſtly,

Lastly, As this sheweth it may be alledged for a good argument in *Divinity*: So doth it, 1. what the men are against whom: 2. what the matters, wherein: 3. what the penaltie, whereupon it may be alledged. 4. The Use of this argument from *custome*.

1. Whom against. This may be alledged against *si quis videtur contentiosus esse*, such as *are*, or at least seem *contentious*. *Habemus*, or *Non habemus consuetudinem*, is their proper answer. No reasoning with such, it will be to small purpose, they will be *sine fine dicentes*. Saint *Augustine* saith well, they cannot distinguish between *respondere posse*, and *tacere nolle*: They take them, for all one. So they cry lowdest, and have the last word, they take it they have answered sufficiently. Against these it lyeth most properly. None so ready a way, to stop their mouths: for *custome* is matter of fact, *habemus*, or *non habemus* may be put to the twelve men, and there's an end. Saint *Paul* then using here against these, reacheth us to use it against the like. Against such parties; against *si quis videtur contentiosus esse*, to put it upon this; Is there a *custome*, or is there *none*? Against what parties.

Specially, if the matter be of the nature of this here in the Text, where the question seemed to concern but matter of *circumstance*, and outward order; there hath it his right use; that, the proper place of it. You will say; But had it not been good though, to have used some *reason* for it? It had: And the *Apostle* used divers (if that would have served:) from the *signification*, at the *third verse*; from *decency*, at the *thirteenth*; from *nature*, at the *fourteenth*. But (to say the truth) such, (he saw) a wrangling wit would elude. The nature of the question afforded none other. It was well observed, and set down for a rule by the Philosopher, *that in morall matters, men may not look for Mathematicall proofes: The nature of the subject will not bear them.* If not in *morall*, in *ritual*, much less: they of all other, least susceptible of a demonstrative reason. In what matters.

The *Apostle* saw this, and therefore finally resolves all, into the *Churches* practice by *custome* confirmed in matters of this kind, enough of it self, to suffice any that will *sapere ad sobrietatem*. In so doing, as he took the right course (we are sure) so he taught us by his example, in points of this nature, of *Ceremony or circumstance*, ever to pitch upon *habemus*, or *non habemus talem consuetudinem*. This to be final.

3. And then follows upon what *penalty*. Upon no other pain, but to be pronounced to be fallen into the Apostles *signis*; to be taken and declared, *pro contentioso*. Then if any, for every point of *rite* that takes him in the head, will hazard the *Churches* peace, will not *acquiescere*, but set himself against the *Churches custome*; he knoweth his doome here. For it turns back *recisprocè*. As, if any be *contentious*, the *Churches custome* is against him: So, if any turn upon the *Churches custome*, be against it, it is no good sign; *videtur* (saith S. *Paul*) to the *Apostle* he seems so (and he had his eyes in his head.) And what such seemed to him, they may well seem to us; and we take them for no less, that are like stirring in matters of no more weight. And so an end of this matter. For the *Apostle* when he had said this, thought he had said enough, needed to say no more. The *Churches custome* shall ever be of force, to over-rule such as are *contentious*. And when S. *Paul* had said this, he had said. And so have we. Upon what penalty. The argument final.

This then being set down, That *Customes* so qualified are to be kept: Shall we now go on to the *hypothesis*, that the keeping of *Easter* is such? (And now I would the hour were to begin again, so much is to be said for it.) III. The keeping *Easter* is such a *custome*.

One foot of our compass we fix in the *Apostles* times. The other, where? They appoint us *Gelasius* time, who was fast upon the five hundred year. Be it so. The time to make this *custome*.

From the *Apostles* Age (which ended with Saint *John*, who survived *Christ* sixty eight years, and dyed the year CII. under *Trajan*) to *Gelasius* Age. Of these five hundred, the first hundred years as for (*Nos*) the *Apostles* time. From thence the four hundred years following, are for the *Churches*. Which four hundred we may divide again, into two even moieties, two hundred under persecution: two hundred under peace. How long the *Apostles* 100. How long the *Churches* 40.

To prove (then) our *habemus consuetudinem*: We cannot better begin, than with this in the Text, the *contentions*, that from the beginning rose about it. Those very contentions prove it. It must *be*, that must be *contended for*: and *then* it must be, *when it* is *contended for*. These three things in this one proof. 1. The *contentions* that were about it, even presently upon the *Apostles* times: 2. The great care had, and continual pains taken, to lay them down, that is, the *Churches*, contending for the Feast: 3. The censuring of those that took them up, with Saint *Pauls contentiosus* here, and with somewhat more: (Of *Blastus*, at Rome in *Europe*; Of *Crescentius* in *Ægypt*, for *Afrike*: Of *Audæus*, in *Syria*, for *Asia*:) These were the principals, these were all written up in the black book, by those that registred the *Heriticks*; by *Tertullian*, *Epiphanius*, *Philastrius*, *Augustine*, and *Theodoret* (all five.) Proofs for the *Custome* of the *Churches*. 1. Proof. From *contentions* about it. 2. The *Church* took part with *Easter*. 3. Censured ever for *Heretiks* that against it. *Tertul de præs. c. 53. Epiph. Hæres 70. Syn. Antioc. Can. 1.*

But as *God* would have it, the question never was of the *Feast* it self, but of the *time* of it only. All kept *Easter*, though not all *at one time*. For the *keeping*, they had the *Churches customs*: for the time of keeping, they had their own: the *Feast* of the *Christians*; the *time* of the *Jews*. The *contention* not about the *Feast*, but the *time* only.

And I will tell you how this came, first. From Saint *James* (who was the first) there were successively one after another, fifteen Bishops of *Hierusalem*, all of them of the Circumcision. These (the sooner to win their brethren the *Jews*) condescended to keep their *Easter* XIIII°. *Lunæ*, as they did. That which was by them thus done by way of condescension, was after, by some, urged as a matter of necessity, as if it were not lawfull, but in that day to hold it. How the *contention* first came. *Chap. 53. Hic. defer. 35. Epiph. hær. 52.*

The first that it took thus in the head (*Tertullian* in the end of *De præscrip.* saith) was one *Blastus*, about the dayes of *Commodus*. He began a schism. And *Irenæus* presently wrote *de schismate contra Blastum*. But after, from schism *Blastus* fell to heresie, and began that of the *Quartodecimani*: to whose manner

manner of keeping it, for the moſt part, other Hereticks did cleave, leaving the *Churches cuſtome* of purpoſe, ſince they were departed from her.

Great pity, ſome in our days had not been then living, to have adviſed the *Church* to have ſaved her pains, and never have ſtriven ſo about it, the ſhorteſt way was to have made no more ado, but kept none at all. But, *non habemus talem conſuetudinem*, it could have been their anſwer. For you will eaſily gheſs: if theſe, for not keeping it at the right time, were ſcored up for *Hereticks*; what would become of them, that had been againſt the keeping of it at all.

None againſt Eaſter, but *Aërius*. *Epiph. Hæreſ.* 75.

Till now in our dayes, there was never any ſuch, but *Aërius*; he took it away clean, as *Jewiſh*. His reaſon was (ſaith *Epiphanius*, ſcorning it) becauſe *Chriſt our Paſſeover is offered*. *Chriſt our Paſſeover is offered, let us therefore keep a Feaſt* (ſaith Saint *Paul*:) Let us therefore keep none (ſaith *Aërius*) holden for ſo ſaying, for little better than crazed. There was never any Councel called about him: but as *Aërius* was his name, ſo was his opinion, and ſo it vaniſhed into *air*, and was blown over ſtraight.

1 Cor. 5. 7. All doe keep Eaſter, the old *Puritans*, the *Novatians*, and all. *Socra. l.* 5. 6. 20.

Otherwiſe, all *Hereticks*, in Eaſter they hand: Not ſo much as the *Novatians*, that called themſelves *Cathari* (that is, the *Puritans* of the Primitive Church) but one they had: but like good fellowes (by their *Canon nihil phibrus*) they left every one at liberty, ſo he kept one, to keep it whether way he liſted, but keep one he muſt. This *contending* about this *cuſtome* from the beginning, ſheweth, from the beginning, ſuch a *cuſtome* there was.

2 Proof from the *Cycli Paſchales*.

Next we avouch the *Cycli Paſchales* (for the keeping it right) which were indeed the *Churches* yearly Calendar (which to this day the Greek *Church* call their κανόνες) made of purpoſe for the juſt keeping it, at the very time. A pregnant proof for this cuſtome, if there were none but it. By

1. *Hippolytus* firſt a famous Biſhop and holy Martyr (his was the *ſixteen-year Canon* ſet forth by him ſo timely, as it ended in the firſt year of *Alexander Severus*.)

2. And after him, that of *eight* years, deviſed by *Dionyſius* Biſhop of *Alexandria*, who was a Martyr alſo, and of high account ever in the Church. (And both theſe under the perſecution.)

3. Then came *Euſebius*, whoſe deviſe the *Golden number* was, or Cycle of *nineteen* years. His held,

4. till *Theophilus* of *Alexandria*'s began. Now the time of the ſetting his, is recorded to have been the year 380.

5 6. *Proſper* came after him, and he ſet another. And laſt came *Victorinus* of *Aquitaine* about the year 460. (not much before *Gelaſius*.) Two more came after theſe before it was fully ſetled, (but we will not paſs our bounds.) If no ſuch *cuſtome* were, what needed all theſe pains, all this ado, in theſe Cycles ſetting, and calculation of times? It ſhews the great eſteem, the *Church* had the Feaſt in, that it was ſo carefull of the preciſe time of it, every year.

1 *Victor. Capuanus*, 2 *Dionyſ. Exiguus*. The uſe of the *Cycli Paſchales*. a *Paſc boſius*. b *Julianus Ep.* 68. c *Ep.* 64. d *Eph.* 65.

And there was reaſon for it. Other-while they were at an after-deal, about the time. The year 454. (within a year or two, after the Councel of *Chalcedon*) all were at a ſtand. *Eaſter* fell ſo high in *April*, they were in a doubt, they had been wrong? Yea, *Leo* himſelf (that then lived) and all. Preſently fell *Leo* to writing of letters about, to all, reputed any thing ſeen that way. To the Biſhop of (*a*) *Lilibæum* in *Sicil.* To the Biſhop of the Iſle (*b*) *Coos*. To the (*c*) Emperour *Martian* himſelf (and to the (*d*) Empreſs to ſollicite him) that he would not fail, but ſend to *Proterius* Biſhop of *Alexandria* to help them out: As he did. And the like fell out in S. *Ambroſes* time. *Damaſus* and all, were to ſeek about it, and he then fain to clear it by his LXXXIII. Epiſtle, to the Biſhops of *Æmylia*.

3 Proof. From the *Paſchales epiſtolæ* of λόγοι ἑορτάσιμοι of the Biſhop of *Alexandria*. *Collat.* 10. 2.

Now, upon the conſulting of the Biſhop of *Alexandria*, there hangs a third proof. The *Paſchales epiſtolæ* yearly ſent abroad by that See, to this end. *Leo* confeſſeth to the Emperour, That becauſe, they of *Egypt* were held for the moſt skilfull in the Mathematicks, beſt at calculations; it was by the firſt Councell at *Nice* laid upon them (this truſt) yearly to calculate the day exactly, and to give notice of it in time to other *Churches*, yea, to *Rome* and all.

And it was *antiqua conſuetudo*, ſaith *Caſſian* (who lived with *Chryſoſtome*, and was his Deacon) that every year, the morrow after their *Epiphania*, the Biſhop of *Alexandria* ſent abroad his *Paſchales epiſtolæ*, to warn Eaſter, over the world. And, when (after) by reaſon of warres in the ſpring time, in many places they were intercepted, that they came not time enough: Order was taken anew by the great Councel of *Africk*, that letters for warning Eaſter ſhould come forth ſooner, by the one and twentieth of *Auguſt* every year, that ſo they might have time to come, whither they were ſent ſoon enough.

Concil. Carthag. Can. 7. 4.

Theſe *Paſchales epiſtolæ*, were ever famous, and of high account, for other good matter contained in them. Three of them of *Theophilus*, we have extant, ſo highly eſteemed by S. *Hierom*, as he took the pains to turn them into Latine, and to him we owe them. But, though by the *Nicene Councel* this was laid upon the Biſhop of *Alexandria*; I would not have you conceive, it began then. *Ruffin.* ſaith, the Councel did but *antiquum Canonem tradere*, deliver the old Canon, that had been before in uſe. For, long before, *Euſebius* mentioned thoſe *Paſchales epiſtolæ* ſent about, by *Dionyſe* Biſhop there, even under the perſecution.

L. 1. *c.* 6. *L.* 7. *c.* 20. *Niceph. l. c.* 11.

4 Proof. * Job. 8. 8. From the Fathers in the Churches peace, the latter 200. years. By the *Homilies* upon *Eaſter-day*

Now if we will follow * *Job's* advice, and *ſet our ſelves to ask of the Fathers*: we ſhall find *habemus talem conſuetudinem*, cleer with them for it. 1. Thoſe firſt, that lived after the Churches peace: 2. Then thoſe that during the *perſecution*. Thoſe in the *Churches* peace, four wayes: 1. By the *Homilies* or Sermons made purpoſely by them to be preached on this day. We have a full Jury, *Greek* and *Latine* of them; and that of the moſt chief and eminent among them. S. *Baſil*, *Nazianzen*, *Chryſoſtome*, *Nyſſen*, *Theophilus Alexandrinus*, *Cyril*, *Chryſologus*, *Leo*, *&c.* And yet I deal not with any of thoſe in *Ambroſe*, *Auguſtine*, *Maximus*, now extant; I know, they are queſtioned. I rely only on the report of S. *Hierome* and *Gennadius*, who ſaw the right copies, and what they ſaw, have reported.

I will give you a taste of one. It shall be *Nazianzen*, surnamed the *Divine*, and so one that knew what belonged to Divinity. Thus begins he a Sermon of his upon it. *Easter-day* is come, *Gods* own *Easter-day*: and again I say, *Easter-day* is come, in honour of the trinity: the Feast of Feasts, the solemnity of all solemnities, so far passing all other Feasts, holden not only by or for men, but even in honour of *Christ* Himself, as the Sun doth the Stars. 1 *In Pas. hz.*

And, in his funeral Sermon for his father, having occasion but to name it by the way (for that his father once brought to the last cast, in a sickness of his, suddenly (as it were by a miracle) recovered upon an *Easter-day* morning.) It was (saith he) *Easter*, the great and famous Feast of *Easter*, the Queen and the Soveraign of all the dayes in the year. That, in his dayes they had (sure) such a *custome*.

(And so it seems they had in *Ignatius* dayes: for from him borrowed he that term of *Lady* and *Queen* of dayes, out of his Epistles *ad Magnesianos*.)

2. By the *Hymnes* set for this day, to be sung on it. By *Prudentius* that lived in Saint *Ambrose's* time. By S. *Ambrose* himself. Before him by S. *Hilary*. But, *Paulinus* I insist on. He, in his *Panegyrick* for *Felix*, sets down in particular all the Feasts in the year, as they were then in use among them: *Easter* for a chief Feast. He liveth with S. *Augustine*. A pregnant Record, for the *Churches custome* then. By the *Hymnes* upon *Easter* day.

3. By their *Writings*. 1. Some of them in their Commentaries (as S. *Hierome*) and namely on the *Galatians*, and on that place (*ye observe dayes:*) *If that be a fault* (saith he) *we Christians do incur that fault, all. For we keep* (by name) *Easter, but not the* Jewes Easter, *of unleavened bread* (*which the Apostle excepts to*) *but the* Christian Easter *of the Resurrection of Christ*. 2. Some, by way of *Epistles* and answers: as S. *Ambrose*, LXXXIII. *Epistle*, full to it. S. *Augustine*, CXVIII. CXIX. set *Epistles* concerning questions about it. 3. Some, by their *τύποις*: As *Epiphanius* (the Treasure of antiquity) in his L. LXX. and LXXV. heresie, *ad oppositum*. Positively in his *Compendium* of the true Churches orders, at the end of his *Pannarium*, whereof one is *πανήγυρις μεγάλη ἐν τῷ ἁγίῳ τοῦ πάσχα*, *The great Solemnity upon Easter-day*. 2. As S. *Augustine* expressly *contra Adimantum*, the 16. Chap. and the 32. book against *Faustus* (that found fault, the Church kept it, yet kept it not, as the *Jewes*:) confesseth the one, (the *Churches* keeping:) traverses the other, that she ought, neither at that time, nor in that manner to keep it as they did: and that at large. 4. Some, by short *Treatises*, as *Ambrose de mysteriis Paschæ*. And some by full books, as *Eusebius*, who wrote a book of the whole order of the Churches Service then, dedicated it to *Constantine*, was by the Emperour highly commended for it. By their Writings touching Easter.

4. Lastly, as by writing, so by matter of fact. As *Chrysostome*, who when he was deposed, and so enjoyned not to come in any Church: yet *Easter-day* coming, so loth he was not to keep it, as he got him *in Thermas Constantini* (a spacious great building, for the publick Bath of the City) and there held his *Easter*, with a very great company, that would not forsake him. As *Athanasius*, who being accused to *Constantius* the Emperour, for keeping the Feast of *Easter* in the great Church at *Alexandria* (then but newly finished, and as yet not dedicate) he layes the blame from himself upon the people, that would have it kept there, do what he could, the other Churches were so narrow, and the concourse to the feast so great, as he saith, it would have done the Emperours heart good, to have seen it. By matters of fact. Of *Chrysostome*. *Socrat. lib. 6. 18.* Of *Athanasius*. *Apolog ad Constantium.*

And in his Epistles *ad Africanos*; with open mouth he cryeth out upon the *Arrians*, that came in military manner to install their new Bishop, and the many outrages by them done. Above all, that not only they did those outrages, but did them (of all dayes) upon *Easter-day*, *Et ne ipsum quidem Dominicum diem sanctissimi festi ullâ in reverentiâ habuere*, and had not in any reverence, not the very *Sunday* of that most holy Feast.

Not the *Sunday*: for we are to know, the *custome* that is continued with us still, they then had, to keep *two dayes* beside the *Sunday*, three in all. For the *Latine* Church, plain, by S. *Augustine de Civitate Dei*, 22. *In tertiam Festi diem*. For the *Greek*, by *Nyssen*, who expressly termeth it, *τριήμερον νεοθησίαν*. *Custome* for the three Holy-dayes at Easter. *Cap. 8. Hom. 1. in Pascha.*

Thus, all these wayes, by *singing*, by *saying*, by *writing*, by *doing*, all bear witness to it: and I may safely say, there is not one of them, but one of these wayes or other, he hath his hand in it, and among them they make up a full proof, of this *habemus consuetudinem*.

From the *Fathers*, I pass to the *Councels*, and plead it by all the four. The *Nicene* first. 5 *Proof.* From the *Councels.* The *Nicene.*

1. Two causes there were (saith *Athanasius de Syn. Arim. & Sel.*) of the assembling that Councel. *Nam & clandicabant circa Festum* (and he makes that the first cause) *They halted about the Feast, kept it not uniformly*: and that was set straight against *Crescentius*. And, *the Deity of the Son of God was questioned*, and that was put into the *Nicene* Creed, against *Arrius*. You have the Councels Epistle for the setling it: you have the Emperours *Sacra* for the ratifying it, directed *ad omnes Ecclesias* (in the third book of his life, by *Eusebius*.) *Theod. l. 1. c. 9. Socrat. l. 1. c. 9.*

2. For the two General at *Constantinople*. As *Constantine* in the first; so *Theodosius* at this, was not behind. His Law remains, whereby he provided, that for fifteen dayes, from the Sunday before the day, till the Sunday after, no *process* should go forth, none should be arrested; a general cessation of all both processes and proceedings, in honour of the High Feast. That you have *Easter day* and the custome of holding it solemnly, in the body of the Law too, in *Theodosius Code*. The 2. of *Constans.*

3. At the third of *Ephesus*, there have you (in the 2. Tom. c. 32.) *Rufinus*, *Hesychius*, and *Ruffin*, three *Quartodecimani* hereticks, publickly in the face of the Councel, recanting their errour, subscribing, and promising ever after to conform and keep their *Easter*, after the *custome of the Churches of God*. At *Ephesus.*

4. And at the fourth of *Chalcedon*, the sixt Session (the Emperour being there then present in person) the whole Councel with one voice made this acclamation, *Unum Pascha orbi terrarum*: Thanks be to *God*, one *Easter* now, and but one, *all the world over*. At *Chalcedon.*

But

Cuſtome in England.

But before all theſe (the *Nicene* and all) by a dozen years at leaſt was the Councell of *Arles*, and in it, this cuſtome proclaimed. I mention it, not ſo much for the antiquity, as that by it appeareth, how the cuſtome of *Eaſter* went here with us in this Realme: for, at it was preſent and ſubſcribed, the Biſhop of *London*, *Reſtitutus*. A plain argument, We had ſuch a cuſtome then.

Cuſtome in Scotland. Sedulius.

And for the other Realme, *Gelaſius* ſhall ſpeak. In a Synod of ſeventy Biſhops, where he and they decreed, what bookes were to be read, what not: they ſay, there was then a Poeme of venerable *Sedulius* (who had the addition of *Scotus* for his nation) which they doe *inſigni laude præferre*, (that is) very highly commend. *Sedulius* intitles it, his *Opus Paſchale*, and begins it, with *Paſchales quicunque dapes* —— as it were inviting his Readers (his countrey-men, I dare ſay ſpecially, if they will come to it) to a Feaſt, upon *Eaſter-day*.

Cuſtome in both Conſtantine.

But for both, none ſo worthy a witneſſe, as the Emperour *Conſtantine*, who in his Reſcript about *Eaſter*, directed to all Churches, expreſly nameth this Iſle, the *Iſle* of *Britannie*, among thoſe places, where this *cuſtome* was duly and orderly obſerved.

6 Proof From the Fathers in the firſt 200. years of perſecution. Two, betweene peace and perſecution. Lactantius, Pierius. Hier. de Scr. 76.

All this while the *Church* had reſt: during the *perſecution*, how went it? Two we will take in, in the paſſage betweene the times of perſecution.

1. *Lactantius*, the moſt part of his life, lived under the perſecution, but dyed in the Churches peace: 2. So did *Pierius* of *Alexandria* (for his excellent learning, called *Origen* the younger.) In *Lactantius* ſeventh book, and nineteenth Chapter, there is a plain teſtimony for the ſolemn keeping of *Eaſter-Eve*. And *Pierius* (ſaith Saint *Hierom*) hath a long Sermon upon the Prophet *Hoſee*, made by Him and preached at the ſolemne aſſembly on *Eaſter-eve*. And if the *Eve* were ſo held, we make no doubt of the day.

Under the perſecution. The fact of Philip the Emperour. L. 6. c. 34. Euſeb. l. 7. c. 22. Dionyſ. Alex. Cyprian Epiſt. 21. 24. 40.

1. Now in the middeſt of the perſecution, there fell out a ſpeciall caſe of *Philip* the Emperour, (ſuppoſed to have given his owne and his ſonnes name to the Chriſtian profeſſion, as *Euſebius* reporteth:) in ſigne thereof, He on *Eaſter-eve* offered to joyne himſelf at the Church-ſervice, as knowing that to be their chiefeſt ſolemnitie: which they failed not to keep, no not then, when their caſe was at the hardeſt.

2. And even then at *Alexandria*, *Dionyſius* the Biſhop there, held this *cuſtom*. Thus writes he to *Hierax* (a Biſhop too) and to others: out of priſon, That, though the perſecution then raged much, and the plague more; yet were the Chriſtians, even then, ſo carefull not to break this *cuſtome*, as they kept their *Eaſter*, ſome in woods, ſome on ſhip-board, ſome in barnes and ſtables; yea, they in the very goale, keep it they did even then, perſecution and plague both notwithſtanding.

Origen.

3. *Cyprian* held this *cuſtome*: Not by his Homily (I wave it, as doubtfull:) but in foure of his Epiſtles I find it. I name but one, his LIII. Some had conſulted him, in a queſtion of ſome difficultie. He writes backe, It was now *Eaſter*, his brethren were from him, every one at his owne charge, ſolemnizing the Feaſt with their people. So ſoone as the Feaſt was over, and they met againe, they ſhould heare from him, he would take their opinions, and return them a found anſwer.

4. *Origen* had this *cuſtome*. In his VIII. againſt *Celſus*, frankely he confeſſeth, That other Feaſts, *Eaſter* by name, the Chriſtians held them; and that (as he ſaith) *Συνθετωτερον*, in more ſolemne manner, then *Celſus*, or any heathen-men of them all, held theirs.

* Tertullianus de corona mil. c. 3. ad uxorem l. 2. c. 4. contr. Marc 4. 3. 5. 4.

5. *Tertullian* had this *cuſtome*. *Many places in him. Only one I cite, in the fourteenth chapter, *de Jejunio*, *Quod ſi omnem in totum devotionem dierum eraſit Apoſtolus, cur Paſcha celebramus annuo circulo?* If it were the Apoſtles minde, to race out all devout obſerving of days quite, how comes it to paſſe, we celebrate *Eaſter* yearly, at the circle of the yeare turning about?

Irenæus. Euſeb l. 5 c. 26. Seven bookes then Written for it. Euſeb. l. 7 c. 32. Hier. de Scrip. 43. Hieron de Scriptor. 44. Ibidem 61. Ibidem 38. Ibidem 24.

6. *Irenæus* had this *cuſtome*: His Epiſtle to *Victor* ſheweth it: to *Victor*, and to many more (ſaith *Euſebius*) about that queſtion, (underſtand ſtill the queſtion of the *time*, not of the *Feaſt*.) A book alſo (we finde) he wrote *de Paſchate*, in the 115. *quæſt.* in *Juſtin Martyr*. So, he will be for it, certainly.

7. And it is ſtrange, even during the perſecution, how may bookes we finde written, to deduce the *cuſtome* by. 1. Beſide that of *Irenæus*, 2. One by *Anatolius* the great learned Biſhop of *Laodicea*: 3. By *Theopilius* Biſhop of *Cæſarea*, and 4. by *Bacchylus* Biſhop of *Corinth*, either of them one. 5. Another by *Hippolytus*, that made up the firſt cycle. Yet, 6. another by *Clemens Alexandrinus*. And laſt, which indeed was firſt in time of all, two bookes, 7. by the holy Martyr and Prophet *Melito* Biſhop of *Sardis*, (in the next Age to the Apoſtles themſelves) ſet forth by him (as he ſaith) at the time of the *Feaſt*, and in the very holy-dayes of it.

7 Proof From Councels in the perſecution. 1 Paleſtine. 2 Ponius. 3 Oſreena. 4 Italy. 5 France. 6 Græcia. 7 Aſia minor. Euſeb l. 5 c. 23.

Nay, there wanted not *Councels* then neither, and that in ſeven ſeverall parts of the world at once: all in the midſt of the fervour of the fiery tryall, when the Church (*God* wot) could but evill intend it. It was no time to *contend* then. But it ſhewes, they made a matter of it, and no ſlight reckoning of the retaining it. Elſe might they have ſlipt it, without any more adoe.

Proofs That this cuſtome was Apoſtolick. 1 Proof by teſtimony. Auguſtine.

Enough (I trow) to ſhew, *ſuch a cuſtome* there was in all the *Churches*, theſe parties lived in, which were all the *Churches God* then had. They muſt needs ſeeme *contentious*, that will contend againſt all theſe. I ſee not how they can ſcape the Apoſtles *Si quis*, that doe. And this I ſay, if ſome one example of ſome eminent man of worth, will ſerve to make an authoritie: If, that: Then this *cloud of witneſſes*, and thoſe 1. not perſons, but whole *Councels* and *Churches*: 2. not in ſome one Region, but in divers, all the world over: 3. and that not for one time, but ſo many ages ſucceſſively continued, from generation to generation: what manner of authority ought that to be? the greateſt ſure, and none greater, but of *God* Himſelf.

Now to (*Nos*) that is, to the *Apoſtles* themſelves. Firſt, that it was a *Cuſtome Apoſtolike* and ſo taken, Saint *Auguſtine* is direct in his CXVIII. Epiſtle to *Ianuarius*, who had purpoſely ſent to him, to know his opinion touching certaine queſtions, all of them about *Eaſter*. Thus ſaith he there: *For ſuch things as come to us not by writing, but by practice (and yet ſuch as are obſerved quite thorow the world.) we are given to underſtand, they come commended to us, and were inſtituted either by the Apoſtles themſelves, or*

by

by general Councils, whose authority hath ever been accounted of, as wholsome in the Church. Now what be those things so generally observed *toto orbe terrarum?* These: that the *Passion, the Resurrection, the Ascension of Christ, and the coming of the Holy Ghost from heaven,* anniversaria solennite celebrantur, *are yearly in solemn manner celebrated.* *And* (saith he) *if there be any besides these:* for these, are most cleer.

First, he is cleer, It was the *custome of the Church,* far and wide the world through. Then, that it must either by the *Apostles* be institute, or by some *Council.* Not by any *Council:* Many met about the *time:* about the *Feast* never any: that, not questioned at all: taken *pro confessa* ever, and so, *Apostolick.* They be his own words (*lib. 4. de Bapt. contra Donat. cap. 24.*) *If the whole Church observe any thing, not having been ordained by some general Council,* rectissimè creditur, *we are to believe,* rectissimè, *by as good right as any can be, right in the Superlative, that they came to us,* non nisi ab Apostolis, *from the* Apostles, *and from none else,* nor by any other way. So S. *Augustine* is for *nos habemus talem.* So he held it.

An hundred years before him, *Constantine* is as direct in his Epistle *ad omnes Ecclesias.* Many remarkable things there are in that Epistle. 1. *The most holy Feast of Easter,* four times he calleth it. That is the good Emperors style, *In so great a matter, in so high a Feast of our Religion to disagree, ἀθεμίτως* utterly unlawful. And 2. τί κάλλιον, τί σεμνότερον, *what more honest, what more seemly, than that this Feast should be inviolably kept, by which we hold our hopes of immortality?* (Mark that reason well.)

Constantine. Euseb l. 3. vita Constantini.

But, for *Apostolick:* Be it lawful for us Christians (saith he) *rejecting the Jewish manner, that day,* ἣν πεύξεται τὰς πάθους ἡμέρας ἀχρὶ τοῦ παρόντος ἐνιαυτοῦ, *which day ever since the very first day of his passion, we have to this present kept; to transmit the due observing of it to all ages to come.* Mark the words, 1. *They had kept* Easter *from the first day of Christs passion, till that present time.* 2. And after that, *We have received it of our Saviour.* 3. And yet again, *which our Saviour delivered to us.* And concludes, that 4. accordingly, *when he came among them, he and they would keep their* Easter *together.* Nothing can be more full, that in his time this *custome* was, and that it was reputed to have come from the *Apostles,* as begun *from the very day of Christs Passion.* Which *Leo* shortly, but fully expresseth, *Legalis quippe festivitas dum mutatur, impletur.* The legal Feast of the *Passeover,* at the *fulfilling* of it, was *changed* both at once. Fulfilled and changed, at one time, both. No distance between. And fulfilled (I am sure) it was in the *Apostles* time, and so changed then also.

Leo Hom. 7. de Passione.

If you will see it deduced in story, that may you too. Thus of himself *Irenæus* writeth, that he was brought up in *Asia* under *Polycarpus;* and that he (young though he were) observed and remembred well all his course of life. And namely, how coming to *Rome* in *Anicetus* time, he kept his *Easter* there. Not when *Anicetus* kept it, but keep it he did though. In the *keeping* they agreed: in the *time* they differed. Either held his own.

2. Proof by Story. *Euseb. 4. c. 14. Iren. l. 3. c. 3. Tertul de præscript. c. 32.*

Polycarpus then kept *Easter.* Now, *Policarpus* had lived and conversed with the *Apostles,* was made Bishop by them, Bishop of *Smyrna,* (*Irenæus* and *Tertullian* say it directly) and he is supposed to be the *Angel of the Church of Smyrna,* Revel. 2. 8. And *Polycarpus* (as saith *Irenæus*) kept *Easter with S. John, and with the rest of the* Apostles, *totidem verbis, Euseb. lib. 5. c. 26.*

Polycarpus kept Easter with S. John & the rest of the Apostles.

Polycrates in his Epistle there (in *Eusebius*) expresly saith, that Saint *Philip* the Apostle kept it. If Saint *Philip* and Saint *John* (by name) If the rest of the Apostles had it, then *nos habemus* is true; then it is *Apostolick.*

Μετὰ Ἰωάννου τοῦ μαθητοῦ τοῦ κυρίου ἡμῶν, καὶ Φιλίππου τῶν λοιπῶν Ἀποστόλων ὅις συνδιέτριψεν ἐν τῇ Ἀσίᾳ. *Euseb l. 5. 14.*

S. Philip the Apostle kept it.

But yet we have a more sure ground than all these: The *Lords* Day hath testimony in Scripture, I insist upon that: that *Easter-day* must needs be as ancient as it. For how came it to be the *Lords Day?* but *that,* as it is in the Psalm, *the Lord made it?* And why made he it? but because on it, *the stone cast aside* (that is *Christ*) *was made the head stone of the corner?* that is, because then the *Lord* rose, because his *Resurrection* fell upon it?

3. Proof from the *Lords day. Apoc. 1. 10. Psal. 1. 88.*

Now what a thing were it, that all the *Sundayes* in the year that are but abstracts (as it were) of this day (the very day of the *Resurrection*) that they should be kept: and this day, the day it self, the prototype and archetype of them all, should not be kept, but laid aside quite, and be clean forgotten? That, the day in the week we should keep; and the day in the month it self, and return of the year, we should not keep? Even of every congruity, it is to be as they, and somewhat more.

Aug. Ep. 119. 13. Dies Dominicus Christianis Resurrectione Domini declaratus est & ex illo habere cæpit festivitatem suam.

Take example by our selves. For his Majesties deliverance the fift of *August:* for his Majesties and ours, the Fift of *November* (being *Tuesday* both:) for these a kind of remembrance we keep, on Tuesday every week in the year. But when by course of the year in their several months, the very original dayes themselves come about; shall we not, do we not celebrate them in much more solemn manner? what question is there? weigh them well, you will find the case alike. One cannot be, but the other also must be *Apostolick.*

1. For the last proof I have yet reserved, one: or rather, three in one. 1. The *custome* of *Baptism,* known to have been ministred as upon that day, all the Primitive Church through. A thing so known, as their Homilies *de Baptismo* were most upon that day. S. *Basils* I name. In his upon *Easter day,* he shews the *custome* of *Baptizing* then, and the reason of it.

4. Proof of the *Churches custom* for *Easter.*
1. The *Custome* of *Baptism*

2. The use of the *Keyes* at that time specially. Then, were the *censures* inflicted: then were they released. 1. Inflicted: Against that time, did S. *Paul* cut off the incestuous person, that a little *leven* might not *sower* them all. Even against the time that *Christ our Passeover was offered, and they therefore to hold this feast.* 2. Released: So you shall find the Council of *Ancyra* (elder than that of *Nice*) order, the *censures* should determine all, indure no longer than the *Great Day* (so, in their common speech they termed *Easter*) and then, all to be restored. 3. To which purpose the Council of *Nice* took order there should be in Lent, a *Synod* yearly to this end: that by it all quarrels being taken up, and all things set straight, they might be in better case, to come with their oblation at *Easter* to the Sacrament.

2. The *custome* of the *censures* then determining. *1 Cor. 5. 7, 8. Can. 5. Can. 5.*

And

Custome in England.

But before all these (the *Nicene* and all) by a dozen years at least was the Councell of *Arles*, and in it, this custome proclaimed. I mention it, not so much for the antiquity, as that by it appeareth, how the custome of *Easter* went here with us in this Realme: for, at it was present and subscribed, the Bishop of *London*, *Restitutus*. A plain argument, We had such a custome then.

Custome in Scotland. Sedulius.

And for the other Realme, *Gelasius* shall speak. In a Synod of seventy Bishops, where he and they decreed, what bookes were to be read, what not: they say, there was then a Poeme of venerable *Sedulius* (who had the addition of *Scotus* for his nation) which they doe *insigni laude praferre*, (that is) very highly commend. *Sedulius* intitles it, his *Opus Paschale*, and begins it, with *Paschales quicunque dapes* —— as it were inviting his Readers (his countrey-men, I dare say specially, if they will come to it) to a Feast, upon *Easter-day*.

Custome in both. Constantine.

But for both, none so worthy a witnesse, as the Emperour *Constantine*, who in his Rescript about *Easter*, directed to all Churches, expresly nameth this Isle, the *Isle* of *Britannie*, among those places, where this *custome* was duly and orderly observed.

6 Proof From the Fathers in the first 200. years of persecution. Two, betwen peace and persecution. Lactantius, Pierius. Hier. de Scr. 76. Under the persecution. The fact of Philip the Emperour. L. 6. c. 34. Euseb. l. 7 c. 22. Dionys. Alex. Cyprian Epist. 21. 24. 49.

All this while the *Church* had rest: during the *persecution*, how went it? Two we will take in, in the passage between the times of persecution.

1. *Lactantius*, the most part of his life, lived under the persecution, but dyed in the Churches peace: 2. So did *Pierius* of *Alexandria* (for his excellent learning, called *Origen* the younger.) In *Lactantius* seventh book, and nineteenth Chapter, there is a plain testimony for the solemn keeping of *Easter-Eve*. And *Pierius* (saith Saint *Hierom*) hath a long Sermon upon the Prophet *Hosee*, made by Him and preached at the solemne assembly on *Easter-eve*. And if the *Eve* were so held, we make no doubt of the day.

1. Now in the middest of the persecution, there fell out a speciall case of *Philip* the Emperour, (supposed to have given his owne and his sonnes name to the Christian profession, as *Eusebius* reporteth:) in signe thereof, He on *Easter-eve* offered to joyne himself at the Church-setvice, as knowing that to be their chiefest solemnitie: which they failed not to keep, no not then, when their case was at the hardest.

2. And even then at *Alexandria*, *Dionysius* the Bishop there, held this *custom*. Thus writes he to *Hierax* (a Bishop too) and to others: out of prison, That, though the prosecution then raged much, and the plague more; yet were the Christians, even then, so carefull not to break this *custome*, as they kept their *Easter*, some in woods, some on ship-board, some in barnes and stables; yea, they in the very goale, keep it they did even then, persecution and plague both notwithstanding.

Origen.

3. *Cyprian* held this *custome*: Not by his Homily (I wave it, as doubtfull:) but in foure of his Epistles I find it. I name but one, his LIII. Some had consulted him, in a question of some difficultie. He writes backe, It was now *Easter*, his brethren were from him, every one at his owne charge, solemnizing the Feast with their people. So soone as the Feast was over, and they met againe, they should heare from him, he would take their opinions, and return them a found answer.

4. *Origen* had this *custome*. In his VIII. against *Celsus*, frankely he confesseth, That other Feasts, *Easter* by name, the Christians held them; and that (as he saith) Κυριακωτερον, in more solemne manner, then *Celsus*, or any heathen-men of them all, held theirs.

* Tertullianus de corona mil. c. 3. ad uxorem l. 2. c. 4. contr. Marc 4. 3. 5. 4.

5. *Tertullian* had this *custome*. *Many places in him. Only one I cite, in the fourteenth chapter, *de Jejunio*, *Quod si omnem in totum devotionem dierum erasit Apostolus, cur Pascha celebramus annuo circulo?* If it were the Apostles minde, to race out all devout observing of days quite, how comes it to passe, we celebrate *Easter* yearly, at the circle of the yeare turning about?

Irenaus. Euseb l. 5 c. 26. Seven bookes then Written for it. Euseb. l. 7 c. 32. Hier. de Scrip. 43. Hieron de Scriptor. 44. Ibidem 61. Ibidem 38. Ibidem 24.

6. *Irenæus* had this *custome*: His Epistle to *Victor* sheweth it: to *Victor*, and to many more (saith *Eusebius*) about that question, (understand still the question of the *time*, not of the *Feast*.) A book also (we finde) he wrote *de Paschate*, in the 115. *quæst.* in *Justin Martyr*. So, he will be for it, certainly.

7 Proof From Councels in the persecution. 1 Palestine. 2 Pontus. 3 Osrhena. 4 Italy. 5 France. 6 Græcia. 7 Asia minor. Euseb l. 5 c. 23.

7. And it is strange, even during the persecution, how may bookes we finde written, to deduce the *custome* by. 1. Beside that of *Irenæus*, 2. One by *Anatolius* the great learned Bishop of *Laodicea*: 3. By *Theopilius* Bishop of *Cæsarea*, and 4. by *Bacchylus* Bishop of *Corinth*, either of them one. 5. Another by *Hippolytus*, that made up the first cycle. Yet, 6. another by *Clemens Alexandrinus*. And last, which indeed was first in time of all, two bookes, 7. by the holy Martyr and Prophet *Melito* Bishop of *Sardis*, (in the next Age to the Apostles themselves) set forth by him (as he saith) at the time of the *Feast*, and in the very holy-dayes of it.

Proofs That this custome was Apostolick. 1 Proof by testimony. Augustine.

Nay, there wanted not *Councels* then neither, and that in seven severall parts of the world at once: all in the midst of the fervour of the fiery tryall, when the Church (*God* wot) could but evill intend it. It was no time to *contend* then. But it shewes, they made a matter of it, and no slight reckoning of the retaining it. Else might they have slipt it, without any more adoe.

Enough (I trow) to shew, *such a custome* there was in all the *Churches*, these parties lived in, which were all the *Churches God* then had. They must needs seeme *contentious*, that will contend against all these. I see not how they can scape the Apostles *Si quis*, that doe. And this I say, if some one example of some eminent man of worth, will serve to make an authoritie: If, that: Then this *cloud of witnesses*, and those 1. not persons, but whole *Councels* and *Churches*: 2. not in some one Region, but in divers, all the world over: 3. and that not for one time, but so many ages successively continued, from generation to generation: what manner of authority ought that to be? the greatest sure, and none greater, but of *God* Himself.

Now to (*Nos*) that is, to the *Apostles* themselves. First, that it was a *Custome Apostolike* and so taken, Saint *Augustine* is direct in his CXVIII. Epistle to *Ianuarius*, who had purposely sent to him, to know his opinion touching certaine questions, all of them about *Easter*. Thus saith he there. *For such things as come to us not by writing, but by practice (and yet such as are observed quite thorow the world) we are given to understand, they come commended to us, and were instituted either by the Apostles themselves, or*

by

by general Councils, whose authority hath ever been accounted of, as wholsome in the Church. Now what be those things so generally observed *toto orbe terrarum?* These: that the *Passion, the Resurrection, the Ascention of Christ, and the coming of the Holy Ghost from heaven,* anniversaria solennite celebrantur, *are yearly in solemn manner celebrated.* And (saith he) *if there be any besides these:* for these, are most cleer.

First, he is cleer, It was the *custome of the Church,* far and wide the world through. Then, that it must either by the *Apostles* be institute, or by some *Council.* Not by any *Council:* Many met about the *time:* about the *Feast* never any: that, not questioned at all: taken *pro confessa* ever, and so, *Apostolick.* They be his own words (*lib. 4. de Bapt. contra Donat. cap. 24.*) *If the whole Church observe any thing, not having been ordained by some general Council,* rectissimè creditur, *we are to believe,* rectissimè, *by as good right as any can be, right in the Superlative, that they came to us,* non nisi ab Apostolis, *from the* Apostles, *and from none else,* not by any other way. So S. *Augustine* is for *nos habemus talem.* So he held it.

An hundred years before him, *Constantine* is as direct in his Epistle *ad omnes Ecclesias.* Many remarkable things there are in that Epistle. 1. *The most holy Feast of Easter,* four times he calleth it. That is the good Emperors style, *In so great a matter, in so high a Feast of our Religion to disagree* διαφωνεῖν *is utterly unlawful.* And 2. τὸ κάλλιον, τὸ σωφρονέστερον, *what more honest, what more seemly, than that this Feast should be inviolably kept, by which we hold our hopes of immortality?* (Mark that reason well.)

Constantine. Euseb l. 3. vita Constantini.

But, for *Apostolick: Be it lawful for us Christians* (saith he) *rejecting the Jewish manner, that day,* ἣν πρώτην τῶν παθῶν ἡμῶν ἔσχε τὸ πάσχα ἰουδαῖοι, *which day even since the very first day of his passion, we have to this present kept; to transmit the due observing of it to all ages to come.* Mark the words, 1. *They had kept* Easter *from the first day of Christs passion, till that present time.* 2. And after that, *We have received it of our Saviour.* 3. And yet again, *which our Saviour delivered to us.* And concludes, that 4. accordingly, *when he came among them, he and they would keep their* Easter *together.* Nothing can be more full, that in his time this *custome* was, and that it was reputed to have come from the *Apostles,* as begun *from the very day of Christs Passion.* Which *Leo* shortly, but fully expresseth, *Legalis quippe festivitas dum mutatur, impletur.* The legal Feast of the *Passeover,* at the *fulfilling* of it, was *changed* both at once. Fulfilled and changed, at one time, both. No distance between. And fulfilled (I am sure) it was in the *Apostles* time, and so changed then also.

Leo Hom. 7. de Passione.

If you will see it deduced in story, that may you too. Thus of himself *Irenæus* writeth, that he was brought up in *Asia* under *Polycarpus*; and that he (young though he were) observed and remembred well all his course of life. And namely, how coming to *Rome* in *Anicetus* time, he kept his *Easter* there. Not when *Anicetus* kept it, but keep it he did though. In the *keeping* they agreed: in the *time* they differed. Either held his own.

2. Proof by Story. *Euseb. 4. c. 14. Iren. l. 3. c. 3. Tertul de præscript. c. 32.*

Polycarpus then kept *Easter.* Now, *Policarpus* had lived and conversed with the *Apostles,* was made Bishop by them, Bishop of *Smyrna,* (*Irenæus* and *Tertullian* say it directly) and he is supposed to be the *Angel of the Church of Smyrna,* Revel. 2. 8. And *Polycarpus* (as saith *Irenæus*) kept *Easter with S. John, and with the rest of the* Apostles, *totidem verbis, Euseb. lib. 5. c. 26.*

Polycarpus Easter with S. John & the rest of the *Apostles.*

Polycrates in his Epistle there (in *Eusebius*) expresly saith, that Saint *Philip* the Apostle kept it. If Saint *Philip* and Saint *John* (by name) If the rest of the Apostles had it, then *nos habemus* is true; then it is *Apostolick.*

Μετὰ Ἰωάννου τοῦ μαθητοῦ τοῦ κυρίου ἡμῶν, καὶ πάντων ἀποστόλων ὅτις συνδιήγησται ἐν τῇ Ἀσίᾳ τελευτήσας ὡς τεθεωρηκὼς Euseb l. 5. 14. S. Philip the Apostle kept it.

But yet we have a more sure ground than all these: The *Lords* Day hath testimony in Scripture, I insist upon that: that *Easter-day* must needs be as ancient as it. For how came it to be the *Lords Day?* but that, as it is in the Psalm, *the Lord made it?* And why made he it? but because on it, *the stone cast aside* (that is *Christ*) *was made the head stone of the corner?* that is, because then the *Lord* rose, because his *Resurrection* fell upon it?

3. Proof from the *Lords day.* Apoc. 1. 10. Psal. 1. 88. *Aug. Ep. 119. 13. Dies Dominicus Christianis Resurrectione Domini declaratus est & ex illo habere cæpit festivitatem suam.*

Now what a thing were it, that all the *Sundayes* in the year that are but abstracts (as it were) of this day (the very day of the *Resurrection*) that they should be kept: and this day, the day it self, the prototype and archetype of them all, should not be kept, but laid aside quite, and be clean forgotten? That, the day in the week we should keep; and the day in the month it self, and return of the year, we should not keep? Even of every congruity, it is to be as they, and somewhat more.

Take example by our selves. For his Majesties deliverance the fift of *August:* for his Majesties and ours, the Fift of *November* (being *Tuesday* both:) for these a kind of remembrance we keep, on Tuesday every week in the year. But when by course of the year in their several months, the very original dayes themselves come about; shall we not, do we not celebrate them in much more solemn manner? what question is there? weigh them well, you will find the case alike. One cannot be, but the other also must be *Apostolick.*

1. For the last proof I have yet reserved, one: or rather, three in one. 1. The *custome* of *Baptism,* known to have been ministred as upon that day, all the Primitive Church through. A thing so known, as their Homilies *de Baptismo* were most upon that day. S. *Basils* I name. In his upon *Easter day,* he shews the *custome* of *Baptizing* then, and the reason of it.

4. Proof of the Churches custom for Easter. 1. The *Custome* of *Baptism*

2. The use of the *Keyes* at that time specially. Then, were the *censures* inflicted: then were they released. 1. Inflicted: Against that time, did S. *Paul* cut off the incestuous person, that a little *leven* might not *sower* them all. Even against the time that *Christ our Passeover was offered, and they therefore to hold this feast.* 2. Released: So you shall find the Council of *Ancyra* (elder than that of *Nice*) order, the *censures* should determine all, indure no longer than the *Great Day* (so, in their common speech they termed *Easter*) and then, all to be restored. 3. To which purpose the Council of *Nice* took order there should be in Lent, a *Synod* yearly to this end: that by it all quarrels being taken up, and all things set straight, they might be in better case, to come with their oblation at *Easter* to the Sacrament.

2. The *custome* of the *censures* then determining. 1 Cor. 5. 7, 8. Can. 5. Can. 5.

And

3. The *Custom of a Communion.* John 6 50. 58.

And last, by the never broken *custome* of a solemn *Eucharist*, ever upon this day. *Origen* in his seventh upon *Exodus*, he saith, Our *Easter-day* far passeth the Jewish *Easter*. They had no *Manna* on theirs: (The *Passeover* was eaten in *Ægypt*: *Manna* came not till they were in the Wilderness:) But we (saith he) we never kept our *Passeover*, but we are sure of *Manna* upon it, the *true Manna*, *the Bread of life that came down from heaven*. For they had no *Easter* then, without a *Communion*.

Hom. 6. de Quadrag.

Leo joyns both; (he might well all three.) *Paschalis quippe solennitatis hoc est proprium*, This is a peculiar that *Easter-day* hath, *ut in eâ tota Ecclesia, remissione gaudeat peccatorum*: That on it, all the whole Church obtaineth remission of their sins. One part, *qui sacro* Baptismate *renascuntur*, by vertue of the solemn *Baptisme* then ministred: The rest, by benefit of the *Eucharist* they then receive; *ad rubiginem mortalitatis* (it is his term) *to the scouring off the rust which our mortality gathereth by the sins and errors of the whole year*.

I will conclude all, with the words which S. *Ambrose* concludes his LXXXIII. (his Paschal Epistle, with) to the Bishops of *Æmilia*: *Ergo, cum tot veritatis indicia concurrant, juxta majorum exemplum, Festum hoc publicæ salutis, lati exultantésque celebremus*. Since then there be so many proofs for this truth that thus meet; according to the example of our fore-fathers, let us with joy and gladness keep this *Feast of our common salvation*. How? *Simamus spiritu ferventi Sacramentum in azymis sinceritatis*. Let us receive the holy *Sacrament*, with the *sweet-bread* of *Sincerity*. *Postes nostros, ubi est otium verbi, sanguine Christi, in fide passionis coloremus*. The posts of the door of our mouth (that is, *our lips*) let us dye them with the *Blood of Christ*, in the faith of his blessed *Passion*. Ensuing the steps of the *Apostles* and the *Churches* of *God* (all:) with whom joyning in both, let us expect the blessing of *God* upon us, &c.

A SER

A SERMON
Preached before the
KINGS MAJESTY
AT
WHITE-HALL,
On the Sixteenth of *April*, being *Easter-Day*.
An. Dom. 1620.

JOHN Chap. XX.

Vers. 11. *But Mary, stood by the Sepulchre, weeping: and as she wept, she stooped, and looked into the Sepulchre.*

12. *And saw two Angels, in white, sitting, the one at the head, the other at the feet, where the Body of* JESUS *had lien.*

13. *And they said to her, Woman, why weepest thou? She said to them, They have taken away my* LORD, *and I know not where they have laid him.*

14. *When she had thus said, she turned her self about, and saw* JESUS *standing, and knew not that it was* JESUS.

15. JESUS *saith to her, Woman, why weepest thou? Whom seekest thou? She (supposing He had been the Gardiner) said to Him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him thence.*

16. JESUS *saith to her, Mary: She turned her self, and said to him, Rabboni; that is to say, Master.*

17. JESUS *said to her, Touch me not, for I am not yet ascended to my Father: But, go to my brethren, and say to them, I ascend to my Father and to your Father, and to my* GOD *and your* GOD.

This last Verse was not touched.

IT is Easter-day abroad: And it is so in the Text. We keep *Solomons* rule, *Verbum diei in die suo:* For, all this (I have read) is nothing else, but a report of *Christs* rising, and of his appearing this *Easter-day* morning, his very first appearing of all. S. *Mark* is expres for it, that *Christ* was no sooner risen this day, but, *He appeared first of all to Mary Magdalen:* which first appearing of his, is here by S. *John* extended, and set down at large. 1 Reg. 8. 59. Mark 16. 9.

The summe of it is, 1. The seeking *Christ* dead. 2. The finding him alive.

The manner of it is, That *Mary Magdalen* staying still by the Sepulchre, first she saw a Vision of Angels: and after, she saw *Christ* himself. Saw *Him*, and was her self made an Angel by *Him*;

a good Angel, to carry the Evangel, the first good and joyfull tidings of *His rising* again from the dead.

Acts 13 33. And this was a great honour (all considered) to serve in an Angels place. To do that at his resurrection (his second birth) that, at his first birth an Angel did. An Angel first published that; *Mary Magdalen* brought the notice of this. As he, to the Shepherds, so she, to the Apostles, the *Pastours* of Christs flock; by them to be spread abroad to the ends of the world.

To look a little into it. 1. *Mary* is the name of a woman: *Mary Magdalen*, of a sinfull woman.

That, to a woman first; it agreeth well, to make even with *Eve*; that, as by a woman came the first news of death; so, by a woman also might come the first notice of the Resurrection from the dead. And the place fits well: for, in a garden, they came, both.

That, to a sinfull woman first; that also agrees well. To her first, that most needed it: most needed it, and so first sought it. And it agrees well, he be first found of her, that first sought him: Even in that respect she was to be respected.

Hos.2.15. In which two, there is opened unto us a *gate of hope*, two great leaves (as it were:) one, that no infirmity of sex, (for a woman we see:) the other, that no enormity of sin, (for a sinfull woman, one that had the blemish, that she went under the common name of *peccatrix*, as notorious and famous in that kind:) That, neither of these shall debar any to have their part in *Christ*, and in his Resurrection; any, that shall seek him in such sort, as she did. For, either of these *non obstante*, nay, notwithstanding both these, she had the happiness; To see his Angels, (and that was no small favour;) To see *Christ* himself: And that, first of all, before all others, to see and salute him: And, to receive a commission from him, of *Vade & dic*, to go and tell, (that is, as it were) to be an Apostle, and that to the Apostles themselves, to bring them the first good news of *Christs* rising again.

Luke 7.37.

There are three Parties that take up the whole Text; and if I should divide it, I would make those three parties the three parts; 1. *Mary Magdalen*, 2. the *Angels*, 3. and *Christ* our *Saviour*.

I. *Mary Magdalen* begins her part in the first Verse, but she goes along thorow them all.

II. Then the *Angels* part in the two Verses next: 1. Their *appearing*, 2. and their *speech* to her. *Appearing*, in the twelfth; *Speech*, in the thirteenth.

III. And last, *Christs* part in all the rest. 1. *His appearing*, and *Speech* likewise. *Appearing*, first, *unknown* in the fourteenth, and *his speech* then, in the fifteenth.

After, *His appearing*, and *speech* again, being *known*, in the sixteenth and seventeenth. 1. Forbidding her, *mane & tange*, to *stay* and to *touch*; 2. and bidding her, *Vade & dic*, to get her quickly to his brethren, and tell them, His Resurrection was past, for (*ascendo*) he was taking thought for his Ascension, and preparing for that. Thus lieth the order and the parts.

The use will be, that we, in our seeking, carry our selves as she did: and so may we have the happiness that she had, to find *Christ*, as he is now to be found in the vertue of his *Resurrection*.

VER. XI.

But Mary stood by the Sepulchre, weeping: and as she wept, she stooped, and looked into the Sepulchre.

OF the favours vouchsafed this same *felix peccatrix* (as the Fathers term her) this day, 1. To *see* but *Christs* Angels, 2. To *see Christ* at all, 3. To *see him* first of all, 4. But more then all these, to be imployed by *him* in so heavenly an errand; reason we can render none, that helped her to these, but that, which in a place *Christ* himself renders, *Quia dilexit multùm*, because she loved much.

Luke 7.47.

She loved much: We cannot say, She believed much. For, by her *sustinerunt* thrice repeated (the second, thirteenth, fifteenth Verses) it seems, she believed no more, then just as much as the High Priests would have had the world believe, that *he was taken away by night*.

Defectus fidei non est negandus, affectus amoris non est vituperandus: It is *Origen*. We cannot commend her faith; her love, we cannot but commend; and so do: Commend it in her, commend it to you. Much it was, and much good proof gave she of it. Before, to him living: now, to him dead. To him dead, there are divers: 1. She was last at his cross, and first at his grave: 2. Stayed longest there, was soonest here: 3. Could not rest, till she were up to seek him: 4. Sought him, while it was yet dark, before she had light to seek him by.

Matt.28.13.

But, to take her as we find her in the Text, and to look no whither else. There are, in the Text, no less then ten, all arguments of her great love; all, as it were a commentary upon *Dilexit multùm*. And even in this first Verse there are five of them.

I. The first in these words; *stabat juxta monumentum*, that she stood by the grave. A place, where faint Love loves not to stand. Bring him to the grave, and lay him in the grave, and there leave him: but come no more at it, nor stand long by it. Stand by him, while he is alive; so did many stand, and go, and sit by him. But *stans juxta monumentum*, stand by him dead; *Mary Magdalen* she did it, and she onely did it, and none but she. *Amor stans juxta monumentum.*

The

The next in these, *Maria autem ſtabat. But Mary ſtood.* In the *autem*, the *but* (that helps us to another,) *But Mary ſtood*, (that is as much to ſay, as) others did not, *But*, ſhe did. *Peter* and *John* were there but even now. Thither they came; but not finding him, away they went. They went: But *Mary* went not, ſhe *ſtood ſtill*. Their *going away* commends her *ſtaying behind*. To the grave *ſhe came* before them, from the grave *ſhe went* to tell them, to the grave *ſhe returns* with them, at the grave *ſhe ſtays* behind them. *Fortior eam figebat affectus*, ſaith *Auguſtine*, a ſtronger affection fixed her; ſo fixed her, that ſhe had not the power to remove thence. Go who would, *ſhe* would not, but *ſtay ſtill*. *To ſtay*, while others do ſo, while company ſtays, that is the worlds love: But *Peter* is gone, and *John* too, all are gone, and we left alone; then to *ſtay*, is love, and conſtant Love. *Amor manens, aliis recedentibus*; Love, that when others ſhrink and give over, holds out ſtill. 2. Verſe 8.

The third in theſe, *ſhe ſtood, and ſhe wept:* and, not a tear or two; but *ſhe wept* a good (as we ſay;) that the Angels, that *Chriſt* himſelf pity her, and both of them, the firſt thing they do, they ask her, *why ſhe wept ſo?* Both of them begin with that queſtion. And, in this, is love. For, if, when *Chriſt ſtood at Lazarus's graves ſide and wept*, the Jews ſaid, *See how he loved him:* may not we ſay the very ſame, when *Mary ſtood at Chriſts grave and wept: See how ſhe loved him?* Whoſe preſence ſhe wiſhed for, his miſs ſhe wept for; whom ſhe dearly loved, while ſhe had him, ſhe bitterly bewailed, when ſhe loſt him. *Amor amare flens*, Love running down the cheeks. 3. John 11.36.

The fourth in theſe, *And as ſhe wept, ſhe ſtooped, and looked in*, ever and anon. That is, ſhe did ſo *weep*, as ſhe did *ſeek* withal. *Weeping* without *ſeeking*, is but to ſmall purpoſe. But her *weeping* hindred not her *ſeeking*; her ſorrow dulled not her diligence. And, diligence is a character of love, comes from the ſame root, *dilectio* and *diligentia* from *diligo*, both. *Amor diligentiam diligens.* 4.

To *ſeek*, is one thing: not to give over *ſeeking*, is mother. For I ask, why ſhould ſhe now look in? *Peter* and *John* had looked there before; nay, had been in the grave (they.) It makes no matter: ſhe will not truſt *Peters* eyes, nor *Johns* neither. But, ſhe her ſelf had before this, looked in (too.) No force, ſhe will not truſt her ſelf, ſhe will ſuſpect her own eyes; ſhe will rather think, *ſhe looked* not well before, then leave off her *looking*. It is not enough for love, to *look* in once. Thus we uſe, this is our manner when we ſeek a thing ſeriouſly; where we have ſought already, there to ſee again, thinking we did it not well; but, if we now look again better, we ſhall ſurely find it, then. *Amor quærens quæſivit:* Love, that never thinks, it hath looked enough. Theſe five. 5. Verſe 8.

And, by theſe five, we may take meaſure of our love, and of the true *multum* of it. *Ut proſit nobis ejus ſtare, ejus plorare, & quærere* (ſaith *Origen*) that her *ſtanding*, her *weeping*, and *ſeeking*, we may take ſome good by them.

I doubt, ours will fall ſhort. *Stay* by him alive, that we can, *juxta menſam:* but *juxta monumentum*, who takes up his ſtanding there? And our love it is dry-eyed, it cannot *weep:* it is ſtiff joynted, it cannot ſtoop to *ſeek*. If it do, and we hit not on him at firſt, away we go, with *Peter* and *John*; we ſtay it not out with *Mary Magdalen*. A ſign our love is little, and light, and our *ſeeking* ſuitable, and ſo, it is without ſucceſs. We find not *Chriſt*, no marvel: but *ſeek* him, as ſhe ſought him, and we ſhall ſpeed, as ſhe ſped.

VER. XII.

And ſaw two Angels, in white, ſitting, the one at the head, the other at the feet where the Body of Jeſus *had lien.*

For what came of this? Thus ſtanding by it, and thus *looking in*, again and again, though ſhe ſaw not *Chriſt* at firſt, ſhe *ſees his Angels*. For ſo it pleaſed *Chriſt* to come by degrees: His *Angels* before Him. And, it is no vulgar honour, this, to *ſee* but *an Angel:* what would one of us give to ſee but the like ſight?

We are now at the *Angels* part. Their appearing, in this Verſe. There are four points in it: 1. Their *place*, 2. Their *habit*, 3. Their *ſite*, 4. and their *order*. 1. *Place*, in the grave; 2. *Habit*, in white; 3. *Site*, they were ſitting; 4. and their *Order in ſitting*, one at the *head*, the other at the *feet*.

The Place, *In the grave ſhe ſaw them*: and *Angels* in a *grave*, is a ſtrange ſight, a ſight never ſeen before; not till *Chriſts* body had been there, never till this day; this the firſt news of the *Angels* in that place. For, a *grave* is no place for *Angels* (one would think;) for worms rather: Bleſſed *Angels*, not but in a bleſſed place. But ſince *Chriſt* lay there, that place is bleſſed. There was a voice heard from heaven, *Bleſſed be the dead: Precious the death, Glorious the memory* now, *of them that die in the Lord.* And, even this, that the *Angels* diſdained not now to come thither, and to ſit there, is an *auſpicium* of a great change to enſue in the ſtate of that place. *Quid glorioſius Angelo? quid vilius vermiculo?* ſaith *Auguſtine. Qui fuit vermiculorum locus, eſt & Angelorum.* That which was the place for worms, is become a place for *Angels*. 1. Rev. 14.13. Pſal. 116.15.

Their *Habit*, *In white*. So were there divers of them, divers times, this day; ſeen, *in white*, all; in that colour. It ſeems to be their *Eaſter-day* colour, for at this Feaſt, they all do their ſervice in it. Their *Eaſter-day* colour, for it is the colour of the *Reſurrection*. The ſtate whereof when *Chriſt* would repreſent upon the Mount, *His raiment was all white, no Fuller in the earth could come near it.* And our colour it ſhall be, when riſing again, we *ſhall walk in white robes, and follow the Lamb whither ſoever he goeth.* Revel. 7.9.

Heaven mourned on *Good-Friday*; the Eclipſe made all then in black. *Eaſter-day*, it rejoyceth, *Heaven and Angels, all in white*. *Solomon* tels us, it is the colour of joy. And that is the ſtate of joy, and Eccleſ. 9.8.

this the day of the firſt joyfull tidings of it, with joy ever celebrated, even *in albis*, eight dayes together, by them that found *Chriſt*.

3. *In white*, and *ſitting:* As the colour, of joy; ſo, the ſituation, of reſt. So we ſay, *Sit down, and reſt*. And ſo, is the grave made by this mornings works, a place of *reſt*. *Reſt*, not from our labours onely, ſo do the beaſts reſt when they die: But as it is in the XVI. *Pſalm*, (a *Pſalm* of the *Reſurrection*) a *reſt in hope*; hope, of riſing again, the members in the vertue of their head, who this day is riſen. So, to enter into the reſt, which yet *remaineth for the people of God*, even the Sabbath eternal.

Pſal. 16 9.

Heb 4.9

4. *Sitting*, and in this order *ſitting, at the head, one; at the feet, another, where his body had lien.*

1. Which order may well refer to *Chriſt* himſelf, whoſe body was the true Ark indeed, *In which it pleaſed the God-head to dwell bodily*; and is therefore here between two *Angels*, as was the *Ark* (the type of it) *between the two Cherubims*.

Col. 2. 9.
Exod. 25. 19.

2. May alſo refer to *Mary Magdalen*. She had *anointed his head*, She had *anointed his feet:* at theſe two places, *ſit the two Angels*, as it were to acknowledge ſo much for her ſake.

Matt. 26 7
John 11, 3.

3. In myſtery they refer it thus. Becauſe *Caput Chriſti Deus*, the God-head is the head of *Chriſt*, and his *feet* (which the Serpent did bruiſe) *his manhood*; that either of theſe hath his Angel. That to *Chriſt man*, no leſs then to *Chriſt God*, the Angels do now their ſervice. *In principio erat verbum, his God-head*; there, an Angel: *Verbum caro factum, his man-hood*; there, another. And *let all the Angels of God worſhip him* in both. Even in his man-hood, at his cradle (the head of it) a quire of Angels; at his grave (the feet of it) Angels likewiſe.

1 Cor. 11. 3.
Gen. 3. 15.
Heb. 1. 6.
Luc 2. 13.

And laſtly, for our comfort (thus.) That, henceforth even ſuch ſhall our graves be, if we be ſo happy as to *have our parts in the firſt Reſurrection*, which is of the ſoul from ſin. We ſhall go to our graves *in white* (in the comfort, and colour of *hope*) lie between *two Angels*, there: they guard our bodies dead, and preſent them alive again at the *Reſurrection*.

Revel. 20. 6.

1. Yet before we leave them, to learn ſomewhat of the *Angels:* ſpecially, of the *Angel that ſate at the feet*. That, between them there was no ſtriving for places. He that *ſate at the feet*, as well content with his place, as he that *at the head*. We, to be ſo, by their example. For, with us, both the *Angels* would have been *at the head*, never on one *at the feet:* with us, none would be at the *feet* by his good will; *Head-Angels* all.

2. Again, from them both. That, inaſmuch, as the *head* ever ſtands for the beginning, and the *feet* for the end, that we be carefull, that our beginnings onely be not glorious, (O an *Angel* at the head in any wiſe;) but that we look to the *feet*, there be another there, too. *Ne turpiter atrum deſinat*, that it end not in a black *Angel*, that began in a white. And this for the *Angels appearing*.

i

VER. XIII.

And they ſaid to her, Woman, why weepeſt thou? She ſaid to them, They have taken away my Lord, and I know not where they have laid him.

Their queſtion

Now to their ſpeech. It was not a dumb ſhew, this, a bare apparition, and ſo vaniſhed away. It was *viſio & vox*, a vocal viſion. Here is a Dialogue, too: *The Angels ſpeak to her.*

And they ask her, *Quid ploras?* Why ſhe wept? what cauſe ſhe had to *weep?* They mean, ſhe had none (as indeed, no more ſhe had.) All was in errour, *pia lachryma, ſed cæca*, tears of grief, but falſe grief, imagining that to be that was not, Him to be dead, that was alive. She *weeps*, becauſe ſhe found the grave empty, which *God* forbid ſhe ſhould have found full, for then *Chriſt* muſt have been dead ſtill, and ſo, no Reſurrection.

Gregory.

And this caſe of *Mary Magdalen* is our caſe oftentimes. In the errour of our conceit to weep, where we have no cauſe; to joy, where we have as little. Where we ſhould, where we have cauſe to joy, we weep; and, where to weep, we joy. Our *ploras* hath never a *quid*. Falſe joyes, and falſe ſorrows, falſe hopes, and falſe fears, this life of ours is full of, *God* help us.

Now, becauſe ſhe erred, they ask her the cauſe, that ſhe alledging it, they may take it away, and ſhew it to be no cauſe. As the *elench*, *à non cauſâ, pro cauſâ*, makes foul rule among us, beguiles us, all our life long.

Her anſwer.

Will you hear her anſwer to, *Why weep you?* Why? *ſuſtulerunt*, that was the cauſe; *her Lord* was gone, *was taken away*.

1. And a good cauſe it had been, if it had been true. Any have cauſe to grieve, that have loſt, loſt a good Lord, ſo good and gracious a Lord, as he had been to her.

2. But that is not all: a worſe matter, a greater grief then that. When one dieth, we reckon him *taken away*, that is one kind of *taking away*. But his dead body is left; ſo, all is not taken from us; That was not her caſe. For, in ſaying (*her Lord*) ſhe means not, *her Lord* alive, that is not it: ſhe means not, they had ſlain him, they had *taken away* his life, (ſhe had wept her fill for that, already.) But, *her Lord*, that is, his dead body. For, though his life was gone, yet his body was left. And, that was all, ſhe now had left of him, (that, ſhe calls, *Her Lord*) and, that, they *had taken away* from her, too. A poor one it was, yet ſome comfort it was to her, to have even that left her, to viſit, to anoint, to do other offices of love, even to that. *Etiam viſo cadavere resaleſcit amor*, at the ſight, even of that, will love revive, it will fetch life of love again. But now, here is her caſe; that is gone, and all, and nothing, but an empty grave, now left to ſtand by. That S. *Auguſtine* ſaith well, *ſublatus de monumento*, grieved her more, then *occiſus in ligno*; for, then ſomething yet was left; now, nothing at all. Right *ſuſtulerunt*, taken away quite and clean.

Ambroſ.

And

And thirdly, her *nescio ubi*. For though he be *taken away*, it is some comfort yet, if we know where to fetch him again. But here he is gone without all hope of recovery, or getting again. For *they* (but she knew not who) *had carried* him (she knew not whither,) *laid* him (she knew not where,) there to do to him (she knew not what.) So that now she knew not, whither to go, to find any comfort. It was *nescio ubi*, with her right. Put all these together, *His life taken away, his body taken away, and no man knows whither*; and do they ask, *why she wept*? or, can any blame her for it? 3.

The truth is, none had *taken away her Lord*, for all this: for, all this while *her Lord* was well, was, as she would have had *him*, alive and safe: He went away of himself, none carried him thence. What of that? *Non credens suscitatum, credidit sublatum*, for want of belief *He was risen*, she believed, *He was carried away*. She erred in so believing, there was errour in her love, but there was love in her errour too. Her errour.

And give me leave to lay out three more arguments of her love, out of this Verse, (to make up eight, towards the making up of her *multum*.) Yes, her love.

The very title she gives him, of *Dominum meum*, is one, *My Lord*, that she gives him that term. For, it shews, her love and respect was no whit abated, by the scandal of his death. It was a most opprobrious, ignominious, shamefull death he suffered; such, as in the eyes of the world, many would have been ashamed to own him (or say of him, *meum*:) but, any would have been afraid to honour him with that title, to stile him, *Dominum*. She was neither. *Meum*, for hers; *Dominum meum*, for her *Lord* she acknowledgeth him, is neither ashamed nor afraid to continue that title still. *Amor scandalo non scandalizatus*. 1.

Another (which I take to be far beyond this,) That, she having looked into the grave a little before, and seen never an Angel there; and of a sudden looking in now, and seeing two, (a sight able to have amazed any; any, but her) It moves not her at all. The suddenness, the strangeness, the gloriousness of the sight, yea, even of *Angels*, move her not at all. She seems to have no sense of it; and so to be in a kind of extasie all the while. *Domine, propter te est extra se*, saith *Bernard*. *Amor extasin patiens*. 2.

And thirdly, as that strange sight affected her not a whit: so neither did their comfortable speech work with her at all. Comfortable, I call it; for they that ask the cause, why, (*why weep you?*) shew, they would remove it, if it lay in them. Neither of these did, or could move her, or make her once leave her weeping: she wept on still, (*Christ* will ask her, *quid ploras?* by and by again.) If she find an *Angel*, if she find not her *Lord*, it will not serve. She had rather find his dead body, then them in all their glory. No man in earth, no *Angel* in heaven can comfort her, none but he that *is taken away*, *Christ*, and none but *Christ*; and till she find him again, her soul refuseth all manner comfort: yea, even from Heaven, even from the *Angels* themselves. These three. *Amor super amissum renuens consolari*.

Thus she, in her love, for her supposed loss, or *taking away*. And what shall become of us in ours then? That lose him, 1. not once, but oft; 2. And not in suppose, as she did, but in very deed; 3. And that, by sin, (the worst loss of all;) 4. And that, not by any others *taking away*, but by our own act, and wilfull default; and are not grieved, nay, not moved a whit, break none of our wonted sports for it, as if we reckoned him, as good lost, as found. Yea, when *Christ*, and the *Holy Ghost*, and the favour of *God*, and all is gone, how soon, how easily are we comforted again for all this? that none shall need to say, *quid ploras?* to us; rather, *quid non ploras?* ask us, why we weep not, having so good a cause to do it, as we then have? This for the *Angels* part,

VER. XIV.

When she had thus said, she turned her self about, and saw Jesus *standing, and knew not that it was* Jesus.

Always the Angels (we see) touched the right string, and she tells them the wrong cause, but yet the right, if it had been right.

Now, to this answer of hers, they would have replied, and taken away her errour touching her *Lords taking away*; that if she knew all, she would have left her *seeking*, and *set* her down by them: and left her *weeping*; and been in *white* as well as they.

But, here is a *Supersedeas* to them: The *Lord* himself comes in place. (Now come we from the *seeking him* dead, to the finding *him* alive.) For, when he saw, no *Angels*, no *sight*, no *speech* of theirs would serve, none but her *Lord* could give her any comfort, her *Lord* comes. *Christus adest*.

Adest Christus, nec ab eis unquam abest, à quibus quæritur, saith Saint *Augustine*, *Christ* is found, found by her; And this case of hers, shall be the case of all that seriously seek him. This woman here, for one, she sought him (we see.) They that went to *Emmaus* to day; they but talked of him sadly, and they both found him. Why, *He is found of them that seek him not. Esay* 65. 1. but of them that *seek him*, never but found. *For, thou Lord never failest them that seek thee, Psalm* 9.10. *God is not unrighteous, to forget the work and labour of their love that seek him. Heb.* 6.10.

So, find him they shall, but haply not all so fully at first, no more then *she* did. For, first (to try her yet a little further) He comes unknown, stands by her, and she little thought it had been he.

A case that likewise falls out full oft. *Doubtless he is not far from every one of us*, saith the *Apostle* to the *Athenians*. But *he is nearer us many times then we think; even hard by us, and we not aware of it*, saith *Job*. And, *O si cognovisses & tu*, O if we did know (and it standeth us in hand to pray that we may know) when he is so, for, that is *the time of our visitation*. Acts 17.27. Job 9.11. Luke 19.41. Luke 19.44.

S. *John* saith here, *the Angels were sitting*: S. *Luke* saith, *they stood*, *Luke* 24.4. They are thus reconciled. That *Christ* coming in presence, the *Angels* which before were *sitting*, *stood up*. Their *standing up*, made

made *Mary Magdalen* turn her to see who it was they rose to. And so *Christ* she saw, but knew him not.

Not onely not knew him, but mis-knew him, *took him for the Gardiner*. Tears will dim the sight, and it was yet scarce day, and she, seeing one, and not knowing what any one should make in the ground so early, but he that dressed it, she might well mistake. But it was more then so: *Her eyes were not holden* Luk.24.16. Mark.16.12. onely, *that she did not know him*, but over and beside, *He did appear* ἐν ἑτέρᾳ μορφῇ, in some such shape as might resemble the *Gardiner*, whom she took him for.

Proper enough it was, it fitted well the time and place (this person). The time, It was the Spring; the place, It was a Garden (that place is most in request at that time) for that place and time, a *Gardiner* doth well.

Of which her so taking him, S. *Gregory* saith well, *Prosecto eo modo non erravit*. She did not mistake in taking him for a *Gardiner*: though she might seem to err in some sense, yet in some other she was in the right. For, in a sense, and a good sense, *Christ* may well be said to be a *Gardiner*, and indeed is one. For, our rule is, *Christ*, as he appears, to be ever: No false semblant in him.

1. A *Gardiner* he is then. The first, the fairest Garden that ever was (Paradise) He was the *Gardiner*, it was of his planting. So a *Gardiner*.

2. And ever since it is he that (as *God*) makes all our Gardens green, sends us yearly the Spring, and all the herbs and flowers we then gather; and neither *Paul* with his planting, nor *Apollo* with his watering, could do any good without him. So a *Gardiner* in that sense.

3. But not in that alone; but he it is that gardens our souls too, and makes them, as the Prophet saith, Jerem.31.11. *Like a well watered Garden*, weeds out of them whatsoever is noisome or unsavoury, sowes and plants them with true roots and seeds of righteousness, waters them with the dew of his grace, and makes them bring forth fruit to eternal life.

But it is none of all these, but besides all these, nay, over and above all these, this day (if ever) most properly he was a *Gardiner*. Was one, and so after a more peculiar manner, might take this likeness on him. *Christ* rising was indeed a *Gardiner*, and that a strange one, who made such an herb grow out of the ground this day, as the like was never seen before, a dead body, to shoot forth alive out of the grave.

I ask, was he so this day alone? No, but this profession of his, this day begun, he will follow to the end. For, He it is, that by the vertue of this mornings act, shall garden our bodies, too: turn all our graves into garden-plots: Yea, and shall one day turn land and sea, and all into a great Garden; and so husband them, as they shall in due time bring forth live bodies, even all our bodies alive again.

Long before did *Esay* see this and sing of it, in his song, *Isai.* 26. 19. resembling the Resurrection to a Spring-garden. *Awake and sing* (saith he) *ye that dwell for a time are as it were sowen in the dust, for thy dew shall be as the dew of Herbs, and the earth shall shoot forth her dead.* So then: He appeared no other, then he was; A *Gardiner* he was, not in shew alone, but *opere & veritate*, and so came in his own likeness. This for *Christs appearing*. Now to his *speech*, (but, as *unknown* still.)

VER. XV.

Jesus saith to her, Woman, why weepest thou? whom seekest thou? She (supposing he had been the Gardiner) said to him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him thence.

Christs question unknown. *Augustine.*

Still *she weeps*: So he begins with *quid ploras?* asks the same question the *Angels* had before; onely quickens it a little with *Quem quæris? Whom seek you?* So *quem quæris, quærit à te quem quæris*, whom she sought, he asks her *whom she sought? Si quæris, cur non cognoscis? si cognoscis, cur quæris?* saith *Augustine*. If she *seek* him, why knows she him not? If she know him, why seeks she him still? A common thing with us (this also,) to seek a thing, and when we have found it, not to know, we have so; but even *Christum à Christo quærere*, to ask *Christ* for *Christ*. Which however it fall in other matters, in this seeking of *Christ*, it is safe. Even when we seek *Christ*, to pray to *Christ*, to help us to find *Christ*; we shall do it full evil without him.

This quid ploras? It comes now twice. The Angels asked it, we stood not on it then. Now, seeing *Christ* asks it again, the second time, we will think there is something in it, and stay a little at it. The rather, for that it is the very opening of his mouth, the very first words that ever came from him, that he spake first of all, after his rising again from death. There is sure some more then ordinary matter in this *quid ploras?* if it be, but even for that.

Thus say the Fathers; 1. *That Mary Magdalen standing by the graves side*, and there *weeping*, is thus brought in, to represent unto us, the state of all mankind before this day, the day of *Christs* rising again, *Weeping over the dead, as do the Heathen that have no hope*; comes *Christ* with his *quid ploras? why do ye weep?* 1 Thes.4.13. As much to say, as *ne ploras, Weep not, why should you weep?* There is no cause of *weeping* now. Henceforth none shall need to *stand by the grave to weep* there any more. A question very proper for *Easter-day*, for the day of the *Resurrection*. For, if there be a rising again, *quid ploras?* is right, *why* should she, *why* should any *weep* then?

So that this *quid ploras* of *Christ*, wipes away tears from all eyes, and as we sing in the thirtieth *Psalm* (whose title is, the *Psalm of the Resurrection*) *puts off our sackcloth*, that is our mourning weeds, *girds us with gladness*, puts us all *in white* with the *Angels*.

Ploras then, leave that for *Good-Friday*, for his Passion: *Weep* then and spare not. But, *quid ploras?* for *Easter-day*, is in kind (the Feast of the *Resurrection*) why should there be any *weeping* upon it? Is not

Christ

Christ risen? shall not he raise us with him? Is he not a *Gardiner*, to make our bodies sown to grow again? *Ploras*, leave that to the *Heathen, that are without hope*; but to the Christian man, *quid ploras? why should he weep?* he *hath hopes*; the Head is already risen, the members shall in their due time follow him.

I observe, that four times this day, at four several appearings, 1. at the first (at this here) He asked her, *quid ploras? Why she wept?* 2. Of them that went to *Emmaus*, *quid tristes estis? Why are ye sad?* Luke 24.17. 3. Within a Verse following (the nineteenth) he saith to the eleven, *Pax vobis, Peace be to them.* 4. And to the women that met him on the way, χαίρετε, that is, *Rejoyce, be glad.* So, no *weeping*, no *being sad*: Matt. 28.9 now nothing this day, but *peace* and *joy*: they do properly belong to this Feast.

And, this I note the more willingly, now this year; because the last *Easter* we could not so well have noted it. Some *wept* then; all were *sad*, little *joy* there was, and there was a *quid*, a good cause for it. But blessed be *God* that hath now sent us a more kindly *Easter*, of this; by taking away the cause of our sorrow then, that we may preach of *Quid ploras?* and be far from it. So much for *quid ploras? Christs* question. Now to her answer.

She is still where she was; at *sustulerunt* before, at *sustulisti*, now: *si tu sustulisti*: we shall never Her answer. get that word from her.

But, to *Christ* she seems somewhat more harsh, then to the *Angels*. To them she complains of others, *They have taken*: *Christ* she seems to charge, at least to suspect of the fact, as if he looked like one that had been a breaker up of graves, a carrier away of Corses out of their place of rest. Her (*if*) implies as much. But pardon love: As it fears where it needs not, so it suspects oft, where it hath no cause. He, or any that comes in our way, hath done it, *hath taken him away*, when love is at a loss. But *Bernard* speaks to *Christ* for her; *Domine, amor quem habebat in Te, & dolor quem habebat de Te, excuset eum apud Te, si forte erravit, circa Te:* That the love she bare to him, the sorrow she had for him, may excuse her with him, if she were in any errour concerning him, in her saying, *Si tu sustulisti.*

And yet, see how *God* shall direct the tongue! In thus charging him, *Prophetas & nescit*, she sayes *Origen.* truer then she was aware. For indeed, if any *took him away*, it was he did it. So, she was not much amiss. Her *si tu*, was true, though not in her sense. For, *quod de ipso factum est, ipse fecit.* All that was done to *Chrysologus.* him, he did it himself. *His taking away, virtus fuit, non facinus*, was by his own power, not by the act of any other: *Et gloria non injuria*; No other mans injury it was, but his own glory, that she found him not there. This was true, but this was no part of her meaning.

I cannot here pass over two more Characters of her love, that so you may have the full ten I promised.

One, in *si tu sustulisti Eum*, in her *Eum*, in her [*Him.*] *Him?* Which *Him?* Her affections seem so 1. to transport her, as she says no man knows what. To one a meer stranger to her, and she to him, she talks of one thrise under the term of *Him*, *If thou hast taken Him away, tell me where thou hast laid Him, and I will fetch Him: Him, Him*, and *Him*, and never names him, or tells who he is. This is *Solœcismus amoris*, an irregular speech, but loves own dialect. Him, is enough with love; who knows not who that is? It supposes every body, all the world bound to take notice of him whom we look for, onely by saying, Him; though we never tell his name, nor say a word more, *Amor quem ipse cogitat, neminem putans ignorare.*

The other is in her *Ego tollam*; If he would tell her where he had laid him, she would go fetch him, 2. (that she would.) Alas poor woman, she was not able to lift him. There are more then one or two either, allowed to the carrying of a corps.

As for His, it had more then an *hundred pound weight of Myrrhe and other odours* upon it, beside the John 9.39. poise of a dead body. She could not do it. Well, yet she would do it, though. *O mulier, non mulier* (saith *Origen*) for *ego tollam* seems rather the speech of a Porter, or of some lusty strong fellow at least, then of a silly weak woman. But love makes women more then women, at least it makes them have ὑπὲρ ἀνδρὸς ἰσχὺν the courage above the strength, far. Never measures her own forces, no burden too heavy, no assay too hard for love, *Et nihil erubescit nisi nomen difficultatis*; and is not ashamed of any thing, but that any thing should be too hard or too heavy for it. *Affectus sine mensurâ virium proprium.* Both these argue *dilexit multum.* And so now, you have the full number of ten.

VER. XVI.

Jesus saith to her, Mary: She turned her self, and said to him, Rabboni; that is to say, Master.

Now *magnes amoris amor*. Nothing so allures, so draws love to it, as doth love it self. In *Christ* specially, and in such, in whom the same mind is. For, when *her Lord saw*, there was no taking away *His taking away* from her, all was in vain, neither men, nor *Angels*, nor Himself (so long as he kept himself *Gardiner*) could get any thing of her, but her *Lord* was gone, *he was taken away*; and that for the want of *Jesus*, nothing but *Jesus* could yield her any comfort: *He* is no longer able to contain, but even discloses himself; and discloses himself by his voice. *Christs* second speech.

For, it should seem, before, with his shape, he had changed that also. But now, he speaks to her in his known voice, in the wonted accent of it, does but name her name, *Mary*, no more, and that was enough. That was as much to say, *Recognosce à quo recognosceris*, she would at least take notice of him, that shewed he was no stranger, by calling her by her name. For, whom we call by their names, we take particular *Augustine.* notice of. So *God* says to *Moses*, *Te autem cognovi de nomine, Thou hast found grace in my sight, and I* Exod. 33 17. *know thee by name.* As *God, Moses*; So *Christ, Mary Magdalen.*

And this indeed is the right way to know *Christ*; to be known of him first. *Gal.* 4.9. the *Apostle* saith,

Now

Now we have known God (and then correcteth himself) *or rather have been known of God.* For, till he know us, she shall never know him aright.

And now, lo, *Christ* is found; found alive that was sought dead. A cloud may be so thick, we shall not see the Sun thorow it. The Sun must scatter that cloud, and then we may. Here is an example of it. It is strange, a thick cloud of heavines had so covered her, as, see him she could not, thorow it: this one word, these two syllables [*Mary*] from his mouth, scatters it all. No sooner had his voice sounded in her ears, but it drives away all the mist, dries up her tears, lightens her eyes, that she knew him straight, and answers him with her wonted salutation, *Rabboni*. If it had lien in her power to have raised him from the dead, she would not have failed, but done it (I dare say.) Now, it is done to her hands.

Her answer.

And with this all is turned out and in. A new world, now. Away with *sustulerunt*; *his taking away* is taken away quite. For, if *his taking away* were her sorrow; *Contrariorum contraria consequentia. Si de sublato ploravit, de suscitato exultavit*; we may be sure: If sad for his death, for *his taking away*; then glad for his rising, for his restoring again. Surely, if she would have been glad but to have found but his dead body; now she finds it, and him, alive, what was her joy; how great may we think? so that by this she saw, *Quid ploras* was not asked her for nought, that it was no impertinent question, as it fell out.

Augustine.

Well now, he that was thought lost, is found again: and found, not, as he was sought for, not a dead body, but a living soul; nay, *a quickning spirit*, then. And that might *Mary Magdalen* well say. He shewed it, for he quickned her and her spirits, that were as good as dead. You thought you should have come to *Christs* Resurrection to day, and so you do. But not to his alone, but even to *Mary Magdalens* resurrection, too. For, in very deed, a kind of resurrection it was, was wrought in her; revived, as it were, and raised from a dead and drooping, to a lively and chearfull estate. The *Gardiner* had done his part, made her all green on the sudden.

1 Cor. 15. 45.

And all this, by a word of his mouth. Such power is there in every word of his; so easily are they called, whom *Christ* will but speak to.

But, by this we see, when he would be made known to her after his rising, he did choose to be made known by the ear rather then by the eye. By hearing, rather then by appearing. Opens her ears first, and her eyes after. *Her eyes were holden*, till her ears were opened; comes *aures autem aperuisti mihi*, and opens them.

Luke 24. 16. Psal. 40. 6.

With the Philosophers, *hearing* is the sense of wisdome. With us, in Divinity, it is the sense of faith. So, most meet. *Christ* is the *Word*, hearing then (that sense) is *Christs* sense; *voce quam visu*, more proper to the *Word*. So, *sicut audivimus* goes before, and then, *sic vidimus* comes after. In matters of faith, the ear goes first, ever, and is of more use, and to be trusted before the eye. For, in many cases faith holdeth, where sight faileth.

Psal. 48. 8.

This then is a good way to come to the knowledge of *Christ*, by *Hodie si vocem*, to *hear his voice*. Howbeit, it is not the onely way. There is another way to take notice of him by, besides, and we to take notice of it. On this very day we have them both.

Psal. 95. 7.

For twice this day came *Christ*; unknown first, and then known, after. To *Mary Magdalen*, here; and to them at *Emmaus*, *Luc. Chapter* 24. To *Mary Magdalen* unknown, in the *shape* of a *Gardiner*. To those that went to *Emmaus* unknown, in the likeness of a *Traveller* by the way-side. Come to be known to her by his voice, by the word of his mouth: Not so to them; for many words he spake to them, and they felt them *warm at their hearts*, but, knew him not for all that: But *He was known to them in the breaking of the bread*. Her eyes opened by speaking a word: their eyes opened by the breaking of bread. There is the one and the other way, and so now you have both. And now you have them, I pray you make use of them. (I see, I shall not be able to go further then this Verse.)

Luk. 24. 32, 35.

It were a folly to fall to comparisons, *committere inter se*, to set them at odds together, these two wayes: as the fond fashion now adayes is, whether is better, Prayer, or Preaching the *Word*, or the *Sacraments*. What needs this? Seeing we have both, both are ready for us; the one now, the other by and by. We may end this question soon. And this is the best and surest way to end it, to esteem of them both, to thank him for both, to make use of both; having now done with one, to make trial of the other. It may be (who knows) if the one will not work, the other may. And if by the one, or by the other, by either, if it be wrought, what harm have we? In case it be not, yet have we offered to *God* our service in both, and committed the success of both to him. He will see they shall have success, and in his good time (as shall be expedient for us) vouchsafe every one of us, as he did *Mary Magdalen* in the Text, to *know him, and the vertue of his Resurrection*; and make us partakers of both, by both the means before remembred, by his blessed Word, by his holy Mysteries; the means to raise our souls here, the pledges of the raising up of our bodies hereafter. Of both which he make us partakers, who is the Author of both, *Jesus Christ the Righteous*, &c.

Phil. 3. 10.

A SER-

A SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the First of *April*, being *Easter-Day*.

An. Dom. 1621.

JOHN. Chap. XX. Vers. XVII.

Dicit ei Jesus, Noli me tangere.

Jesus *saith unto her*, *Touch me not.*

MARY *Magdalen*, because *she loved* much, and gave divers good proofs of it, had this morning divers favours vouchsafed her: To see a vision of *Angels*: To see *Christ* himself; to see him before any other, first of all: He spake to her, *Mary*; she spake to him, *Rabboni*: Hitherto all was well. Now, here, after all this love, after all these favours, even in the neck of them (as it were) comes an unkind word or two, a *Noli me tangere*, and marrs all; turns all out and in. Make the best of it, a *repulse* it is: but a cold salutation for an *Easter-day* morning. Vers. 11. Vers. 14. Vers. 16.

A little before he asked, *Why she wept*. This is enough to set her on weeping afresh. For, if she wept for *sustulerunt Dominum*, that others had taken away her *Lord*: Much more, now, when her *Lord* takes away himself from her, that she may not so much as *touch* him. Vers. 15.

We observed, that (this morning) *Christ* came in two shapes, and at either of them spake a speech. At first, he came unknown, taken for a *Gardiner*: the latter he spake in his own voice, and became known to her. I know not how; but, unknown, *Christ* proves better to her, then when he came to be known: better for her, he had kept himself unknown still. For, then unknown, he asked her kindly, *Why she wept?* as much to say as, *Weep not*, *Noli te angere, noli me plangere*: there is some comfort in that. But known, he grows somewhat strange on the sudden, and asks her, what she means to come so near him, or offer to *touch* him; which must needs be much to her discomfort, to be forbidden, once to come near or touch her *Saviour*: and to be forbidden by his own mouth.

But there is a good use of *Noli me plangere*, and *Noli me tangere*, both. One, we have touched already: of the other, now. One would little think it, but they sort well: *Quid ploras?* and *Noli me tangere*. *Quid ploras?* To rejoyce at his rising: *Noli me tangere*, to do it with reverence. They amount to *exultate in tremore*. Psal. 2. 11.

The

The Diviſion. The Verſe of it ſelf falls into two parts. We may divide it (as the *Jews* do the Law) into *Do not*, and *Do*: ſomewhat *forbidden* there is, and ſomewhat *bidden*. *Forbiden*, do not, *not touch me*; *Bidden*, but do, *Go your ways and tell*. The *forbidding* part ſtands of two points: 1. a *Reſtraint*; and 2. a *Reaſon*.

I. 1. The *Reſtraint* in theſe: *Noli me tangere*, &c. II. 2. The *Reaſon* in theſe: *Nondum enim*, &c. *For I am not yet aſcended*, &c.

The *Bidding* part, of three, 1. A Miſſion or *Commiſſion*, to go do a meſſage, *Vade & die*. 2. The *perſons* to whom: *to my Brethren*, that is, to his *Diſciples*. 3. The *Meſſage* it ſelf; *I aſcend to my Father*, &c. And this latter is as it were an amends for the former: That the *Text* is ſomewhat like the *time* of the year: the morning ſomewhat freſh, but a fair day after: *Noli me tangere*, the *Repulſe* is the *ſharp morning*; *Vade & die*, the welcome Meſſage, the *fair day* (we ſpake of) that makes all well again.

Either of theſe will ſerve for a Sermon, the former *Noli me tangere*, &c. it is ſo full of *difficulties*: but withal, of good and needfull caution. The latter of the *Meſſage*, it is ſo fraught with high *Myſteries*, and beſide, with much heavenly comfort. They call it *Mary Magdalens Goſpel*: (for glad tidings it contains; and what is the *Goſpel* elſe?) The firſt *Goſpel* or *glad tidings* after *Chriſts Reſurrection*. The very *Goſpel* of the *Goſpel* it ſelf, and a *Compendium* of all the four. Of which (if *God* will) at ſome other time. Now, I will trouble you no further, but with *Touch me not, for I am not yet aſcended to the Father.*

I. *The Reſtraint, Noli me tangere.*

NO ſooner had *Chriſts* voice ſounded in her ears, but ſhe knew ſtraight *Rabboni*, it was He; and withal (as it may be gathered by this *Noli me*, &c.) ſhe did that which amounted to a *Volo Te tangere*: that is, ſhe made toward him, ſtretched forth her hand, and offered, would have *touched him*; but for this, *Touch me not*. *Touch* not? why *not*? What harm had there been, if he had ſuffered her to *touch* him? The ſpeech is ſtrange to be ſpoken either by *Him*, or to *her*: the reaſon, the *For*, yet more ſtrange: Many difficulties in both, *God* ſend us well through them. There be but three words, 1. *Noli*, 2. *me*, and 3. *tangere*; touch, at which of theſe three you will, *tangere*; *noli*, and *me*, the two parties: *Me*, Him, *Chriſt*; *Noli*, her, *Mary Magdalen*: you will find ſomewhat ſtrange this ſpeech of *his*.

1. *Tangere*, the thing forbidden. Matth. 9. 21.

Tangere, the thing. Not *touch*? Why, it is nothing, to *touch*; and becauſe it is nothing, might have been yielded to. And yet to *touch Chriſt*, is not nothing. *Many deſired*, yea, *ſtrove*, to *touch him*: there *went vertue from him*, even while he was mortal: But now he is immortal, by all likelihood, much more. That was not her caſe; to draw ought from him: it was for pure love, and nothing elſe, ſhe deſired it. To love, it is not enough, to *hear*, or *ſee*; it is carried further, to *touch* and take hold: It is *affectus unionis*; and the neareſt union is *per contactum*.

2. The parties.

Secondly, the Parties. *Me*: not *Me*, not *Chriſt*. Why not *Him*? *Chriſt* was not wont to be ſo dainty of it. Divers times, in divers places, he ſuffered the rude *multitude* to *throng* and to thruſt him. What ſpeak we of that? when, not three days ſince, he ſuffered other manner of *touches* and *twitches* both. Then, *Noli me tangere* would have come in good time; would have done well on *Good-Friday*. Why ſuffered he them then? why ſuffered he not her, now? She (I dare ſay for her) would have done him no hurt, ſhe. *Noli*, is to her: Not ſhe: Not *Mary Magdalen*. She had touched him before now; touched his *head*, touched his *feet*; *anointed* them both; What was done, ſhe might not, now? She hath even now, this morning, *brought odours* in her hand to *embalm* him: and with theſe, and with no other hands, doth ſhe offer to *touch him* at this time: She might have been born with. It was *early*: as early as it was, ſhe had this morning given many good proofs of her love. 1. That ſhe was ſo *early up*; 2. came to the *Grave* firſt: 3. ſtayed there *laſt*: 4. had been at ſuch *coſt*: 5. had taken ſuch *pains*: 6. had *wept* ſo many tears: 7. would *not be comforted*, no not by *Angels*, till ſhe had found him; and now ſhe hath found him, *not* to *touch* him? All theſe might have pleaded for as much as this comes to. For all theſe, one poor *touch* had been but an eaſie recompence. Of all other, this prohibition lay not againſt her: of all times, not at this. The more we look into it, the further off we find it, to be ſpoken, either *by him*, or *to her*.

Matth. 14. 3. Luke 7. 46? Mark 16. 1.

II. *The Reaſon.*

But if we go further, and look the Reaſon, we ſhall find it yet more ſtrange: it will increaſe the doubt. Touch me not, *for I am not yet aſcended*: What a reaſon is this? As who ſhould ſay: when he was *aſcended*, ſhe ſhould, then. But, then when he was *aſcended*, one would think, ſhe ſhould be further off, then now. *Si ſtans in terra tam propè non tangitur, receptus in cœlum quomodo tangitur?* If ſtanding on earth by him, he is not to be *touched*; when he is taken up into heaven, no arm will then reach him: paſt *touching*, then: that if not till then, never. The *reaſon* makes it yet further from reaſon. No remedy, but we muſt pray a *conſultation* (as they call it) upon this *Prohibition*.

It cannot be denied, but for *Noli me*, there is a time and place. It is worth the noting: the world began with a *Noli me tangere*; both the worlds. The old world: the firſt words (in a manner) *God* ſpake then, were a kind of a *Noli me tangere*; *Touch not the forbidden fruit*. And as in the old, ſo here at the beginning this new, (for with *Chriſts riſing*, began the *New creature*) it is *Chriſts* firſt ſpeech, we ſee, *Chriſt* riſing, it is his firſt precept: His firſt *Law* is *negative*; it is the firſt thing he *forbiddeth* us, the firſt he thought good to warn us of. Of his firſt words, we will have a ſpecial care, I truſt. The rule is,

Things

Things that will hurt us, beſt *not touch*. Beſt, not touch? nay, ſound and good was *Arſenius* the *Eremite* his advice touching thoſe: *Impera Evæ & cave Serpentem, & tutus eris: Tutior autem, ſi arborem non aſpexeris.* Can you command *Eve*, can you ſo? and can you beware the *Serpent*? well: do ſo then, and you ſhall be ſafe: But (hear you) *Tutior*, you ſhall be yet more ſafe, if you *ſee* not, *look* not *upon*, come not within the reach; nay, not within the ſight of the *forbidden tree*. But *Chriſt* is not the forbidden tree: the *tree of life* rather; to be *touched* and taſted, *that we may live* by him. No place in *Chriſt* for a *Noli me tangere*. John 12.25.

Of thoſe that hurt us, ſome we have no ſenſe of at the firſt. Such are all things unlawfull and forbidden: which, though for the time they ſeem pleaſant, yet they have their ſtings in their *tail*: ſooner or later, we ſhall find, they will hurt us; any fruit of the forbidden tree.

Other things we feel hurt us, we forbear eaſily. An angry *inflammation* there is, the name of it is a *Noli me tangere*; and not that onely, but any *bile* or ſore endures not the *touching*. What? had *Chriſt* any ſore place about him, ſince his paſſion? No: For, Saint *Thomas* put his *finger*, nay, his whole *hand* into the place of his wounds, and put him to no pain at all. No place in *Chriſt* for this *Noli me tangere*, neither. Verſe 27.

I. Not on *Chriſts* part.

Not to hold you longer: *Noli me tangere* can riſe but one of theſe ways: Either out of 1. *Noli*; or 2. out of *Me*: *Ex parte tacti*, or *Ex parte tangentis*; his that was touched, or hers that did touch him. 1. *Touch me not*, you will hurt me, I am ſore; *Ex parte tacti*: 2. or, *Touch me not*, I ſhall hurt you; I am hot or ſharp; *Ex parte tangentis*: *Fire*, I ſhall *ſcorch* you: an *edge-tool*, I ſhall *wound* you: *Pitch*, I ſhall defile you: ſome *contagious thing*, I ſhall *infect* you. Every one of theſe cries, *Noli me tangere*. But neither of theſe hath place in *Chriſt*. *Chriſt* riſing, was not now in ſtate, to receive any hurt; and neither now, nor ever in caſe to do any; to prick or to burn the fingers of any that touch him.

II. But on *Mary Magdalens*.

We reſolve then; it was not on *Chriſts* part, this *Touch me not*. It ſhould then more properly have been *Nolo me tangi*: But it is, *Noli me tangere*, and ſo on hers. No let in him, but he might be touched: the let, in her; ſhe might not *touch* him. That it was never *Chriſts* meaning, after he was riſen, he would not be touched of any at all, it is evident. This very day, at even, appearing to the eleven, he not onely ſuffered, but invited them to *touch* him; nay more, *Palpate Me*, which is, *touch Me thoroughly*. This very *Chapter*, at the XXVII. verſe, he calls to Saint *Thomas*, *Infer digitum*, put in your finger: Nay, *Affer manum*, hand and all: which is to *touch*, and touch home (I am ſure.) Luke 24.39.

How then? would he have *Men* touch him, and not *Women*? nor that, neither. This is his firſt appearing: at his ſecond, and next to this, certain *Women* met him on the way: He ſuffered them to *touch him*, and *take him by the feet*. Some vertuous woman it may be: But *Mary Magdalen* had been a notorious *ſinner*, and ſo unworthy of it. No, nor that, of the women that ſo *met* him, and ſo *touched* him, ſhe was one. See *Matth.*28. *Mary Magdalen touch*, and *Mary Magdalen not touch*? the difficulties grow ſtill. For I aſk: if at the *ſecond* appearing, why not at the firſt? Why after, and not now? Why, there, *touch* and ſpare not; and here, *Noli me tangere*, not come thither. Matth.28.9. Luke 7.47.

Let me tell you what we have gained: Theſe three things. 1. The *Prohibition* is not *real*: the *touch*, the thing is not forbidden: it is but *perſonal*. 2. Nay, not perſonal, neither abſolutely; not ſhe ſimply, but not ſhe, as now at this time. She might *touch*, (it ſeems) for ſhe did, not long after. *Mary Magdalen* might: but not this *Mary Magdalen*. 3. And laſt, that it is not *final*; there is life, there is hope in it. Not, *never* to *touch*; but not, *Stando in his terminis*, ſtanding in the terms ſhe doth. What terms are thoſe? And now (lo) we are come to the point, to that we ſearch for.

Three ſenſes I will give you, and they have great *Authors*, all three; *Chryſoſtome*, *Gregory*, *Auguſtine*. I will touch them all three; and you may take your choice of them; or, if you pleaſe, take them all: for, they will ſtand well together.

To correct her want of *due reverence*: S. *Chryſoſtomes* ſenſes.

One is (it is *Chryſoſtomes*) That, all was not well; ſomewhat amiſs; ſhe ſomething to blame in the manner of her offer, which was not all as it ſhould. The moſt we can make, ſhe failed in ſomewhat. Not, that ſhe did it in any immodeſt or undecent manner: *God* forbid: never think of that. But onely a little too forward, it may be: not with that due reſpect that was meet.

We ſee by that is paſt, how the world went. *Chriſt* ſaid, *Mary*: She anſwers him with her wonted term, with a *Rabboni*. And as ſhe ſaluted him with her wonted term, ſo after her wonted faſhion, ſhe made toward him, to have *touched* him: not in ſuch manner, as was fit to have been obſerved; nor with that regard, which his new glorified eſtate after his *reſurrection*, might ſeem juſtly to require. It is in *Me*: not the ſame *Me*, he was. That that was enough to *Chriſt*, a few dayes ago, was nothing near enough, to day, for him. He that three dayes ſince endured ſo much, the day is now come, He will be *touched* after another faſhion: *Propter hoc exaltavit Eum Deus*, For, *to this end God ſo highly exalted Him*. I tell you plainly, I did not like her *Rabboni*: it was no *Eaſter-day*-ſalutation, it would have been ſome better term expreſſing more reverence. So, her offer would have been in ſome more reſpective manner; her *touch* no *Eaſter-day* touch; her *tangere* had a *tang* in it (as we ſay.) The touch-ſtone of our *touching Chriſt*, is, with all regard and reverence that may be: Bring hers to this, and her touch was not the right touch; and all, for want of expreſſing more regard; not, for want of *toto*, but *tanto*: not, of reverence at all; but of reverence enough. Phil.2.9.

Two cauſes they give of this fail. One, a defect in her *judgment*: The other, an exceſs in her *affection*. Her amiſs in the manner, grew out of her amiſs in the mind; a miſconceipt, he had been but even *Rabboni* ſtill. As it ſhould ſeem, it ſeemeth to her, it was with him no otherwiſe, then with her brother *Lazarus*: that *Chriſt* had riſen *idem qui prius*, neither more nor leſs, but juſt the ſame, he was before.

To

To be ſaluted, approached, *touched*, as formerly he had been. Formerly, he might have been touched: She thought, he might have been even ſo ſtill. Whereas, with him, the caſe was quite altered: He is
1 Cor.15.53. riſen in a far other condition then ſo. His *corruptible* had now *put on incorruption*; and his *mortal*, *im-*
43. *mortality*. He died in *weakneſs* and diſhonour: Roſe again *in power and glory*. And, as in another ſtate, ſo to another end: Not to ſtay upon earth, or converſe here any longer, but to *aſcend* up into heaven. There was no *aſcends* in her mind.

His reaſon imports as much. You *touch* Me, not as if I were upon aſcending; but, as if to ſtay here ſtill. For, in ſaying, *I am not yet*; his meaning is, ere long, he ſhould. *Nondum aſcendi*, yet I am not: but *aſcendo*, preſently I am to do it; to leave this world, and all here beneath, and to go up and take poſſeſſion of my Kingdome of Glory. To this new glorious condition of his, there belonged more then *Rabboni*; another manner approach then *more ſolito*. He being ſo very highly exalted, and far otherwiſe then he was, her acceſs to have been according: Not being ſo, it made her unmeet to *touch* him, now. Nay, if you be but at *Rabboni*, and make toward Me in no other ſort then thus, *Noli me tangere*, *Touch me not*.

Hence we learn, that when he ſees, we forget our ſelves, *Chriſt* will take a little ſtate upon him; will
Verſe 28. not be ſaluted with *Rabboni*, but with ſome more ſeemly term. Saint *Thomas* his, *My Lord, and my God*, a better far then *Rabboni*. Nor be approached to, after the old accuſtomed faſhion, but with ſome more
Ephes.5.3. ſeemly reſpect, *ſicut decet ſanctos*. They that ſo preſs to *touch him*, and beſomewhat too homely with him, they are in *Mary Magdalens* caſe: Her *Noli me tangere*, touches them home. And their puniſhment ſhall be, that *touch him* they ſhall not.

It is no excuſe to ſay, all was out of *love*: Never lay it upon that. Love, *Chriſt* loves well: but, love, if it be right, ὐ ἀσχημονεῖ, *nihil facit perperam* (ſaith the *Apoſtle*) *in æquum*, doth nothing uncomely, keeps *decorum*; forgets not what belongs to duty, and decency; carries it ſelf accordingly. And ſuch *love Chriſt* loves. Otherwiſe, Love may, and doth forget it ſelf other-while: and then, in that caſe, the Heathen mans ſaying is true, *Importunus amor parùm diſtat à ſimultate*: ſuch love is not love. A ſtrange kind of love, when, for very love to *Chriſt*, we care not how we uſe him, or carry our ſelves towards him. Which being her caſe, ſhe heard, and heard juſtly, *Noli me tangere*: you are not now in caſe, till you ſhall have learned to *touch* after a more regardfull faſhion.

This may truly be ſaid: ſhe was not, before, ſo carried away with *ſorrow* (that *Paſſion*;) but ſhe was now as far gone in the other of *joy*: and ſo like enough to forget her ſelf, in offering to touch him no otherwiſe then *heri* and *nudius tertius*, as two or three dayes ago ſhe might have done. S. *Peters* caſe in the *Mount*, was juſt her caſe here: *He knew not what he ſaid*, nor ſhe, *what ſhe did*: ſo ſurpri-
Mark 9.6. ſed with the ſudden joy, as ſhe had no leiſure to recollect her ſelf, and to weigh the wonderfull great change, this day wrought in him.

Out of which, our leſſon is, that in the ſudden ſurpriſe of any paſſion, *Chriſtus non eſt tangibilis*, no *touching Chriſt* then. But, when the *paſſion* is over, and we come to our ſelves, it will be with us, as with her judgement calmed; her judgement ſetled better, then now on the ſudden it was (as it ſeemed) ſhe will be then fit, and then ſhe may be admitted: and ſo, ſhe was, and did *touch* him: but, that time,
Matth.28.9. when ſhe did ſo touch him, ſhe was upon her *knees*, down *at his feet*, another manner of geſture, then here ſhe offered.

Say, ſhe were unfit, yet hangs there a cloud ſtill: all is not clear. For, why then did others *touch*, to our ſeeming as unfit as ſhe? *Thomas* with his faith in his *fingers ends*? The reſt, in *whoſe teeth* he caſt their *unbelief* and *hardneſs of heart*, they *touched* him at firſt: why not ſhe, as well as they? They were unfit, I grant; but their unfitneſs grew *ex alio capite*, another way, then did hers. They *believed not*, were *in*
Luke 24.38. *doubt*; thought, he had been but a *ghoſt*. To rid them of that doubt, that they might be ſure it was he,
37. and be able to ſay another day, *Which our hands have handled of the Word of life*; they were ſuffered to
1 John 1.1. *touch* him. *Touching* was the proper cure for their diſeaſe: So, was it not, for hers. She never *doubted* a whit; was ſure, he whoſe voice ſhe heard, was *Rabboni*. She had no need to be confirmed in that. Her diſeaſe grew another way. Not from want of *faith*; of *fear*, rather: from want of *due regard*. To *touch* would not have cured her diſeaſe, but made it worſe. So, they *touched*, becauſe they *believed not*: ſhe *touched not*, becauſe ſhe *miſ-believed*; believed not of him aright. They *touched*, that they might know, he was *riſen*: She *touched not*, that ſhe might know, he was not ſo riſen, as ſhe wrongly imagined, that is, as in former times, ſhe had known him.

Out of that hath been ſpoken, we learn; That they be not ſo well adviſed, who, if they hear one ſpeak of *Noli me tangere*, imagine ſtraight, it muſt needs be meant of a *bile*, ulcer, or ſome dangerous ſore. Every *Noli me tangere* is not ſo: *Chriſt's* here is not ſo. Learn here, there doth to *Excellency* belong a *Noli me tangere*, inducing *reverence*; no leſs then to *biles* or ſores procuring indolency. *Touch me not*,
Levit.13.45. come not near me, *I am unclean* (ſaith the Leper.) Stand back, *touch not my skirts*, *I am holier then you*,
Eſay 65.5. (ſaith one, *Eſay* 65.) that is, *Touch me* not, I am ſo *pure* and *clean*; as if to his excellent holineſs there belongeth this priviledge, *not to be touched*.

The truth is, in the *Natural body*, the *eye* is a moſt excellent part; but withal, ſo tender, ſo delicate, it may not endure to be *touched*; no, though it ail nothing, be not ſore at all. In the *Civil body* the like is; there are in it, both *Perſons* and *Matters*, whoſe excellency is ſuch, they are not familiarly to be dealt with by hand, tongue, or pen, or any other way. The *Perſons*, they are, as the *apple of God's own eye*:
Pſal.105.15. *Chriſti Domini*. They have a peculiar *Nolite tangere*, by themſelves. Wrong is offered them, when af-
ter this, or in familiar or homely manner, any touch them. The *Matters* likewiſe, *Princes affairs*, Secrets
Pſal.131.1. of State, *David* calleth them *magna & mirabilia ſuper ſe*, and ſo *ſuper nos*: points too high, too wonderfull for us to deal with. To theſe alſo, belongs this *Touch not*.

And,

And, if of *Kings secrets* this may truly be ſaid, may it not as truly, of *God*, of his *ſecret decrees*? May not they, for their *height* and *depth*, claim to this *Noli*, too? Yes ſure: and I pray *God*, he be well pleaſed with this licentious touching, nay, toſſing his *Decrees* of late; this ſounding the depth of his *Judgments* with our line, and lead; too much preſumed upon by ſome in theſe dayes of ours. *Judicia ejus abyſſus multa* (ſaith the Pſalmiſt) *his judgments are the great deep.* S. *Paul*, looking down into it, ran back, and cryed, *O the depth!* the profound depth! not to be ſearched, paſt our fathoming or finding out. Yet are there in the world, that make but a *ſhallow* of this great deep: they have ſounded it to the bottom. *Gods* ſecret *Decrees*, they have them at their fingers ends, and can tell you the number and the order of them juſt, with 1, 2, 3, 4, 5. Men, that (ſure) muſt have been in *Gods Cabbines*, above the *third heaven*, where S. *Paul* never came: *Mary Magdalens touch* was nothing to theſe. Pſal. 36. 7. Rom. 11. 33. 2 Cor. 12. 2.

This was but upon the by. The main of the Text, that it beareth full againſt, *ex tota ſubſtantia*, is *undue* and *undutiful carriage*: and againſt them that uſe it. Not, that *Mary Magdalens* was ſuch; hers was but *Tekel*, certain grains too light, *minus habens*: Not altogether without regard, but not altogether ſo full of regard as it might and ought to have been. Make it as little as you will, *Chriſt* ſaith *Noli* to it: and *Noli* is a word of unwillingneſs. *Chriſt* is not unwilling with ought that is good: what he ſaith *Noli* to, is *eo ipſo*, not good, would be forborn: would not be offered him, be it more then hers was. She (it may be) ſhewed more regard then we: Yet, if we ſhew not more regard then ſhe, we ſhall hardly eſcape this *Noli me tangere*. 1.

But, from this we riſe. If *Chriſt* ſaid *noli* to her, that failed but *in tanto*; what ſhall he ſay to them that fail both *in tanto* and *in toto*? The *Noli* to her given, reacheth them in a higher degree. Greater muſt their fault be, now, then hers was, then. She had no *Noli* to warn her: they have hers to warn them, and will take no warning by it. *Chriſt*, as he ſaw, ſhe was; ſo, he foreſaw, others would be as (yea, more) defective this way. The *Noli* that was given to her, was (in her) given to them all. Even to this day, *Chriſt* cryeth ſtill, *Noli me tangere*: Even to this day, there is uſe of it, to call upon us for a better *touch*. 2.

If the Text be *againſt rudeneſs*, to reſtrain it; then, it is *for reverence*, to enjoyn it. If he ſay *Noli*, to the want of regard; we know, what he will ſay *Volo* to: that the more reſpectively, the better we carry our ſelves, the better he will like us. This is ſure, he will be approached to in all dutiful and decent ſort; and he will not have us offer him any other. Whatſoever is moſt or beſt in that kind, if there be any one better then other, be that it. The beſt, we have (I am ſure) is not too good for *Chriſt*. It is better to render account to him of *a little too much*, than of *a good deal too little*. 3.

Take this with you: *Chriſt* can ſay *Noli*, then. For (I know not how) our carriage, a many of us, *is* ſo looſe; covered we ſit; ſitting, we pray; ſtanding, or walking (or as it takes us in the head) we receive: as if *Chriſt* were ſo gentle a perſon, we might *touch* him, do to him, what we liſt, he would take all well: He hath not the power, to ſay *Noli* to any thing. But, he hath, we ſee; and ſaith it; and ſaith it to one highly in his favour: and ſaith it, but for a *touch* a little awry, otherwiſe then it ſhould. 4.

As the heathen ſaid, *vultu*; ſo the Text ſaith, *tactu ledi pietatem*. One may offend *Chriſt*, only by *touching* him; ſuch the *touch* may be. We will allow him greater then the Ark: That, would not indure *Uzza's touch*; he dyed for it. We will hold us to our Text: if we touch him unduely, we ſhall do it *nolenti* it ſhall be much againſt his will; he likes it not: Witneſs this *noli* here. 5. 2 Sam. 6. 7.

Which, though it go but to the *touch*, yet, *à paritate rationis*, it reacheth to all the body, and to every member of it. To our very *feet* (ſaith *Solomon*) we to *look to them* when we draw neer to him. To our very *fingers* (ſaith a *Greater then Solomon*) we to look to them when we *touch* him. And, as not with the foot of pride, nor the hand of preſumption; ſo, along through the reſt: neither with a ſcornful eye, nor a ſtiff knee: All are equally forbidden, under one; all to be far from us. 6. Eccleſ. 4. 17. Luk. 22. 31.

It reacheth to all: but yet for all that, the native word of the Text (the *touch*) is to have a kind of preeminence. Moſt kindly, to that. To *Chriſt* it is every way; but moſt of all, to *Chriſt* as he is *tangibilis*; comes under our *touch*. To all parts of his worſhip; but, other parts will not come under *tangere* ſo fitly, as the *Sacrament*. So, as the uſe may ſeem properly to have relation to that: and we, there, to ſhew our higheſt reverence. If we do ſo, *Dicite juſto quia bene*, we do well. But, diverſe have too much of *Mary Magdalen* in them. I know not how they would *touch Chriſt*, if they had him: that, which on earth doth moſt neerly repreſent him, his higheſt memorial, I know not how many both *touch* and *take*, otherwiſe, then were to be wiſhed. 7. Eſa. 3. 10.

But, thus are we now come to the day, the very day, it was given on. *Chriſt* gave this *Noli me tangere* that it might be *Verbum Dei*, a watch-word for this day. Take heed, how you *touch*: for, he eaſily foreſaw this would be *tempus tangendi*, the time whereon, *touch* we muſt: Nay, more then *touch* him, we muſt; for, *eat* his *fleſh* and *drink his blood* we muſt; and, that can we not do, but we muſt *touch* him. And this we muſt do by vertue of another precept, *Accipite & manducate*. John 6. 56. Mat. 26. 26.

How will *Accipite & manducate*, and *noli me tangere* cleave together? *Take, eat*, and yet *touch not*? If we take we muſt needs *touch*, one would think: If we eat, *guſtus eſt ſub tactu* (ſaith the *Philoſopher*:) ſo, that comes under *touching* too.

It ſeems the Text was not ſo well choſen, theſe points conſidered. Nay, ſet the day aſide we have no need (God wot) to be preached to of not *touching*: we are not ſo forward that way. It would rather have been that of S. *Thomas*, *Affer manum*. This, is now out of ſeaſon. Verſe 27.

But, you will remember ſtill, I told you, this *Noli* was not general. It was but to *Mary Magdalen*: And, to her, but till ſhe had learned a little better manners. Not to any, but ſuch as ſhe, or worſe then ſhe, that in unbeſeeming manner preſs and proffer to *touch* him (the only cauſe of her repulſe.) But,

at another time, when she was *on her knees*, fell down *at his feet*, then did she *touch* him, without any
Mat. 28. 9. check at all. Be you now, but as she was then, and this *noli me tangere* will not *touch* you at all.

It is the case of the *Sacrament* right. There is place in the taking it, for *noli me tangere*: So is there, for *Affer manum*. To them, that with Saint *Thomas*, in a feeling of the defect of their *faith*, or of any
Verse 27. other spiritual grace, cast themselves down, and cry, *My Lord, and my God*, *Affer manum* to them: I set them free, I give them a discharge from this *Noli me tangere*. But, for them that are but at *Rabboni*, and scarce so far; bold guests with him; base in conceit, and homely in behaviour: to them, and to them properly, belongs this *Noli me tangere*: More properly, then ever it did to her. And so, that point reconciled. Thus far for Saint *Chrysostome*, and his taking.

2. There is a second, and it is Saint *Gregorie's*: That the *Vade & dic*, was the cause of *Noli me*, &c.
To hasten the Message. and that all was but to save time, that she was not permitted it. *Christ* was not willing to spend time
S. *Gregories sense*. in these Complements (it was no other;) but, to dispatch her away, upon an errand, better pleasing to him, that required more haste. As if he should have said: Let us have no *touching* now; there is a matter in hand, would be done out of hand, and therefore for this time hands off, *Touch me not*.

And the reason will follow well so: *Nondum enim ascendi*. You need not be so hastie, or eager to *touch me*; *I am not yet, ascended*: though I be upon going, yet I am not gone. You may do this, at some other time, at some other meeting: *& quod differtur non aufertur*, at better leisure, you may have your desire: forbear it now.

Why, what haste was there of doing this errand? Might she not have *touched* him, and done it time enough? Peradventure, she might think so: She, knew *Christ* was *risen*; She, was well. But, they that *sate in fear and sorrow*, that knew not so much; they would not think so: Not, to them. To them *Nihil satis festinatur*, No haste was too much; all delay too long.

Nor to *Christ* neither. Who was (we see) so desirous to have notice given with all speed, that he would not take so much time from it, as wherein *Mary Magdalen* might have had but a *touch* at him. So careful, they might receive comfort with the first, that he saith, *Go your wayes* with all speed; Get ye to them, the first thing you do: It will do them more good to hear of my rising, then it will do you, to stand and *touch* me.

Yet, a *touch* and away would not have taken up so much time. True: but he easily foresaw, in the terms she stood, if he suffered her to *touch*, that would not serve the turn; she would have *taken hold* too. And, if she had taken hold once, not that neither: She would have come to a *Non dimittam*, with her
Cant. 3. 4. in the *Canticles*, *Tenui Eum & non Dimittam*: She would not have let him go; or been long, yer she had: So, much time spent in impertinences, which neither he nor she the better for. So, she to let her touching alone, and put it off till another time, being to be imployed in a business of more haste, and importance.

3. The third place is Saint *Augustine*; That, *Christ* in these words, had a further meaning; to wean her from
To wean her from sensual *touching*. all sensual and *fleshly touching*, and teach her, a new and a true *touch*; truer than that, she was about. This
S. *Augustines sense*. sense groweth out of *Christs* reason: *Touch me not, for I am not yet ascended*; as if, till he were *ascended*, he would not be touched; and, then, he would. As much to say: Care not to *touch* me, here. Stand not upon it: *Touch me not, till I be ascended*; stay till then, and then do. That, is the true *touch*; that is it, will do you all the good.

And, there is reason for this sense. For the *touch* of his body, which she so much desired; that,
Act. 1. 3. could last but *forty dayes* in all, while he in his body were among them. And, what should all, since, and we now, have been the better? He was to take her out a lesson, and to teach her another *touch*, that might serve for all, to the worlds end; that might serve, when the body and bodily *touch* were taken from us.

Christ himself touched upon this point (in the sixth *Chap.* at the 62. *ver.*) When at *Capernaum* they stumbled at the speech of *eating his flesh*; What (saith he) find you this strange, now? How will you find it, then, when you shall see the *Son of man ascend up where he was before*? How then? And yet, then you must eat, or else there is no life in you.

So, it is a plain *Item* to her, that there may be a sensual *touching* of him here: but that is not it: not the right: it avails little. It was her error, this; She was all for the *corporal presence*; for the *touch* with the fingers. So, were his *Disciples*, all of them, too much addicted to it. From which they were now to be weaned: That if they had, before, known *Christ*, or *touched* him after the flesh; yet now from henceforth, they were to do so no more, but learn a new *touch*; to touch him, being now *ascended*. Such a *touching* there is; or else his reason holds not: And, best *touching* him, so; Better far than this of hers, she was so eager on.

Do but ask the Church of *Rome*; Even, with them it is not the *bodily touch*, in the *Sacrament* that doth the good. Wicked men, very Reprobates, have that touch, and remain reprobates, as before. Nay, I will go further: It is not that, that *toucheth Christ* at all. Example, *the multitude that thronged and thrust*
Mar. 5. 31. *him*; yet for all that, as if none of them all had *touched* him, he asks, *Quis me tetigit?* So that, one may rudely thrust him, and yet not *touch* him, though: Not, to any purpose, so.

Christ resolves the point, in that very place. The *flesh*, the *touching*, the eating it, *profits nothing*.
Joh. 6. 63. *The words he spake were spirit*: So, the *touching*, the eating, to be spiritual. And Saint *Thomas*, and *Mary Magdalen* or whosoever touched him here on earth, *nisi felicius fide quàm manu tetigissent*, if they had not been more happy to *touch* him with their *faith*, than their *fingers end*, they had had no part in

Him

Him; no good by it at all. It was found better with it, to *touch the hem of his Garment*; than, without it, to *touch* any part of his body. Mat. 9. 20

Now, if faith be to *touch*, that will *touch* him no less in heaven than here: One, that is in Heaven may be touched so. No *ascending* can hinder that *touch*. *Faith* will elevate it self, that *ascending in spirit*, we shall *touch* him, and take hold of him. *Mitte fidem & tenuisti*: It is Saint *Augustine*. It is a *touch*, to which there is never a *Noli*: fear it not.

So, do we then: Send up our *faith*, and that shall *touch* him, and there will *vertue come from Him*: and it shall take such hold on him, as it shall raise us up, to where He is; bring us to the end of the *verse*, and to the end of all our desires; to *Ascendo ad Patrem*, a joyful *ascension to our Father and His*, and to Himself, and to the Unity of the Blessed *Spirit*. To whom, in the Trinity of Persons, &c.

A

SERMON

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the Twenty first of *Aprill*, being *Easter-Day*,
An. Dom. 1618.

JOHN. Chap. XX. Ver. XVII.

Dicit ei Jesus, *&c.*

Jesus saith to her, Touch me not: For, I am not yet ascended to my Father: But, goe to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

IF *noli me tangere* the former part, you have formerly heard. *Mary Magdalen* might not *touch*: at least-wise, not, as thus; not, as now.

The reason: 1. *On her part*, she forgat her self a little in her *touch*, as in her *terme*, toward him, who, though *nondum*, He were *not yet*, was presently to *ascend*, and be *taken up into heaven*, and would be *touched* in some better manner. And, till she had learned, so to *touch*, *Noli me tangere.*

2. On *Christs* part. She need not be so eager; *Nondum enim Ascendi*: that is, though He were *going*, yet he was not *gone*. Some other time might serve her, to *touch* him in. Now, he had matter of more hast, to send her about, and would have no time taken from it. And so, for saving of time. *Noli me tangere.*

3. On the *touch* it self. *He was not yet ascended*: And to touch Him before he were so, was not the true *touch*; not the *touch* that would doe her, or us, any good. For these all or some of these, *Noli me tangere*, no *touching*, now.

Heb. 6. 10. But what, shall she be quite cast off in the mean time? Denied *touching*; denied it, graunted nothing for it? That were hard. Nothing to comfort her, in liew of it? Yes: *Christ is not unrighteous, that he should forget the work and labour of her love*, which she, this day, made, so many waies to appear. Somewhat he deviseth to comfort her, somewhat: in that he will have her doe somewhat for *Him*. So, the old rule was: *quem non honoro non onero.* He will imploy her in a message; and such a message, as was to the present *joy* of them, it was sent to, and should be to the generall *joy* and good, not of them onely, but of us all.

Now

Now then, this muſt needs be reckoned as a ſpecial favour ſhewed her by our bleſſed *Saviour*. For, otherwiſe, he could as eaſily, himſelf have appeared to them he ſent her to, as, to her, he did: but that, his will was, to vouchſafe her the honour of the firſt bearing of theſe ſo joyful tidings, to them, and in and by them, to the whole world. When time was, *ſhe broke her box of pretious ointment*, and *the ſent of it filled the whole houſe*: The breaking of this box now, of the tydings of *Chriſt*, and his *riſing*, with the ſweet *ſavour of life unto life* hath filled, and ſtill filleth the whole world, from one end to the other. John 12. 3. 2 Cor. 2. 16.

The ſum of the Text is; *A diſpatch of Mary Magdalen by Chriſt*, to deliver a meſſage to his *Diſciples*. It is in effect, as if he ſhould have ſaid: You know, I am *riſen*, now; you are well for your part: There be others, that know not ſo much; and, becauſe they know it not, ſit in ſorrow, heavy and half dead at home. It would comfort them much, revive them, put life into them again, to know what you know. Now you are well, think upon them that are not. Remember, what was your own caſe but even now. You cannot do a better deed, than carry comfort to the comfortleſs. I would they knew it; I wiſh them well: *They be my brethren*, however they forgate themſelves when time was. The *Summe*.

But, this is not all; that they might know of it: but, they muſt know of it with all *ſpeed*. For, that ſhe may the ſooner *go tell them*, ſhe muſt not *touch*. For, if you mark it, It is not *vade & dic*; but *Sed vade & dic*: It is not barely, *Go and tell them*; It is, *Touch me not, But, go and tell them*. That is, in ſtead of *touching*, ſhe muſt be gone in all haſt to *tell them*. As if he ſhould ſay; Go to, let us have no *touching* now: *Get you to them*, the firſt thing you do, and *tell them* of it. It will do *them* more good to be told of this, then it will do you to ſtay here and touch me never ſo oft.

This ſo great haſt of the carrying it, is much for the credit of the meſſage: Much for it; I cannot but note it. That *Chriſt* thought the notice of it ſo neceſſary, the bearing of it ſo every way important, as (we ſee) he is careful no time be taken from it: but with all poſſible ſpeed, with the very firſt, they acquainted with it. So careful, as he would not take ſo much (or rather ſo little) time from it, as wherein *Mary Magdalen* might have had but a *touch* at him; but takes her off, and ſends her away in all haſt. As if, ſome matter had lien in it, if they ſhould not have heard of his *riſing*, before the *Sun-riſing*.

Much for the honour of the *Feaſt*, on which it was done. That he would for ever have a *Feaſt* celebrated in memory of this *Day*, whereon theſe tidings came to the world firſt.

Moſt of all, for his own *honour*; Who ſheweth himſelf ſo deſirous, that they that are in heavineſs may receive comfort, as he thinketh no haſt too much, no haſt enough, till they hear of it, till they *hear of his loving kindneſs betimes in the morning*. Pſal. 143. 8.

To take the Text in ſunder. The parts be *two*: 1. A *Commiſſion* to carry a meſſage; 2. And the *Meſſage* it ſelf. The *Diviſion*.

1. The *Commiſſion*: *Vade ad fratres meos & dic eis*. 2. The *Meſſage*: *Aſcendo ad Patrem meum, &c.*

In the *Commiſſion*, again, there are two, 1. The *Parties* firſt: 2. And then, the *Charge*. 1. The Parties, *Fratres meos*: 2. The *Charge*, *Vade & dic eis*.

In the *Meſſage*, two likewiſe: 1. Firſt, that *he is upon aſcending*: 2. Then, the party, to whom. That Party, to whom is but one; yet repreſented here, under two names, 1. *Father*, and, 2. *God*. And (that which, to us, is the capital point of all, and which we to lay hold of ſpecially) *his Father*, but *ours*, withall: and *His God*, but *ours*, as well as his. The laſt and beſt part of the meſſage: For, in it lyeth the joy that cometh to us this morning.

On which four, 1. *My Father*, and 2. *your Father*, and 3. *My God*, and 4. *your God*, as it were ſo many *wheeles*, is his *aſcendo drawn*: Upon the ſame, is *ours* likewiſe to be, and is therefore the *Conſummatum eſt* of the Text, and of the *Feaſt*, and of this, yea, (I dare add) of the whole *Goſpel*.

And, let not this move you a whit, that *His Father and our Father*, *His God and our God* (who are the end to which we *aſcend*) are made the *Chariot* by which we *aſcend*. This is no ſtrange thing in Divinity. *Ad Chriſtum non itur, niſi per Chriſtum* (ſaith Saint *Auguſtine*) and ſo neither *ad Deum, niſi per Deum*. With us nothing is more certain, then that the *end* of our way, which we come unto, is alſo the way it ſelf, whereby we come thither. One and the ſame *ad quem*, and *per quem aſcenditur*.

We ſhall make four ſtands. 1. One, at *fratres meos*, the *Parties*. 2. Another, at *Dic eis*, the *Commiſſion*. 3. The third, at *Aſcendo*, the *Motion*. 4. And the laſt, at *My Father* and *your Father*, *my God* and *your God*, the *Terminus ad quem*, which giveth the perfection to all our motions, and ſo, to this, the laſt end of all our motions; For, after *aſcendo*, we ſhall move no more, but reſt for ever.

I.

Fratres meos. The Parties.

Vade ad fratres meos, *Go to my brethren*. Our firſt ſtand is to be at *fratres meos*, *my brethren*, the Parties he ſent to.

Who be they? They ſhe went to. To whom went ſhe? *To his Diſciples* (in the next verſe:) They then the Parties, *He* meant: They, *his brethren*.

A ſtrange term to begin with, conſidering how they had dealt with him, ſcarce like *brethren*, not long before. We ſhall therein do the work of the *Sabbath*, vvhich is *to tell of his loving kindneſs betimes in the morning*; and this morning, more then ever any.

Pſal.59.16.

Yet then vve go any further, let us *touch* a little at this term, he gives them. It is no *noli me tangere* (this) It is a word to be *touched* and taken hold of: It was ſo, when time was, by *Benhadads* ſervants, this very word. Is *Benhadad alive* (ſaith the *King of Iſrael*) *Frater meus eſt*, *He is my brother*: which they preſently caught hold of, *yea, thy brother Benhadad is yet living*. So they.

1 King.20.32, 33.

And ſo we, *Fratres meos*. Let us not let this word fall to the ground, but ſay (with *Bernard*) *Salvum ſit verbum Domini mei*, *God* ſave this vvord; *bleſſed* be the lips that ſpoke it. *Yea thy brethren, Good Lord*, if ſo thou vvilt vouchſafe to call them.

Out of it firſt I note, here is nothing that ſavours of any *diſpleaſure*, of remembring any old grudg. Not ſo much as an harſh term in all the meſſage; no mention they had *fled* from him, *forſook* him, *forſwore* him (full *unbrotherly*:) He hath forgotten it all, all is out of his mind: Caſts not them off, as they did him, but ſends to them; and, by the name of *brethren*, ſends to them: *They be my brethren*, and I theirs, and by that name commend me to them. Nothing, here, that ſavours of any *anger*.

Nor nothing, that ſavours of any *pride*. But, even as *Joſeph* in the top of his honour; So he, in this, the *day* of his *glorious exalting* from the dead, claims kindred of them, a ſort of poor forlorn men: and (as the *Apoſtle* expreſſeth it) *non eſt confuſus vocare*, is not a whit *aſhamed* of them that were *aſhamed* of him. Diſdains not, poor as they were, unkind as they vvere, but vouchſafes to call them *brethren* for all that.

Heb.2.11.

Which word [*Brethren*] implies two things: 1. First, *Identity of nature*. His nature is not changed by death. The nature he dyed in, in the ſame he riſes again. Thereby lyes a matter. For, if he roſe, as *man*, then *man* alſo *may riſe*: If one be *riſen*, there is hope for others: If the *nature* be *riſen*, the *perſons*, in it, may. So it was with the firſt *Adam*. In his perſon was our nature; and, in him, it dyed; and we, in it. So is it in the ſecond. In his *perſon* our *nature* is *riſen*; In our *nature*, we all. This firſt: Riſen in the ſame nature, he had before: Not changed it.

2. And ſecond, *Riſen* with the ſame *love* and *affection*, he had before: Not *changed* it, neither. Yes, *changed* it, (I ſaid not well in that:) but, *changed* it for the better. Before this, when he ſaid moſt, he ſaid but, *I will call you my friends*: The higheſt term he came to, before. But here, being riſen, he *riſeth* (we ſee) higher, as high as Love can riſe, to count them and ſtile them *fratres meos*. And ſo much for that, *Go to my brethren*.

Joh.15.15.

II. *Dicen.* The Commiſſion.

Well, when ſhe comes to his *brethren*, what then? *Et dic eis*, and ſay to them, or *tell them*. By which words, he gives her a *Commiſſion*. *Vade*, is her *Miſſion*: *Dic eis* her *Commiſſion*. A *Commiſſion*, to publiſh the firſt news of his *riſing*, and (as it fals out) of his *aſcending* too.

The *Fathers* ſay, that, by this word, ſhe was, by *Chriſt*, made an *Apoſtle*. Nay, *Apoſtolorum Apoſtata*, an *Apoſtle* to the *Apoſtles* themſelves.

An *Apoſtle*: For, what lacks ſhe? 1. *Sent* firſt, immediately from *Chriſt* himſelf: And what is an *Apoſtle* but ſo? 2. Secondly, *Sent* to *declare* and make known: And what difference between *Ire prædicare*, and *Vade & dic*, but only the number? the thing is the ſame. 3. And laſt; what was ſhe to make known? *Chriſts riſing*, and *aſcending*: And what are they but *Evangelium*, the *Goſpel*, yea, the very *Goſpel* of the *Goſpel*?

Mat.28.19.

This day, with *Chriſts riſing* begins the *Goſpel*: Not before. *Crucified dead and buried*, no good news, no *Goſpel* they, in themſelves. And them, the *Jews* beleeve as well as we. The firſt *Goſpell* of all, is the *Goſpell* of this *day*, and the *Goſpell* of this *day* is this *Marie Magdalen's Goſpell*, πρωτόλειον, the prime *Goſpel* of all, before any of the other four. That *Chriſt is riſen*, and upon his *aſcending*: and ſhe the firſt, that ever brought theſe glad tidings. At her hands the *Apoſtles* themſelves received it firſt: And, from them, we all.

Mat.26.13. Which, as it was a ſpecial honour (and *whereſoever this Goſpel is preached, ſhall be told for a memorial of her*:) ſo was it withal, not without ſome kind of *enthwarting* to them (to the *Apoſtles*) for ſitting at home, ſo drooping in a corner, that *Chriſt* not finding any of them, is fain to ſeek him a new *Apoſtle*: And finding her, where he ſhould have found them, and did not, to ſend by the hand of *her*, that he firſt found at the *Sepulchers ſide*, and to make himſelf a new *Apoſtle*. And ſend her to them, to enter them (as it were) and *catechize* them, in the two Articles of the *Chriſtian faith*, the *Reſurrection* and *Aſcention* of *Chriſt*. To her, they and we (both) owe them, them, the firſt notice of them.

And, by this (lo) the amends (we ſpeak of) is made her for her *Noli me tangere*: Full amends. For, to be thus *ſent*, to be the meſſenger of thoſe ſo *bleſſed tidings*, is a higher honour, a more ſpecial favour done her, a better good turn, every way better, than if ſhe had been let alone, had her deſire, *touched Chriſt*, which ſhe ſo longed for, and ſo eagerly reached at. Better (ſure:) for I reaſon thus: *Chriſt* (we may be ſure) would never have enjoyned her to leave the better, to take the worſe: To leave to *touch* him, to go to *tell them*, if to *go to tell them* had not been the better.

So that, hence we infer, That to go and carry comfort to them that need it, to tell them of *Chriſts riſing*, that do not know it: is better than to tarry and do nothing but ſtand *touching Chriſt*. *Touching Chriſt* gives place to *teaching Chriſt*. *Vade & die* better than *mane & tange*. *Chriſt* (we ſee) is for *Vade & die*. That, if we were in caſe where we might *touch Chriſt*, we were to leave *Chriſt untouched*, and even to give our ſelves a *noli me tangere*, to go and do this: And to think our ſelves better imployed in *telling them*, than in *touching him*.

Will

Will you obſerve withall how well this agrees with her offer (a little before) of *Ego tollam Eum*? She must needs know of the *Gardiner*, *Tell me where you have layd Him*, *Et ego tollam*, and *ſhe would take him*, and *carry Him*, that ſhe would. Why, you that would ſo faine take and *carry* me, being dead, goe take and carry me now alive: That is; *carry newes*, that I am alive: And you ſhall better pleaſe me, with this, *ego tollam*, a great deal: It ſhall be a better *carrying*, *Ego tollam*, in a better ſenſe, than ever was that. Stand not here then *touching me*: Goe and *touch* them; and with the very *touch* of this report, you ſhall work, in them, a kind of (that you ſee in me, a kind of) *reſurrection* from a dolefull and dead, to a cheerefull and lively eſtate. Verſe 15.

Tell them? What? *Tell them that I aſcend*: that is, am *about to aſcend*, am upon the point of it, am very ſhortly to doe it. *Quod prope abeſt, ut fiat, habetur pro facto*, that that is neere done, we reckon as good as done. III. *Aſcendo.* The Motion.

Tell them that I aſcend. Why now, What *day* is to *day*? It is not *Aſcenſion day*: It is *Eaſter*, and but early *Eaſter* yet: *His aſcenſion* is *fourty dayes* off. This ware a Text for *that day*. Why ſpeakes He of that now? Why, not rather, *Tell them I am riſen* (more proper for this day?) why, He needs not tell her that: She could tell that of her ſelf, ſhe ſaw it. And beſides, in ſaying, *I aſcend*, He implyes fully as much. Till He be *riſen*, *aſcend* He cannot: He muſt *aſcend* out of the *grave*, yet He can *aſcend* up to *heaven*. *Reſurrexit* muſt be paſt, yet *Aſcendo* can come. *Aſcendo* then puts His *reſurrection* paſt all peradventure: He needs ſay no more of that, of his *riſing*. But, as ſhe ſaw by his *riſing* that *He had the keyes of hell and death*, had unlocked thoſe doors and come out from thence; So, by *aſcendo*, He tells her farther, that he hath the *Keyes of Heaven gate* alſo, which he would now unlock, and ſo *ſet open the Kingdome of Heaven to all Believers*. 1 Apoc. 1. 18.

And yet, there is a further matter in *aſcendo*, to ſhew us what was the end of his *riſing*. *Chriſt* did not *riſe*, to *riſe*; no more muſt we. The *reſurrection* it ſelf is *for an end*; it is not *the end*: It is but a ſtate yet unperfect, but an entry to a greater good, which unleſſe it lead us and bring us to *non habemur propoſitum*, it is ſhort, ſhort of that it ſhould be. We muſt not then ſet up our reſt upon our *riſing*. There is ſomewhat more required than barely to *riſe*. What is that? *Aſcendo*: *Chriſt roſe* to *aſcend*; ſo are we to doe. And *riſing* is no *riſing*, no *right riſing*, we *riſe* not *ex our right ſides* (as we ſay) if that follow not upon it, if we *aſcend* not withall. For, to *riſe* from the bottom of the grave to the brink of it, to ſtand upon our feet again, and tread on the grave-ſtone, and no more, is but *half a riſing*; is but *Lazarus's riſing*. 2

To *riſe* up, up as high as *heaven*, that is to *riſe* indeed; that is *Chriſts riſing*: and that to be ours. As, to riſe is nothing but to *aſcend* out of the grave: So, to *aſcend* is nothing but to *riſe* as *high as heaven*: And, then we are truly *riſen*, when ſo *riſen*. Before, I ſaid there was no *Goſpell* till the *Reſurrection*: I now ſay, the *reſurrection* it ſelf is no *Goſpell*; (not of it ſelf) unleſſe *aſcendo* follow it. *Reſurrexit*, tell that to all the world: All that *die* in *Adam*, ſhall riſe in *Chriſt*, Miſcreants, Jewes, Turkes and all: No *Goſpell* that, properly. Tell the *Chriſtian* of more than ſo: tell him of *aſcendo* too, that goes withall, that pertaines to it. You muſt take that with you too, if it be *Chriſts*, if it be the right *riſing*, the *reſurrection to life* and *not to condemnation*. A

Mark this well: it is a materiall point. Better lye ſtill in our graves, better never *riſe*, then *riſe* and *riſing* not to *aſcend*. Of them that ſhall *riſe*, they that ſee they ſhall not aſcend, ſhall wiſh themſelves in their coffins again: Nay, they ſhall *pray the mountaines to fall on them*, *and the hils to cover them*, and bury them quick. So much doth this concerne us, that theſe two part not; that *aſcendo* attend us at our *riſing*. And therefore this you ſhall obſerve, that, in all this ſpeech or Text, *Chriſt* doth not ſo much as mention, as once name the word *riſing* or *reſurrection*, as if he made no great reckoning of it: But, in this one ſhort *verſe* here, in theſe few words, he is, at *aſcendo twice*; ſpeakes of that, mentions that, over and over again. All to teach us, *aſcendo*, is all in all. That *reſurrexit* is nothing, if it be nothing but *reſurrexit*; nor any account to be made of it, if *aſcendo* goe not with it, but, if *aſcendo* goe with it then it is. And, that it may goe with it, that to be all our care. Never take care for *reſurrexit*; that will come of it ſelf without any thought taking. Never trouble your ſelves with that. Take thought for *aſcendo*, ſet your minds there. *Aſcendo*, look well to that: *Reſurrexit* let that goe. Luke 23. 30.

A third reaſon there is of *aſcendo*, For, He ſaw upon theſe tydings, as ſhe did think, ſo they would ſay; O is he *riſen*, then ſhall we have his company again, as heretofore we had. But, by ſending them word of *His aſcending*, He gives them warning betimes; He *roſe* not, to make any abode with them, or to converſe with them on earth, as formerly he had; that ſo, they might have timely notice of it and know what they were to look for. For, this, he knew would be a hard leſſon. *His riſing*, they would like well, but his *aſcending* be againſt: would not abide to hear of that, to loſe his company at any hand. It was a conceit, that troubled them much: they were ſtill and ever addicted to his *bodily* being with them. Here, they would have kept him, *built Him a Tabernacle*, here; and by their good will never have let him gone from hence. All for *manet nobiſcum*, and for *Domine ſi tu fuiſſes hic*; all in *Mary Magadalens* caſe, had him here to *ſee Him* and to *touch Him*; and then, all had been well as they thought. 3. Mat 17. 4. Luke 24. 29. John 11. 32.

This was their errour: And to rid them of it, of this earthly mind of theirs, thus ſtriving to affixe and keep him here on earth, and that then all ſhould be well, he ſhewes them that they were quite wrong, and ſets them right. That for him to be here below on earth, that is not it: But for them to be with him there above in *heaven*, that is it: There it is right. And, never ſhall they, or we, be well, till there we be with him. And thither would he raiſe them and us, with this his *aſcendo*.

Yet, one more For, this very point, that *Chriſt riſeth* with *aſcendo* in his mouth; that no ſooner *riſen*, but makes ready for his *aſcending* ſtraight; this (I ſay) if there were nothing but this (the ſo immediate joyning it, ſo cloſe upon his *riſing*, one hard to the other, no mean between) were of it ſelf, enough to 4.

make

make the idle dream of the old and new *Chiliasts* to vanish quite; that phansie to themselves I wote not what earthly *kingdome* here upon earth, somewhat like *Mahomets Paradise*, and will not hear of *ascendo*, after they be *risen*, till a *thousand yeares* at least. This is none of *Christs rising*, I am sure: So, to be none of ours. As with him, So, with us; *rising* and *ascending* are to follow straight on upon the other.

Christ then doth *ascend*. And out of what *Christ* did, we learne what we to doe, Seeing, *Christ* stayed not here, we not to set up our stay here neither, not to make earth our heaven, not to place our felicity here below.

Col. 3. 1. The *Gospell* is (we see) when *Christ* was *risen*, his minde was upon *ascendo* presently. The *Epistle* is framed fit for it, That *if we be risen with Christ, we would set our mindes and seek the things above where Christ is*: that is, if we be *risen* with him, make no more adoe but *ascend* with him also.

All things in heaven and earth doe so; *rising*, they *ascend* presently. In heaven, the *starres* they be no sooner *risen* above the *horizon*, but they are in their *ascendant*, *eo ipso*, and never leave *ascending*, till they be in the highest point, over our heads, in the very top of the skie. In earth; the little *spires* that peep out of the ground, now at this time (*nature's* time of her yearly *resurrection*) they be no sooner out, but up they shoot, and never leave to aspire, till they have atteined the full pitch of their highest growth, they can *ascend* to. In our selves, though (I know) for earthly men to have earthly minds it is not strange γηλον ἔχοντες πατρα having *clay* to our *father*, and πρὸ πατρὸς χοῦν dust to our *Sire*, we should have χαμαιπετοῦν our soules should cleave to the dust, as *Nazianzen* excellently saith. Not strange (I say) that, so it is with us, yet, so it should not be. The very Heathen saw, that, though we be made *of the earth*, yet we are not made *for the earth*: That the *heavenly soul* was not put into the *earthly body*, to the end, the earthly body, should draw it downe to the earth; but rather, to the end, the soul should lift it up to *heaven*. And so much they gathered out of our *Os sublime*, and *vultus ad sydera*, the very frame of our *body* that beares up thitherward, and bodes (as it were) a kinde of *ascending* whither it lookes, and gives naturally. *Nature* doth teach this.

But *grace* by *Christs* example much better. If *Christ rise*, that we *rise* with *Christ*, Not, in body yet; but to *compt our selves dead to sinne, and rise from that, and live to God* (the first *resurrection*,) And if *Christ ascend*, we likewise to *ascend*: not to part with him, but to follow him as we may. Not yet in *body*; it Apoc. 20. 5. cannot be *sursum corpora* yet: it may be *sursum corda*, we may lift up our *hearts* thither, though. There *our treasure is*; *if Christ* be our *treasure*: there, *our hearts* to be; there we in heart to be at least, which is the *first ascension*, the πρωτοτόκια of it, the *præludium*, so.

There are two words in the Text, 1. *Nondum ascendi*, I am not yet *ascended*; and, 2 *ascendo*, yet I *ascend* though: which will very well fit us, if, while we are not at *ascendi* yet (that is, in body *ascended*) we be, for all that at *ascendo* (that is, *ascend* in mind) even as *Christ* here did. And *Blessed* is the man (saith the Psalme) *cui in corde ascensiones*, that *hath the ascension in his heart*, or his *heart* on it; That, Psal. 84. 5. while it is *nondum ascendi* with him, yet at times it is *ascendo*, lifts up his *eyes*, sends up his *sighes*, exalts his *thoughts* otherwhile, represents (as *Christ* doth) anticipates the *ascension Voto & desiderio* in will and desire, before the time it self come of the last and finall *ascension*. Thus much for *ascendo*.

IV.

Ad Patrem meum: The *Ad quem*.

Ascendo is a *motion*. Every motion hath an *Unde*, and a *quò*; *a whence* and a *whither*; a *terminus à quo*, and a *terminus ad quem*. The *ad quem* is (here) *ad Patrem*.

To *ascend* is, to *Christ*, his naturall motion: *Heaven* is his naturall place. Thence he came, Thither he is to goe again. Specially, his worke being done, he came for. That was *consummatum est*, with us, Chap. 19. 30. three dayes since. But, till he be in *heaven* againe, it is not *consummatum est*, with him. So, the motion is *naturall*.

And the *Ad quem*, *ad Patrem*, no lesse. Seeing, for the *Sonne*, to goe to the *Father*, is very kindly too; Chap. 14. 28. we may not be against it. *Christ* said, *If you loved me, you would verily rejoyce, because I said, I goe to the Father*. For very love to *Christ*, we cannot but rejoyce with him. In the *ad quem*, all is well if we consider that, But, so, is not, in the *à quo*. For, when all is said, make the best of it we can, *ascendo* is *discedo*, to *goe up* is to *goe from*; from them: And this is no good newes. For him, no sooner to come, but gone againe, and leave them to the wide world, it might trouble them, for all *Tell my Brethren*. For, by *Brethren* he might mean *false*, *brethren*, that had left him; and so would he them, now: and peradventure doe their errand in heaven to his *father*, and make them have but little thankes for it, at His hands. So that, this *ascendo* implying a *nolo manere* (in a manner) was as evill to them, as *noli me tangere* was to her.

Et patrem vestrum.

What is then become of the *Gospell* we spake of? where, or what is their comfort, or ours, in this tyding? To deal plainely: when we seek it in *ascendo*, we find it not: Nor, in *ad Patrem*. Nor, in *ad Patrem meum*. None of these is it. But, in His *& ad Patrem vestrum*, there, we find it; there it is. There was (you will say) as much as this comes to, in *fratres meos*. It is true; it implied no lesse. But, *Christ* would not deliver this *implicitè* by way of implying, but *explicitè*, as explicate and plainely, as he could. And not once but twise. And it is a happy turn for us, he did so: For, this point can never be too plainly spoken to, too often repeated, too much stood upon. All the *joy* of the morning is in this *vestrum*. *Tell them, I goe to the Father*, that is not all: *Tell them* this too, As *I goe to the Father*, so the *Father* I go to, is *their father*, as well as *mine*; Not *mine* alone, but *theirs* also. And tell them again, that, if *Patrem meum* be the cause of my *ascending* (as here is none other set down;!) If *I goe to him* thus, because *He is my Father*; because *He is theirs* also, they also shall come after me, the same way, to the same place, upon the same reason.

And he doth expresse here the *terminus ad quem* by the *Party* to whom, rather then by the *Place* to which, because the *Party* will soon bring us to the *Place*, and to somewhat besides. To the *Place*: For,

your

you ſhall ſee, what will follw of this; that his houſe, that heaven is now become *Paterna domus* to us, as our *father's houſe*; And who ſhall keep us from our *father's houſe*? No more *ſtrangers* now; but of *the houſhold of God*. And, in the *Houſhold*, not *ſervants* but *children*; and have thereto as good right and title, ſhall be as welcome thither every way, as any *child* to his own *father's houſe* here uſeth to be. *God*, through him, ſtanding no otherwiſe affected to us, then as a *father* to his *child*, as well diſpoſed, as willing, Matt. 3. 17. as ready to recive us. *Chriſt his beloved Sonne, in whom he is ſo abſolutely well pleaſed* as he alwaies heares him, hath prayed to *him* and obtained of *him, that where He is, we may be alſo*, and in due time *aſcend* Chap. 14. 3. *up*, whither he is now *aſcended, Pandens iter coram nobis*, opening the paſſage for us to follow him. Mic. 2. 13.

But, I told you, there was ſomewhat in the *Perſon*, more then in the *Place*. For, by vertue of this *Patrem veſtrum*, while we are here, if *we cry Abba father* (as now we may) He is ready to receive our *prayers*: Rom. 8. 15. and when we goe hence, ready to receive our *perſons*. While we are here, if at any time we repent, and ſay *Ibo ad Patrem* (with the *child* in the *Goſpell*) ready to receive us to *grace*: And, when we goe hence, we may ſay with *Chriſt*, *Vado ad Patrem*, ready to receive us to *glorie*. So, of *ad Patrem veſtrum* there is uſe here and there, both. Luk. 15. 18.

And, all this by meanes of *Chriſt's reſurrection*: beſides the generall vertue whereof, to make all men *riſe* (all, in the ſecond *Adam* that die in the firſt) there is further a ſecond ſpeciall vertue for us *Chriſtians*, to make us *riſe*, not onely from the *grave*, but *riſe* higher then ſo, even as high as to *heaven* it ſelf. And that we may have good right ſo to do, to make *His Father ours*, and his *Father's houſe ours*, that there we may dwel together *fratres in unum*. On which dependeth, and from whence riſeth all our hope of happineſſe for ever. And this is the joy of the *Feaſt* we celebrate, the *loving kindneſſe of this morning*, the glad tyding of *Marie Magdalen's Goſpell*. It is *evangelium parvum* (ſo they call it) but a little one, but it hat in it, in theſe few words couched, much matter both of high myſterie and of heavenly comfort.

There be of the *Fathers*, that, telling the *words* of the *Meſſage* (which are *fifteen* in number make them as ſo many *ſtepps* or rongs (as it were) of *Jacob's Ladder*, which we to *aſcend* by. There be others, that more properly and to the Text more agreeable obſerve theſe four, 1. *Patrem meum*, 2. *Patrem veſtrum*, 3. *Deum meum*, 4. *Deum veſtrum*, as ſo many *wheeles*, as it were, of *Elias* his *chariot*, in which *he was carried up to heaven*. *Aſcendo* the *chariot*; theſe, the four *wheeles* of it. 2 King. 2.

The truth is, there lie faire before us in it, four *paires* or combinations, by which four, *aſcendo* is here drawn in the Text. 1. *Two ſingle*: *Patrem* and *Deum*, one: 2. *Meum* and *veſtrum*, the other. *Two double*; 3. *Patrem meum* and *Patrem veſtrum*, one: and 4. *Deum meum*, *Deum veſtrum*; the other. I will but touch them briefly.

Father and *God* at large firſt, without any *pronounes* put to them at all. It was not ſo, *Stylo veteri*. There, in the Law, it was *Dominus Deus*. To change this, and to make it *Stylo novo*, *Pater Deus*; in place of *Dominus* putting *Pater*, making of *God* a *Lord*, *God* a *Father*; is worth the while. It mends the terme, and it mends the matter much; as much as a *Father* is better than a *Lord* *Bonum Paſcha, bonus tranſitus*: and we bound to our bleſſed *Saviour*, for making this *Paſſover*, for working but this change or alteration in *God's* ſtyle. 1. *Patrem Deum*: The firſt *part*. Exod. 20. 2.

A *Father*: How a *Father*? For, a *Father* in a ſenſe (we know) he may be ſaid, and is, to all things whatſoever. *Father of the raine, and of the drops of dew* (in *Job*.) But, of us *men*, of *mankinde*, more Job 38. 28. ſpecially, in that we bear his *Image* But, that is not it neither, that here is meant. That, is here meant, is *aſcendo ad Patrem*, a *Father* to *aſcend to*. Not for our *prayers* onely, but even alſo for our *perſons* to *aſcend* to. So a *Father* he is to none, but to *Chriſt*, and to the true *Chriſtian*.

And this now, a *Father* to *aſcend* to, is it that puts the difference betweene *Him* and all other *fathers* beſide *Him*. *Father* to *aſcend to*, ſuch fathers there are none: None ſuch here. Our *fathers* here, we *deſcend* to, go down to them; down, down to the grave. *Him*, and *him* onely, we *goe up to*, up to *heaven*, up even where *Chriſt* is *ſitting at the right hand of God*; and he, to that end, a *father*, even to make us *aſcend* Heb. 10. 12. thither to *him*.

Why would not *Father* ſuffice? Why is *God* added? *Father* is a name of much good will: But many a good father wants good means to his good will. *God*, is added, that he may not be defective that way; have means to his meaning. For, if he be a *Father*, firſt it is the voice of a *father* to his *ſonne* (in the *Goſpell*) *omnia mea tua ſunt*. Now then, if this *Father* be alſo *God*, and all *his* be *ours*, what can we deſire more than all *God* hath, all that ever *God* is worth; able to ſatisfie never ſo vaſt a deſire (this.) For ſo, if Luke 15. 32. *heaven* and the *joyes* of it be his, they be *ours* too; and then there lacks nothing but *aſcendo*, to go up and take poſſeſſion of them: and here (loe) it is, *Aſcendo ad patrem*.

Bound to him for this *firſt*, *Patrem Deum*. No whit leſſe bound for the *ſecond*; for putting to theſe *pronounes poſſeſſives*, *Meum*, and *veſtrum* (which is the ſecond ſingle combination.) For, till they came, till they in this wiſe were put to; *Meum* was *meum*, and *Veſtrum* was *veſtrum*; *His* was *his*, and *Ours* was *ours*: *his*; *his owne*; *and ours*, *to our ſelves*, and there an end. No relation either to other; no intereſt either in other. But, now, *Meum* is made *veſtrum*; and *veſtrum*, *meum*. *His*, *ours*; and *ours his*, enterchangeably. A bleſſed change may we ſay: His great *Meum* for our little *veſtrum*: Little *ours* for great *his*. Every one will ſee the odds between theſe. That (indeed) we are as much bound for *meum* and *veſtrum*, as for *Patrem* and *Deum*. Nay, more. For, as there is no comfort in *heaven*, without *God*; nor in *God*, without a *Father*: So, is there not any either in *Father*, *Heaven*, or *God*, without [*ours*] to give us a property in them. This then for the ſecond *ſingle*. Now to the two double. 2. *Meum, veſtrum*. The ſecond. paire.

Patrem

Patrem meum, Patrem veſtrum The third paire. Iohn 14. 8.

Patrem meum ſtands firſt, and is firſt every way. But *Patrem meum* will do us no good. That which muſt do us the good, is the ſecond in place; but (to us) the firſt. *Patrem veſtrum*, that will ſerve; that alone will ſerve us, we need no more. *Oſtende nobis Patrem & ſufficit* (ſaith Saint *Philip.*) But, how that ſhould be compaſſed, and His *meum* ſhould be our *veſtrum*, that *He* ſhould be *ours, hic labor eſt*, that is all the *matter*.

Deum meum. Deum veſtrum. The IV. paire.

This leads us to the other, the laſt combination of all, of *Deum meum* and *veſtrum*. For, that *His Father* may be *our Father*, no remedy, but *our God* muſt firſt be *his God*. So, this fetches in that. One would not ſerve: there behooved to be twaine; elſe the *chariot* will not goe.

It will be beſt, *ante omnia*, to ſet forth, in theſe termes, what is proper, and what not; what *Chriſt's* and what *ours*. Much light we ſhall receive thereby.

Patrem meum. Deum meum.

Chriſt, on his part, ſaith *My Father*: and he ſaith alſo, *My God*. For him to ſay, *My Father*, is proper; we ſee reaſon for it. But for *him*, to ſay, *My God*, no reaſon at all, altogether unproper. For, how can *God* have a *God*?

Deum veſtrum: patrem veſtrum Iob 17. 14.

Chriſt, on his part, ſaith *Deum veſtrum, your God*; right and true (that) we are His poore creatures, He our *God*; ſo knowne, ſo acknowledged to be. But He ſaith further, *Patrem veſtrum, your Father*: how that can be ſaid, we ſee not. Alas we are but *duſt* and *aſhes*: Our lineage is well ſet forth by *Iob*: We muſt ſay to *rottenneſſe, Thou art my father*; *And to the wormes, Ye are my mother*; *Ye are my ſiſter*. No *Father* of *ours* he, not properly.

Patrem meum: Deum veſtrum. Deum meum. Deum veſtrum.

In exact propriety of ſpeech then, *Father* here referres to *Chriſt*: *God* to *us*. *His Father*, is right; ſo is, *our God*. We will never ſpend a word on them, let them goe. But, *his God*, no way right; no more than, *our Father*. Theſe two, it is ſure, are unproper, both. And if ever they ſhall be verified one of the other, it muſt be brought about by ſome other wayes and means. And, ſo it is; and by the ſame way that the one, by the very ſame the other. *His Father, our Father*, By his means. *Our God, his God*, by ours.

Deum meum.

To ſet them in right method, in their true order, *Erunt noviſſimi primi*; the *laſt* is to be *firſt*: we to begin at *Deum veſtrum*, the very laſt word of all, as it were the *foot* of the *ladder*, or the two ſmaller *wheeles* that go before. To make *meum veſtrum*; *his, ours*; *Veſtrum* is to be made *meum, ours* to be made *his*. *Our God* to become *His God*, firſt, that *his Father* may become *our Father* after. *Him*, that was our *God*, we to make *his God*; that *him*, that was *his Father*, He may make to be *our Father*.

Ephes. 4 9. Rom. 8. 15. Matth. 27. 46.

That this might proceed, he that doth here *aſcend*, was to *deſcend*, *Deſcend*, whither? Even to be one of us: and we were creatures; and ſo, being one of us, He to be a *creature* as well as we. So he *was*, and ſo he *is*. For, even the *ſoul* and *body* of *Chriſt* are in the rank of creatures; and, relation had to them, a *creature* he is, a *God* he hath, the ſame, that we (for there is but one:) and ſo He may truly ſay, *Deum meum, Our God is his God*. That we might *aſcend to the higheſt heaven, he was to deſcend* εἰς κατώτατα τῆς γῆς, *to the loweſt parts of the earth*: and ſo did. *Deſcendo ad matrem* with *him*, that *aſcendo ad Patrem* with *us*. That we might crie *Abba Father*, he was content to crie that ſtrange crie *Eli, Eli, My God, My God*, on the Croſſe.

So *Chriſt* might then ſay, and truly ſay, *My God*, no leſſe than *My Father*: *his Father*, as *God*; *his God* as *man*. As the *Sonne* of *God*, a *God* he hath not; a *Father* he hath: As the *Sonne* of *man*, a *Father* he hath not; a *God* he hath. A *God* (I ſay) then, he hath; but, never till then; never till He medled with us. But then, he had: and ſince he hath. *He*, that was *ours*, not his; is now *his*, as well as *ours* Theſe two *wheels* are ſet right.

Patrem veſtrum.

We have brought it to this, that *Chriſt* may ſay *Deum, meum*. After we have brought him to *Deum meum*. After we have brought him to *Deum meum*, we are half way; *Our God* is *his*. But now, how ſhall we get *his Father* to have him to be *our Father*? Firſt, *his Father* he was from all eternity: he, and none but he can ſay, and ſay propely, *Patrem meum*. But he is content to quit that (*none but he*) and to take us in; and he being *our brother* before, to make us his, now. *Ours*, in our eſtate of this *mortall*: His, in his eſtate of *immortall life*. For, here (now) *riſing*, and upon his *aſcending*, he *adopts* us; and, by *adopting*, makes us; and by making, pronounces us *His brethren*, and ſo *children* to *his Father*. Us, *his children*; Him, *our Father*, witneſſe *fratres meos*, and *patrem veſtrum*, both from his own mouth. *Salvum ſit verbum Domini mei*, by vertue whereof, it is now *Abba Pater* with us. Now *Vado ad Patrem*, we a *Father* of *God* (even as *Chriſt* that ſpake it) to pray to, to goe to. *Meum* and *veſtrum* both now in one. Then we had a *Father* of him, and ſince we have: But, till then, a *God* we had, but not a *Father*: at leaſt, not ſuch a *Father* of him as ſince we have. This, the *bonum paſcha*, the *fœlix tranſitus*, the bleſſed enter change we ſpake of.

Deum meum. Patrem veſtrum. Luke 23. 34. 46.

Who gets by this? *Deum meum*, His, *his God*, was his *humiliation*. He as *low* as we, nay *lower* then the *loweſt* of us, when he cried *My God, My God*. *Deum meum*, his *humiliation*, and *Patrem veſtrum*, our *exaltation*; by it, we are made, in caſe, as he, to *riſe*, to *aſcend*: to goe whither, to be where he is, for ever; to ſay, *Ibo ad Patrem*; to ſay, *Vado ad Patrem*; to ſay with him, *Father forgive*; and againe, *Father, into Thy hands I commend My Spirit*, In *Patrem veſtrum* are all theſe.

So by this time, we ſee the neceſſity of both theſe combinations, of both paire of *wheeles*; and that to our great comfort.

But,

But we are not ſo to look to our own comfort, but that withall we be carefull to preſerve his *honour*; that ſo, both may goe hand in hand together. And there is order taken for that too, by ſevering of each paire; that it is not *noſtrum* in one word *ours*: but *meum*, and *veſtrum* (in two words) *mine*, and *yours*: Yet, otherwiſe *his*, and otherwiſe *ours*; Both, as *Father*, and as *God*. *Meum* and *Veſtrum*. not *Noſtrum*.

As *Father*. *His*, by nature; by very *generation*: *Ours*, by *grace*, *by* meere *adoption*. As *God* (and there we are before Him) *our God*, by nature. *His* no otherwiſe, then as He took upon Him our nature.

But, his *honour* thus ſet ſafe, by this partition kept on foot, then let the *wheels* run, purſue the reſt, as farre as you pleaſe, make of it the moſt you can, for your beſt avile. That one and the ſame is both *His* and *ours*. One *Father*, one *God*, to *Him* and us both. *Father*, to *Him*; *God*, to *us*; *God* to *Him*; *Father*, to *us*, If we, a *God*; He one. If He, a *Father*; we, one. *Our God*, *Chriſt's God*, *Chriſt's Father*, *our Father*. There is *aſcendo* your *chariot*, and theſe are the four *wheeles* on which it moveth, and is carried up to *Heaven*.

But, where is *Eaſter-day*, what is become of it all this while? For, me thinks, all the time, we are thus about *Father* and *Sonne*, and taking our *nature* and becomming one of us, it ſhould be *Chriſtmas* by this, and not *Eaſter* (as it is) that this a meeter Text (one would think) for that *Feaſt*; and that (now) it comes out of ſeaſon.

Not a whit. It is *Chriſt* that ſpeaketh, and He never ſpeaketh but in ſeaſon; never, but to the purpoſe; never, but on the right *Day*.

A *brother-hood* (we grant) was begun then, at *Chriſtmas*, by his *birth*, as upon that *Day*, for *loe then was he borne*. But, ſo was he now alſo, at *Eaſter*: *born* then, too: and after a better manner born. His *Reſurrection* was a ſecond *birth*, *Eaſter* a ſecond *Chriſtmas*. *Hodiè genui te*, as true of this *day*, as of that. The Church appointeth, for the firſt Pſalme, *this day*, the *ſecond Pſalm*, the Pſalm, of *hodiè genui te*. The *Apoſtle* ſaith expreſly (*Acts* 13. 33.) *When he roſe from the dead, then was hodiè genui te, fulfilled in him*, verified of him. Then he was *primogenitus à mortuis*; *Gods firſt begotten from the dead*. And upon this latter *birth* doth the *brother-hood* of this day depend. Pſal. 2. 7. Col. 1. 18.

There was then a new *begetting*, this *day*. And if a new *begetting*, a new *Paternity*, and *fraternity*, both. By the *hodiè genui te* of *Chriſtmas*, how ſoon He was born of the *Virgins wombe*, he became our *brother* (ſinne except) ſubject to all our infirmities; ſo, to *mortality*, and even to *death* it ſelf. And, by *death*, that *brother-hood* had been diſſolved, but for this *dayes riſing*. By the *hodiè genui te* of *Eaſter*, as ſoone as he was born again of the *womb* of the *grave*, he begins a new *brother-hood*, founds a new *fraternity* ſtraight; adopts us (we ſee) anew againe, by his *fratres meos*; and thereby, *hee* that was *primogenitus à mortuis*, becomes *primogenitus inter multos fratres*: When the *firſt-begotten from the dead*, then, the firſt *begotten* in this reſpect, *among many brethren*. Before, he was *ours*: now, we are *His*. That was by the *mothers ſide*; ſo, he *ours*: This is by *Patrem veſtrum*, the *Fathers ſide*; So, we *his*. But *half-brothers* before; Never, of whole *bloud*, till now. Now, by *Father* and *Mother* both, *fratres germani*, *fratres fraterrimi*, we cannot be more. Rom. 8. 29.

To ſhut all up in a word: That of *Chriſtmas* was the *fraternity* riſing out of *Deum meum*, *Deum veſtrum*; So, then, *brethren*. This of *Eaſter*, adopting us to *his Father*, was the *fraternity* of *Patrem meum*, *Patrem veſtrum*: So, *brethren*, now.

This *dayes* is the better *birth*, the better *brother-hood* by farre: the *fore-wheele*, are the *leſſe*, the *hinder*, the *larger*, ever. For, firſt, that of *ours* was when he was *mortall*: But, his adoption he deferred, he would not make it, while he was *mortall*: reſerved it, till he was *riſen* again, and was even upon his *aſcending*, and then he made it. So, *mortall* he was, when he *ours*: But, now (when we *his*) he is *immortall*, and we *brethren* to him, in that ſtate, the ſtate of *immortality*. *Brethren*, before; but not to *aſcendo*: now, to *aſcendo* and all. Death was in danger, to have diſſolved that: But, death hath now no power on him, or on this, this ſhall never be in danger of being diſſo'ved any more. That, without this, is nothing.

But we ſhall not need to ſtand in termes of compariſon: ſince, then, it was but one of theſe; now, it is both. *His Father* is now become *Our Father*, to make us *joynt-heires* with *him* of his *heavenly Kingdome*: *His God* likewiſe, become *our God*, to make us partakers, with them both, of the *Divine Nature*. *Patrem meum* and *Patrem veſtrum*, *Deum meum*, and *Deum veſtrum* run both merrily together, and *aſcendo* upon them both.

Whereof (I mean, of the partaking of his *divine Nature*) to give us full and perfect aſſurance, as he took our *fleſh*, and became *our brother*, *fleſh of our fleſh* then; ſo He gives us his *fleſh*; that we may become *His brethren*, *fleſh of His fleſh*, now: And gives it us now upon this *day*, the very day of our *Adoption* into this *fraternity*. By taking *our fleſh*; ſo begun *His*: By giving *His fleſh*; ſo, beginnes *ours*. For requiſite it was, that ſince we drew our *death* from the *firſt Adam*, by partaking his ſubſtance; ſemblably and in like ſort, we ſhould partake the ſubſtance of the *Second Adam*, that ſo we might draw our *life* from *Him*; Should be *ingraſted into him*, *as the branches into the vine*, that wee might receive his ſap, (which is His Similitude:) Should be *fleſh of his fleſh*, not he of *ours*, as before, but we of *his* now: that we might be vegetate with his *Spirit*, even with his *Divine Spirit*. For, now in him, the *Spirits* are ſo united, as partake one, and partake the other withall.

And

And it hath been, and it is therefore an ordinance in the *Church* for ever, that, as upon this day, at the returning of it continually, his *flesh* and *blood* should be, in *Sacramento* exhibited to *us*; As to make a yearly solemn renewing of this *fraternity*, so likewise to seal to us the fruit of it, our *rising*; and not *rising* only, but, *in rising* as *ascendo* go withal. A badge of the one, a pledge of the other. For which cause, as it is called the *living bread*, for that, *it shall restore us to life*, and *raise us up in the last day*: So is it also, the *bread that came down from heaven*; *came down* from thence, to make us go up thither, and in the strength of it *to ascend into God's holy hill*, and there rest with him in his Tabernacle for ever. That so, the truth of the *Feast*, and of the *Text* both, may be fulfilled in us everlastingly, with *God* (*Patrem ascensum*) our *Father*: and with *Christ* (*fratres Deus*) our *Brother*; and with the *blessed Spirit*, the *Love* of them both one to the other, and of them both to us.

A SER-

A

SERMON

Preached before the

Kings Majesty,

AT *WHITE-HALL*,

On the *XIII.* of *April*, *A.* D. MDCXXIII.

being *EASTER-DAY.*

ESAY, Chap. LXIII. Ver. I, II, III.

Quis est iste qui venit de Edom, &c.

WHo is this that cometh from Edom, *with red garments from* Bozra? *He is glorious in his apparel, and walketh in great strength: I speak in righteousnesse, and am mighty to save.*

Wherefore is thine apparel red, and thy garments like him that treadeth in the wine-presse.

I have trodden the wine-presse alone, and of all the people there was none with me; for, I will tread them in mine anger, and tread them under foot in my wrath, and their blood shall be sprinkled upon my garments, and I will stain all my rayment.

EVer when we read, or hear read any Text or passage out of this Prophet, the Prophet *Esay*, it brings to our minde the *Noble-man*, *Acts* VIII. that *sitting in his Chariot*, read another like passage out of this same Prophet. Brings him to minde: and with him, his question, *Of whom doth the Prophet speak this? of himself, or of some other?* Not of himself, that's once: It cannot be Himself. It is he, that asks the question. Some other then it must needs be, of whom it is; and we to aske who that other was. Act. 8. 34

The tenour of Scripture, that Noble-man then read, was out of the LIII. *Chapter*, and this of ours out of the LXIII. Ten *Chapters* between. But, if Saint *Philip* had found him reading of this here, as he did, of that: he would likewise *have begun at this same Scripture*, as at that he did, and *preached to him* CHRIST: Onely with this difference: out of that, CHRISTS *Passion*; out of this, His *Resurrection*. For, He that was *led as a sheep to be slain*, and so was slain there, He it is, and no other, that rises and comes here back like a *Lion, from Bozra*, imbrued with blood, the blood of His enemies. Esay 53. 7

I have (before I was aware) disclosed, who this party is. It was not amisse, I so should; not to hold you long in suspence, but to give you a little light at the first, whom it would fall on. CHRIST it is. Two things there are that make, it can be no other but He. One is without the text, in the end of the *Chapter* next before: There is a Proclamation, *Behold, here comes your* SAVIOUR, and immediately, He that comes, is this Partie here, from *Edom*. He is our SAVIOUR, and besides Him there Chap. 62. 11.

is none. Even CHRIST the LORD. 2 The other is in the Text it self, in these words: *Torcular calcavi solus, I have trod the wine-presse alone.* Words, so proper to CHRIST, so everywhere ascribed to Him, and to Him only, as you shall not read them any where applied to any other: no, not by the *Jewes* themselves. So as, if there were no more but these two, they shew it plainly enough, it is, it can be none but CHRIST.

And CHRIST, when? Even this day, of all dayes. His *coming* here *from Edom*, will fall out to be *His rising from the dead.* His return from *Bozra* nothing but His vanquishing of *Hell.* We may use His words in applying it, *Thou hast not left my soul in Hell, but brought me back from the deep of the earth again.*) Nothing but the act of His *rising again.* So that, this very morning was this Scripture *fulfilled in our ears.*

Psal. 16. 10 71. 20.

I The whole text entire is a dialogue between two, 1 the *Prophet*; and 2 CHRIST. There are in it two *Questions*, and to the two questions two *Answers.* 1 The *Prophets* first question is touching the *Party* Himself, who he is; in these words, *Who is this?* To which, the Party Himself answers, in the same verse, these words, *that am I, one that, &c.*

II The Prophets second question is about his colours, why He was all in *red* (in the second verse:) *Wherefore then is thy apparel*, &c. The answer to that is (in the third verse) in these: *I have trodden, &c.* For *I will tread them down.*

Of CHRIST: Of His *rising* or *coming back:* of his *colours:* of the *wine-presse*, that gave Him this tincture, or rather of the two wine-presses: 1 the *Wine-presse* of *Redemption*, first; 2 and then, of the other *Wine-presse* of *Vengeance.*

(1)

I The first Question touching the Partie: *who it is.* Psal. 60. 6.

THe *Prophets* use to speak of things to come, as if they saw them present before their eyes. That makes their Prophecies be called *Visions.* In his vision here, the Prophet being taken up in spirit, sees one *coming.* Coming, whence? From the Land or Countrey of *Idumæa* or *Edom.* From what place there? From *Bozra* the chief City in the Land, the place of greatest strength. *Who will lead me into the strong City?* That is *Bozra: Who will bring me into Edom?* He that can do the first, can do the latter. Win *Bozra*, and *Edom* is won.

There was a *crie* in the end of the Chapter before: Behold, *here comes your* SAVIOUR. He looked; and saw one *coming.* Two things he descries in this Party. 1 One, His habit, that he was *formosus in stolâ, very richly arrayed.* 2 The other, His gate: that He *came stoutly marching*, or pacing the ground very strongly. Two good familiar notes, to descrie a stranger by. His *apparel*, whether rich or mean: which the world, most commonly takes notice of men, by. His *Gate:* for, weak men have but a feeble gate. Valiant strong men tread upon the ground so, as, by it, you may discern their strength.

Now, this Party He came so *goodly* in His *apparel*, so stately in His March, as if, by all likelihood, He had made some conquest in *Edom* (the place He came from;) had had a victory in *Bozra* (the City where he had been.) And the truth is, so He had. He saith it in the third verse, *He had trodden down his enemies*, had trampled upon them, made the blood even start out of them; which blood of theirs had all to stained His garments. This was no evil newes, for *Esayes* Countremen, the people of *God*; *Edom* was the worst enemy they had.

With *joy* then: but, not without *admiration*, such a Party sees the Prophet come toward him. Sees Him; but knows Him not: thinks Him not worthy the knowing: so thinking, and not knowing, is desirous to be instructed, concerning him. Out of this desire, asks, *quis est?* Not, of himself, (he durst not be so bold) Who are you? but of some stander by, Whom have we here? Can you tell, who *this might be?* The first question.

What is meant 1 *By Edom.* Mat. 2. 14.

But before we come to the question, a word or two of the place where he had been, and whence He came: *Edom*, and *Bozra* what is meant by them? For, if this Party be CHRIST; CHRIST was in *Egypt* a *Child:* but never in *Edom*, that we read; never at *Bozra* in all his life. So as here, we are to leave the letter. Some other it might be the letter might mean: we will not much stand to look after Him. For however possibly some such there was, yet it will plainly appear by the sequel, *that the testimony of* JESUS, as it is of each other, so it *is the spirit of this prophesie.* Apoc. 9. 10.

Go we then to the Kernel, and let the husk lie: let go the dead letter, and take we to us the spiritual meaning that hath some life in it. For, what care we for the literal *Edom* or *Bozra*, what became of them: what are they to us? Let us compare spirituall things with spirituall things: that is it must do us good.

I will give you a key to this, and such like Scriptures. Familiar it is in the Prophets (nothing more, than) to speak to their People, in their own language; than to exhresse their ghostly enemies, the both mortal and immortal enemies of their souls, under the termes and titles of those Nations and Cities, as were the known sworn enemies of the Common-wealth of *Israel.* As, of *Egypt* where they were *in bondage:* as of *Babylon*, where, in *captivity:* elsewhere as of *Edom* here, who maliced them more than both those. If the Angel tell us right, *Rev.* XI. there is a *Spiritual Sodom and Egypt, where our* LORD *was crucified:* and, if they, why not a *spiritual Edom* too, whence our LORD rose again? Put all three together, *Egypt, Babel, Edom:* all their enmities, all are nothing to the hatred, that *Hell* bears us. Apoc. 11. 8.

But

But yet, if you aſk, of the three which was the worſt? That, was *Edom*. To ſhew, the Prophet, here, made good choice of his place: *Edom* upon earth, comes neareſt to the kingdom of darkneſſe in *Hell*, of all the reſt. And that, in theſe reſpects:

1 Firſt, they were the wickedeſt people under the Sunne. If there were any Divels upon earth, it was they: if the Divel, of any Countrey, he would chooſe to be an *Edomite*. No place on earth, that reſembled Hell neerer: next to hell on earth, was *Edom*, for all that nought was. *Malachi* calls *Edom*, *the border of all wickedneſſe*; *a people with whom God was angry for ever*. In which very points, no enemies ſo fitly expreſſe the enemies of our ſoul, againſt whom the anger of GOD is eternal, and the *ſmoke* of whoſe torments *ſhall aſcend for ever*. Hell, for all that nought is. That, if the *power of darkneſſe*, and Hell it ſelf, if they be to be expreſſed by any place on earth, they cannot be better expreſſed than in theſe, *Edom* and *Bozra*. Malach. 1. 4. Apoc. 14. 11.

2 I will give you another. The *Edomites* were the poſterity of *Eſau*: *the ſame is Edom*. So, they were the neareſt of kinne to the *Jewes*, of all Nations; ſo, ſhould have been their beſt friends. The *Jewes* and they came of two brethren: *Edom* was the elder: that was the grief; that the people of *Iſrael* coming of *Jacob* the younger brother, had enlarged their border; got them a better ſeat and Countrey by farre, than they (the *Edomites*) had: Hence grew envie: and an enemy out of envie, is ever the worſt. So were they: the moſt cankred enemies that *Iſrael* had. The caſe is ſo between us and the evil ſpirits. *Angels* they were (we know) and ſo, in a ſort, elder brethren to us. Of the two *intellectual natures*, they the firſt created. Our caſe (now) CHRIST be thanked, is much better than theirs, which is that enraged them againſt us, as much and more, than ever any *Edomite* againſt *Iſrael*. *Hell*, for rancor and envie. Gen. 36. 1.

3 Yet one more: they were ready to do *Gods* people all the miſchief, they were able; and, when they were not able of themſelves, they ſhewed their good wills, though; ſet on others. And when they had won *Jeruſalem*, *cryed Down with it, down with it, even to the ground*: no leſſe would ſerve. And when it was on the ground, inſulted and rejoyced above meaſure: *Remember the children of Edom*; this is right the Divels property *quarto modo*. He that hath but the heart of a man, will even rue, to ſee his enemy lying in extreme miſery. None but very *Divels*, or *Divels incarnate* will do ſo: corrupt their paſſion, caſt off all pitie; rejoyce, inſult, take delight at ones deſtruction. Hell for their ἐμφυσιαν, inſulting over men in miſery. Pſal. 137. 7.

4 But will ye go even to the letter? None did ever ſo much miſchief to *David*, as did *Doeg*: he was an *Edomite*. Nor none ſo much to the Son of *David*, CHRIST; none bore more malice to him, firſt and laſt, than did *Herod*; and He was an *Edomite*. So, which way ſoever we take it, next the kingdom of darkneſſe was *Edom* upon earth. And *Chriſt* coming from thence, may well be ſaid to come from *Edom*. 1 Sam. 22. 9.

2. By *Bozra*.

But, what ſay you to *Bozra*? This: that if the Countrey of *Edom*, do well ſet before us the whole kingdom of darkneſſe, *or region of death*; *Bozra* may well ſtand for Hell it ſelf. *Bozra*, was the ſtrongeſt hold of that kingdom; *Hell*, is ſo of this. The whole Countrey of *Idumea* was called and known by the name of *Uz*, that is of *ſtrength*; And, what of ſuch ſtrength, as death? all the ſons of men ſtoop to him. *Bozra* was called the *ſtrong City*: *Hell* is as ſtrong as it every way. They write it was invironed with huge high rocks on all ſides: onely one cleft to come to it, by. And, when you were in, there muſt you periſh: no getting out again. For all the world like to Hell, as *Abraham* deſcribes it to him that was in it, *They that would go from this place to you cannot poſſibly*; *neither can they come from thence to us*; the *gulfe* is ſo great, no getting out. No *Habeas corpus*, from *death*; No *habeas animam* out of *Hell*; you muſt let *that alone for ever*. Pſal. 60. 9. Luk. 16. 26. Pſal. 49. 8.

Now then, have we the Prophets true *Edom*; his very *Bozra*, indeed. By this, we underſtand what they mean. *Edom*, the *kingdom of darkneſſe and death*: *Bozra*, the ſeat of the Prince of darkneſſe (that is) Hell it ſelf. From both which CHRIST, this day, returned. *His ſoul was not left in Hell*: *His fleſh ſaw not* (but *roſe from*) *corruption*. Pſal. 16. 10.

For, over *Edom*, *ſtrong* it was, yet *David caſt his ſhooe over it*, (that is, after the *Hebrew* phraſe) *ſet his foot upon it*, and trod it downe. And *Bozra*, as impregnable a hold as it was holden, yet *David* won it was *led into the ſtrong City*: led into it, and came thence again. So did the Son of *David*, this day from his *Edom*, death, how ſtrong ſoever, yet *ſwallowed up in victorie*, this day. And, from *Hell* His *Bozra*: how hard ſoever, it held (as he that was in it, found there was no getting thence) CHRIST is got forth, we ſee. How many ſouls ſoever there were left, His was not left there. Pſal. 108. 9. 1 Cor. 15. 54

And, when did He this? when, *ſolutis doloribus inferni*, *He looſed the pains of Hell*; *trod upon the Serpents head*, and all to bruiſed it; took from *death his ſting*; *from Hell his victory* (that is) his Standard, alluding to the Roman Standard that had in it the Image of the goddeſſe *Victorie*. Seized upon the *Chirographum contra nos*, the *Rag-man roll*, *that made ſo much againſt us*; *took it*, *rent it*, and ſo *rent*, *nailed it to His Croſſe*, made *His Banner of it* (of the *Law* cancelled) hanging at it Banner-wiſe. And having thus *ſpoiled principalities and Powers*, *He made an open ſhew of them*, *triumphed over them in ſemetipſo*, in His own perſon: (All three are in *Col.* 2.) and triumphantly came thence with the keyes of *Edom* and *Bozra* both, of Hell and of death, both at His girdle, as He ſhewes himſelf. *Apoc.* 1. And when was this? if ever, on this very day: On which, having made a full and perfect conqueſt of *death*, and *of him that hath the power of death*, *that is*, *the Divel* (*Heb.* 2.) He roſe and returned thence, this morning, as a mighty Conqueror, ſaying as *Debora* did in her ſong, *O my ſoul*, *thou haſt trodden down ſtrength*, *thou haſt marched valiantly*. Act. 2. 24. 1 Cor. 15. 55. Col. 2. 14. Coloſſ. 2. 15. Heb. 2. 14. Jud. 5. 21.

And *coming back* thus, from the debellation of the ſpiritual *Edom*, and the breaking up of the true *Bozra* indeed, it is wondred, *Who* it ſhould be: Note this: that no body knew CHRIST at His riſing; neither *Mary Magdalen*, nor they that went to *Emmaus*. No more doth the prophet here.

John 20. 14. Luke 24. 16.

1. Now, there was reaſon to ask this queſtion, for none would ever think it to be CHRIST. There is great oddes; it cannot be He. 1. Not He: He was put to *death*, and put into His *grave*, and a *great ſtone* upon Him, not three dayes ſince. This Party is alive, and alives like. His *Ghoſt it cannot be*: He *glides* not (as Ghoſts, ſay they, do) but *paces the ground very ſtrongly*.

2. Not He: He had His *apparrel ſhared among the Souldier.*, was left all naked. This Party hath gotten Him on *glorious apparrel*, rich *ſcarlet*.

3. Not He: for, if He come, He muſt come in white, in the *linnen*, He was lapped in, and laid in His grave. This Party comes in quite another colour, all in *red*. So the colours ſuit not.

4. To be ſhort, not He: for He was put to a foile, to a foule foile, as ever was any: *they did to Him even what they liſted*; ſcorned, inſulted upon Him. It was then *the houre and power of darkneſs*. This Party, whatſoever He is, hath gotten the upper hand, won the field; *marches ſtately, Conquerour-like*. His, the day ſure.

Luke 22. 53.

The firſt *anſw.* That Party is *Chriſt*.

Well; yet CHRIST it is. His anſwer gives Him for no other. To his anſwer then, the Party (it ſeems) over-heard the *Prophets* asking, and is pleaſed to give an anſwer to it Himſelf: we are much bound to him for it. No man can tell, ſo well as He Himſelf, who He is. Some other might miſtake him, and miſ-inform us of Him: Now, we are ſure we are right. No *error perſonæ*.

His Name indeed, He tells not, but deſcribes Himſelf by two ſuch Notes, as can agree to none properly but to CHRIST. Of none can theſe two be ſo affirmed, as of Him they may. That, by by theſe two, we know, this is CHRIST, as plainly, as if His Name had been ſpelled to us. 1. *Speaking righteouſneſs*; and righteouſneſs referred to ſpeech, ſignifieth *truth* ever. *No guile to be found in His mouth*: and, *omnis homo* is, you know what. 2. *Mighty to ſave*: and, *Vana ſalus hominis, vain is the help of man. Whoever ſpake ſo right* as He ſpake? Or whoever was ſo *Mighty to ſave* as He? And this is His anſwer to *quis eſt iſte*.

1 Pet. 2. 22. Pſal. 115. 11. 60. 13.

That am I. One *that ſpake righteouſneſs*, and am *mighty to ſave*. *Righteous* in *ſpeaking*; *mighty in ſaving*, whoſe word is *truth*: whoſe work is *ſalvation*. Juſt and True of my word and promiſe; Powerful and Mighty in performance of both. The beſt deſcription (ſay I) that can be of any man: by his *word* and *deed* both.

1. His *Natures*. John 1. 1. Matth. 1. 21.

And ſee how well they fit. *Speaking* is moſt proper; that, refers to Him, as the *Word: (in the beginning was the Word:)* to His Divine Nature. *Saving*, that refers to His very Name JESUS, given Him *by the Angel*, as *man*, for that *He ſhould ſave His People from their ſins:* from which none have power to ſave, but He. There have you His two *Natures*.

2. His *Office*. Malach. 2. 7. Dan. 9. 25.

Speaking refers to His *Office* of *Prieſt*: the *Prieſts lips to preſerve knowledge:* the *Law of righteouſneſs to be required at his mouth*. *Saving*, (and that, *mightily*) pertains to him as a *King*; is the Office (as *Daniel* calls Him) of *Meſſias the Captain*. *Righteouſneſs* He *ſpake* by His *preaching*. *Saving*, that belongs firſt to his miraculous ſuffering; It being far a greater miracle for the Deity to ſuffer any the leaſt injury, than to create a new World, yea many. But, ſecondly (which is proper to the Text and Time) in His mighty ſubduing and treading down *Hell* and *Death*, and all the power of *Satan*. *Prophetiza nobis* (they ſaid, at His Paſſion) *ſpeak who hit you*, there: and *Ave Rex*, they ſaid too: Both in *ſcorn*, but moſt true, both.

Luke 22. 64. Matth. 27. 24.

3. The *Benefits*.

You may refer theſe two, if you pleaſe; to His two main benefits redounding to us from theſe two. Two things there are that undo us: *Errour* and *Sin*. From His *Speaking* we receive *knowledge* of His *truth* againſt *errour*. From His *Saving*, we receive the power of *grace*, againſt *ſin*, and ſo, are *ſaved* from ſins ſequele. *Edom* and *Bozra* both. This is His deſcription; and this is enough. A full deſcription of His Perſon, in His *Natures, Offices, Benefits*; in *Word* and in *Deed*. He it is, and can be none but He. To reflect a little on theſe two.

1. *Mighty*, not in *ſpeaking*.

You will obſerve, that His *Speaking* is ſet down ſimply; but in His *Saving*, He is ſaid to be *Mighty*, or (as the word is) *multus ad ſervandum*. So, mark where the *multus* is. He is not *multus ad loquendum*, one that *ſaith much*; and *paucus ad ſervandum*, and then *does little*, as the manner of the World is. *Multus* is not there, at His ſpeech. It is put to *ſervandum*; There, He is *much*, and His *Might much*, *Much of might to ſave*.

2. But, in *ſaving*. Eſay 55. 7.

That His *Might* is not put, in *treading down* or deſtroying. No, but *multus ad ignoſcendum*, in the *fifty five Chapter* before: and *multus ad ſervandum*, here. *Mighty* to ſhew mercy, and to *ſave*. Yet, *mighty* He is too, to deſtroy and *tread down*: Elſe had He not atchieved this victory in the Text. *Mighty to ſave*, implieth ever *mighty to ſubdue*; to *ſubdue*, them, whom He ſaves us from. Yet, of the twain, He chooſeth rather the term of *ſaving* (though both be true) becauſe *ſaving* is with Him *primæ intentionis*: So of the twain, in that He would have His *Might* appear rather. *Mighty to deſtroy*, He will not have mentioned or come in his ſtyle: but *Mighty to ſave*, that is his title; that, the quality, He takes delight in: delights to deſcribe himſelf, and to be deſcribed by.

3. Yet he *teacheth* too: and that *firſt*.

You will yet mark alſo, as the coupling of theſe two in the deſcription of CHRIST (for, not either of theſe, alone will ſerve; but between them both, they make it up) ſo, that they go together, theſe two, ever. He *ſaves* not any, but thoſe he *teaches*. And note, the order of them too. For, that

that that ſtands firſt, he doth firſt; firſt *teaches*. *Mighty to ſave* he is; but whom to ſave? whom he *ſpeaks righteouſneſs* to, and they hear him, and *return not again to their former folly*. There is no phanſying to our ſelves, we can diſpenſe with one of theſe; never care, whether we deal with the former, or no, whether we hear him *ſpeak* at all: but take hold of the latter, and be *ſaved* with a good will. No: you cannot; but if you hear Him *ſpeak* firſt. He ſaith ſo, and ſets them ſo Himſelf.

And put this to it, and I have done this point. That, ſuch as is Himſelf, ſuch, if we hear Him, will He make us to be. And the more true and ſtoothfaſt any of us is of His *word*, the more given to do good and ſave, the liker to Him, and the liker to have our parts in His riſing. We know, *quis eſt iſte* now. This for the firſt part. We to be like Him in both.

II.

Now, the *Prophet* hearing Him anſwer ſo gently, takes to him a little courage, to ask Him one queſtion more, about His *colours*: He was a little troubled with them. If You be ſo *Mighty to ſave*, as You ſay, how comes it then, what ailes Your *Garments* to be ſo *red*? and addes, what kind of red? and he cannot tell, what to liken them better to, than as if He had newly come out of ſome *Wine-preſs*, had been treading Grapes, and preſſing out Wine, there. He calls it *Wine*; but the truth is, it was no Wine: It was very *blood*. New Wine, in ſhew; blood indeed; that upon His Garments. So much appeareth in the next *verſe* following. Where He ſaith Himſelf plainly, that *Blood it was, that was ſprinkled upon His Cloaths, and had ſtained them all over*. We know well, our reaſon leads us, there could be no Vintage, at this time of the year, the ſeaſon ſerves not: *Blood* it was. The ſecond *queſtion*. *Why His apparrel is red?*

But becauſe the *Prophet* made mention of a *Wine-preſs*, had hit on that *Simile*; taking occaſion, upon the naming it, He ſhapes Him an anſwer according: That (indeed) He had been in a *Wine-preſs*. And, ſo He had. The truth is, He had been in one: Nay, in *two* then. In one He had been, before this here. A double *Wine-preſs* (we loſe nothing by this) we find; CHRIST was in both. We cannot well take notice of the one, but we muſt needs touch upon the other. But, thus they are diſtinguiſhed. In that former, it was *in torculari calcatus ſum ſolus*: In this latter, it is *Torcular calcavi ſolus*. In the former, He was Himſelf trodden and preſſed: He was the Grapes and Cluſters Himſelf: In this latter here, He that was trodden on before, gets up again, and doth here tread upon, and here tread down, *calcare* and *conculcare* (both words are in the *verſe*) upon ſome others (as it might be the *Edomites*) The *Preſs* He was trodden in, was His *Croſs* and Paſſion. This, which He came out of, this day, was in His Deſcent and Reſurrection: Both, proper to this Feaſt; One to *Good-friday*, the other, to *Eaſter-day*. The *Anſwer*.

To purſue this of the *Wine-preſs* a little. The *Preſs*, the *treading* in it, is to make Wine: *Calcatus ſum* is properly of *Grapes*, the Fruit of the Vine. CHRIST is the true *Vine*, He ſaith it Himſelf. To make Wine of Him, He, and the Cluſters, He bare, muſt be preſſed. So He was. Three ſhrewd ſtreins they gave Him. One in *Gethſemane*, that made Him *ſweat blood*: The *Wine*, or *Blood* (all is one) came forth at all parts of Him. Another, in the Judgement Hall, *Gabbatha*; which made the blood run forth at His Head, with the *Thorns*; out of His whole body, with the *Scourges*; out of His Hands and Feet, with the *Nails*. The laſt ſtrein, at *Golgotha*: where, He was ſo preſſed, that they preſſed the very Soul out of His Body, and out ran *Blood* and *Water* both. *Hæc ſunt Eccleſiæ gemina Sacramenta* (ſaith St. *Auguſtine*) out came both Sacraments, the *twine Sacraments of the Church*. The firſt *Wine-preſs*. *Chriſts calcatus ſum*. John 15. 5. Matth. 26. 38. John 19. 13. 17.

Out of theſe preſſures ran the blood of the Grapes of the *true Vine*; the fruit whereof (as it is ſaid *Judg.* 9.) *cheereth both* GOD *and man*. GOD as a *libamen*, or *drink-offering* to Him. *Man as the Cup of ſalvation* to them. But to make this Wine, His Cluſters were to be cut; cut, and caſt in; caſt in, and trodden on; trodden and preſſed out: all theſe, before he came to be Wine in the Cup. As likewiſe, when he calls Himſelf, *Granum frumenti*, the *Wheat Corn*, theſe four, 1 the *ſickle*, the 2 *flaile*, 3 the *milſtone*, 4 the *oven*, He paſſed thorow: All went over Him, before He was made bread: The *Shew-bread* to GOD; to us, the *Bread of life*. Judg. 9. 13. John 12. 24.

But, to return to the *Wine-preſs*, to tell you the occaſion or reaſon, why thus it behoved to be. It was not idly done; What need then was there of it, this firſt preſſing? we find (*1 Cor.* 10.) *Calix Dæmonicorum*: The *Divel* hath *a Cup*. *Adam* muſt needs be ſipping of it: *Eritis ſicut Dii*, went down ſweetly, but poyſoned him: turned his nature quite. For *Adam* was by GOD, planted *a natural Vine, a true Root*; but thereby, by that Cup degenerated into a *Wilde* ſtrange *Vine*, which, inſtead of good Grapes, brought forth *Labruſcas, Wild Grapes, Grapes of Gall: bitter Cluſters, Moſes* calls them: *Coloquintida*, the Prophet, *Mors in olla*, and *mors in calice*: by which is meant, the deadly fruit of our deadly ſins. 1 Cor. 10. 21. Gen. 3. 5. Eſay 5. 24. Deut. 32. 32. 2 Reg. 4. 40.

But, (as it is in the *fifth Chapter* of this *Propheſie*) where GOD planted this Vine firſt, He made a *Wine-preſs* in it: So, the *Grapes* that came of this ſtrange Vine were cut and caſt into the *Preſs*; thereof came a deadly Wine; of which (ſaith the *Pſalmiſt*) *In the hand of the* LORD *there is a Cup, the Wine is red, it is full mixt, and He powres out of it; and the ſinners of the Earth are to drink it, dreggs and all*. Thoſe ſinners were our fathers, and we. It came to *Bibite ex hoc omnes*: They and we, were to drink of it, all one after another round. Good reaſon, to drink as we had brewed; to drink the fruit of our own inventions, our own words and works, we had brought forth. Pſal. 75. 8. Matth. 26. 27.

About,

About, the cup went: all ſtreined at it. At laſt, to *Chriſt* it came: He was none of the *ſinners*, but was *found among them*. By His goodwill, He would have had it paſs, *Tranſeat à me calix iſte*; you know who that was. Yet, rather than we, than any of us ſhould take it (it would be our bane, He knew) He took it; off it went, *dregs* and all. Alas, the *myrrhe* they gave Him at the beginning, the *vinegar* at the ending of His Paſſion, were but poor reſemblances of this cup, ſuch as they were. That, another manner draught. We ſee it eaſt Him into ſo unnatural a ſweat of *blood* all over; as, if He had been wrung and cruſhed in a *wine-preſs*, it could not have been more. This (loe) was the firſt *wine-preſs*, and *Chriſt* in it, three dayes agoe; and, what with the *ſcourges*, *nails*, and *ſpears*, beſides, ſo preſſed, as forth it ran (*blood* or *wine*, call it what you will,) in ſuch, ſo great quantity, as never ran it more plenteouſly out of any wine-preſs of them all. Here is CHRISTUS *in torcu-lari*, CHRISTS *calcatus ſum*.

Eſay 53.12. Mat.20.39.

Of which wine ſo preſſed then out of Him, came our *Cup*, the *Cup* of this day, the *Cup of the New Teſtament in His blood*, repreſented by the blood of the grape. Wherein long before, old *Jacob* foretold, *Shilo*, ſhould *waſh his robe*; as, full well He might have done, there came enough to have waſhed it over and over againe. So, you ſee now, how the caſe ſtands. That former, our cup due to us, and no way to Him, He drank for us, that it might paſs from us, and we not drink it. Ours did He drink, that we might drink of His. He, the *cup of wrath*, that we, *the cup of bleſſing*: ſet firſt, before God as a *Libamen*, at the ſight or ſenſe whereof He ſmelleth a ſavour of *reſt*, and is appeaſed. After, reached to us, as a ſoveraign *reſtorative* to recover us of the Divels poiſon (for we alſo have been ſipping at *calix damoniorum* more or leſs, wo to us for it; and no way but this to cure us of it.)

Luk.22.20. Gen.49.11. Eſay 51.22. 1 Cor.10.16.

By this time you ſee the need of the firſt preſs, and of His being in it. Into which, He was content to be thrown and there trodden on; all, to ſatisfie His Father, out of His Juſtice, requiring the drinking up of that cup, by us, or by ſome for us: and it came to His lot. And never was there *Lamb* ſo meek before the ſhearer, nor *Worme* ſo eaſie to be trodden on; never *cluſter* lay ſo quiet and ſtill to be bruiſed, as did CHRIST in the Preſs of His Paſſion. Ever He be bleſſed for it.

Now come we to the other of this day in the Text. This is not that we have touched, but another: Wherein the ſtyle is altered: no more *calcatus ſum*, but *calcavi* and *conculcavi* too. Up (it ſeems) He gat; and down went they, and upon them He trod. His enemies of *Edom* lay like ſo many *cluſters* under His feet; and He *caſt His ſhooe over them*, ſet His foot on them, and paſhed them to pieces.

The ſecond *wine-preſs*. CHRISTS 1 *Calcavi*.

If it had meant His *Paſſion*, it had been His own blood: but, this was none of His now; but the blood of His enemies. For, when the *year of Redemption* was paſt, then came the *Day of Vengeance*: then, came the time for that, and not before.

Pſal.108.9.

For, after the *conſummatum eſt* of His own preſſure, (*ſic oportuit impleri omnem juſtitiam*) and that all the *righteouſneſs He ſpake* had been fulfilled: then *riſe up*, *riſe thou arme of the* LORD (ſaith the Prophet) *and ſhew thy ſelf mighty to ſave*: He took Him to His ſecond attribute, to be avenged of thoſe that had been the ruine of us all, the ruine everlaſting, but for Him. To *Edom*, the Kingdome of *death*, He went, whither we were to be led Captives: yea, even to *Bozra*, to *Hell* it ſelf, and there *brake the gates of braſs*, and *made the Iron barres flie in ſunder*. He that was *weak to ſuffer*, became *mighty to ſave*. Of *calcatus*, He became *Calcator*. He that was thrown Himſelf, threw them now another while, into the *Preſs*, *trod them down*, *trampled* upon them, as upon grapes in a fat, till He made the *blood* ſpring out of them, and all to *ſprinkle His garments*, as if He had come forth of a *wine-preſs* indeed. And we, before, mercifully, rather than *mightily*, by His Paſſion; now *mightily* alſo ſaved, by His glorious Reſurrection.

Mat.3.15. Eſay 51.9. Eſay 45.2.

Thus have you two ſeveral *vines*; the *natural* and the *ſtrange vine*: the *ſweet* and the *wilde*: two *Preſſes*, that in *Jury*, that in *Edom*: two *Cups*, the *curſed Cup*, and the *Cup of bleſſing*: Of *Wine* or *Blood*. His own, His enemies blood: One *ſanguis agni*, the blood of the *Lamb ſlaine*: the other *ſanguis Draconis*, the blood of the Dragon, the *red Dragon* (*Apoc.* 12.) trod upon. One of His *Paſſion*, three dayes ſince: the other of His *victory*, as to day. Between His burial and His riſing, ſome doing there had been, ſomewhat had been done; ſomewhere He had been; in ſome New *Wine-Preſſe*, in *Bozra*, that had given a New tincture of *Red* to His rayment all over.

Both theſe ſhall you finde together ſet down in one and the ſame *Chapter*, in two verſes ſtanding cloſe one to the other, *Apoc.* V. 1 CHRIST repreſented firſt, as a Lamb, a *Lamb ſlaine*, died in His own blood: this is the firſt *Preſs*. 2 And immediately, (in the very next verſe) ſtraight repreſented again in a new ſhape, as a *Lion*, all be-bloody with the blood of His prey: *A Lion of the Tribe of Juda*; which comes home to this here. For *Juda* (it is ſaid) he ſhould *waſh His robe in the blood of the grape*. And ſo much for *Torcular Calcavi*.

Apoc.5.6. Gen.49.9.11. 55.

We muſt not leave our *ſolus* in any wiſe: that both theſe He did alone; ſo *alone*, as not any man in the world with Him in either.

2 *Solus*, alone.

Not in the firſt; there, *preſſed* He was alone. All *forſook Him*: His Diſciples firſt; alone for them. Yet, then, He was not alone; His *Father* was ſtill with Him: but after, *Father* and all: as appears by His cry, *Why haſt thou forſaken me?* Then, was He all alone indeed.

Mat.26.56. 27.46.

Not in the ſecond neither. The very next verſe, He complaines, how that *He looked about Him round, and could not ſee any would once offer to help Him*. Out of *Bozra* He got *alone*; from death He roſe, conquered, triumphed *in ſemetipſo*, Himſelf *alone*. The *Angel* indeed *rolled away the ſtone*: but, He was *riſen* firſt, and the *ſtone rolled* away after.

Verſ.5.

Ac-

Accordingly, we to reckon of Him: that ſince in both theſe *Preſſes* He was for us; He, and *none but He*: that His, and none but His be the glory of both. That ſeeing neither we for our ſelves, nor any for us, could bring this to paſs; but He and He only; He and He only might have the whole honor of both; have no partner in that which is only His due, and no creatures elſe at all, either in heaven or earth.

And, is *Chriſt* come *from Bozra?* then, be ſure of this, that He returning thus in triumph (as it is in the LXVIII. *Pſalme*, the *Pſalme* of the *Reſurrection*) He will not leave us behind, for whom He did all this, but *His own will he bring againe, as He did from Baſan*: as from *Baſan*, ſo from *Bozra*: as *from the deep pit of the Sea*, ſo from the deep pit of *Hell*. He that *raiſed Jeſus*, ſhall by *Jeſus raiſe us up alſo from the Adama of Edom*, the red mould of the earth, the power of the grave: and from the *Bozra* of Hell too, the gulf whence there is no eſcaping out. Will make us in Him (ſaith the *Apoſtle*) *more than conquerers, and tread down Satan under our feet.*

Pſal. 68. 22. 2 Cor. 4. 14. Rom. 8. 37.

You ſee, how *Chriſts* garments came to be *red*. Of the *wine-preſs* that made them ſo, we have ſpoken; but not of the colour it ſelf. A word of that too. It was His colour at His *Paſſion*. They put Him in *purple*: then it was His weed in deriſion: and ſo was it in earneſt. Both *red* it was it ſelf, and ſo, He made it more with the dye of His own blood. And the ſame colour He is now in again, at His *Riſing*. Not with His own, now; but, with the blood of the wounded *Edomites*; whom treading under His feet, their blood beſtained Him and His apparel. So, one and the ſame colour at both: Dying and Riſing, in *red*; but, with difference, as much as is between His own, and his enemies blood.

CHRIST'S garments, why *red*.

The Spouſe in the *Canticles*, asked of her *Beloveds* colours, ſaith of him; *My Beloved is white and red*; *white*, of his own proper: So he was, when he ſhewed himſelf in kinde, *transfigured in the Mount*; His *apparel* then *ſo white, no Fuller in the earth could come neare it*. *White* of himſelf: how comes He *red* then? Not of Himſelf, that, but for us. That is our natural colour, we are borne *polluted in our own blood*. It is ſinnes colour, that: for *ſhame* is the colour of ſinne. Our *ſinnes*, (ſaith *Eſay, Chap.* 1.) *are as crimſon, of as deep dye as any purple*. This, the true tincture of our ſinnes: the *Edomites* colour right: for *Edom* is *red*. The tincture (I ſay) of our *ſin*, *original*, died in the *wool*; and then again of our *ſinnes actual*, died in the *cloth* too. *Twice died*: ſo was *Chriſt* twice. Once in His own: again in His enemies: right *dibaphus*, a perfect full colour, a true *purple*, of a double dye, His too. So was it meet for *crimſon ſinners*, to have a *crimſon Saviour*: a Saviour of ſuch a colour it behoved us to have. Coming then to *ſave us*, off went His *white*; on went our *red*: laid by His own righteouſneſs to be cloathed with our ſinne. He to wear our colours; that we, His. He, in our *red*, that we, in His *white*. So we finde (*Apoc.* 7.) our robes are not only waſhed clean, but dyed a *pure white* in the blood of the *Lamb*. Yea, He dyed and roſe again both, in our colours; that we might dye and riſe too, in His. We fall now again upon the ſame point in the colours, we did before, in the cups. He to drink the *ſoure vinegar* of our *wilde grapes*, that we might drink His *ſweet* in the *cup of bleſſing*. *O cup of bleſſing*, may we ſay of this cup! *O ſtolam formoſam*, of that colour! *Illi glorioſam, nobis fructuoſam*: glorious to Him, no leſs fruitful to us. He, in mount *Golgotha, like to us*; that we, in *Mount Tabor*, like to Him. This is the ſubſtance of our rejoycing in this colour.

Cant. 5. 10. Mat. 17. 2. Mark 91. 3. Lam. 4. 14. Eſay 1. 18. Apoc. 7. 14.

One more: how well this colour fits Him, in reſpect of His two Titles, *Loquens juſtitiam*, and *Multus ad ſervandum*! *Loquens juſtitiam*, is to weare red: *Potens ad ſervandum* is ſo too. The firſt. To whom is this colour given? *Scarlet* is allowed the degree of *Doctors*. Why? for their *ſpeaking righteouſneſs* to us, the *righteouſneſs of God*, that which *Chriſt ſpake*. Nay, even they which ſpeak but the *righteouſneſs of mans Law*, they are honored with it to. But *Chriſt ſpake ſo as never man ſpake*, and ſo, *call ye none on earth Doctor, but one*: none in compariſon of Him. So, of all, He to wear it. This ye ſhall obſerve; in the *Revelation*, at the firſt appearing of the *Lamb*, there was a *Book with ſeven ſeales*. No man would meddle with it: the *Lamb* took it, opened the *ſeales*, read it, read out of it a Lecture of *Righteouſneſſe* to the whole world, the *righteouſneſs* of *God*, that ſhall make us ſo before Him. Let Him be arrayed in *ſcarlet*, it is His due: His Doctors weed.

From *loquens juſtitiam*, as a *Doctor*. John 7. 46. Rev. 5. 6.

This is no new thing. The Heathen King propounded it for a reward to any that could read the *hand-writing on the wall*. *Daniel* did it, and had it. *Sed ecce major Daniele hic*. Thus was it in the Law. This colour was the ground of the Ephod; a principal ingredient into the *Prieſts* veſture. Why? For, his *lips were to preſerve knowledge*; all *to require the Law from his mouth*. And indeed, the very *lips* then ſelves, that we *ſpeak righteouſneſs* with, are of the ſame colour. In the *Canticles* it is ſaid, *His lips are like a ſcarlet thread*. And the fruit of the lips hath God created peace: *and the fruit of peace is ſowen in righteouſneſs*: and, till that be ſowen and ſpoken, never any hope of true *peace*.

Dan. 5. 7. Mat. 27. Cant. 4. 3.

Enough for *ſpeaking*. What ſay you to the other, *Potens ad ſervandum*? which (of the twain) ſeems the more proper to this time and place? I ſay, that way, it fits Him too, this colour. Men of warre, great Captains, *mighty to ſave* us from the enemies, they take it to themſelves; and their colour it is, of right. A plain Text for it, *Nah.* II. *Their valiant men* (or Captains) *are in ſcarlet*. And I told you, Chriſt, by *Daniel*, is called *Captain Meſſias*, and ſo well might. So; in His late conflict with *Edom*, He ſhewed himſelf: fought for us, even to blood. Many a bloody wound it coſt him, but returned with the ſpoil of his enemies, ſtained with their blood: And, who ſo is able

2 From *potens ad ſervandum*; as a *Captain*. Nahum 2. 3. Dan. 9. 15.

ble ſo to do, is worthy to wear it. So, in this reſpect alſo, ſo in both; his colours become him well.

Shall I put you in mind, that there is in theſe two, in either of them, a kind of *wine-preſs*? In *mighty to ſave*, it is evident: *Troden* in one preſs, *treading* in another. Not ſo evident in the *ſpeaking of righteouſneſs*. Yet even in that alſo, there is a *preſs* going. For, when we read, what do we but gather grapes here and there? and when we ſtudy what we have gathered, then are we even *in torculari*, and *preſs* them we do, and *preſs out* of them that which daily you taſte of. I know there is great oddes in the liquors ſo preſſed, and *that a cluſter of Ephraim is worth a whole vintage of Abiezer*: but, for that, every man as he may. Nay, it may be further ſaid, and that truly, that even this great title, [*Mighty to ſave*] comes under *loquens juſtitiam*. There is in the *word of righteouſneſs a ſaving power*. *Take the word* (ſaith St. *James*) *graff it in you, it is able to ſave your ſouls*: even that, wherein we of this calling, in a ſort, parcita e with CHRIST, while, by *attending to reading and doctrine, we ſave both our ſelves and them that hear us*; we *tread down* ſin, and *ſave* ſinners from *ſeeking death in the error of their life*.

Judges 8.2.
James 1.21.
1Tim.4.16.

But though there be in the *Word a ſaving* power; yet is not all ſaving power in that, nor in that only: there is a *preſs* beſide. For, this *preſs* is going continually among us; but, there is another that goes but at times. But, in that, it goes at ſuch times, as it falls in fit with the *wine-preſs* here. Nay, falls in moſt fit of all the reſt. For, of it comes very *wine* indeed, the *blood* of the grapes of the *true vine*, which in the bleſſed *Sacrament* is reached to us; and with it, is given us that, for which it was given, even *Remiſſion of ſins*. Not only repreſented therein, but even exhibited to us. Both which when we partake, then have we a full and perfect communion with CHRIST, this day: of His *ſpeaking righteouſneſs* in the *Word* preached: of His *power to ſave* in the holy *Euchariſt* miniſtred. Both *preſſes* run for us; and we to partake them both.

I may not end, till I tell you, there remaineth yet another, a third *wine-preſs*: that you may take heed of it. I will but point you to it: it may ſerve as *ſoure herbs* to *eat our Paſchal Lamb with*. The Sun (they ſay) *danced* this morning at CHRISTS Reſurrection: the *earth trembled* then (I am ſure:) there was an *earthquake* at CHRISTS riſing. So, there is trembling to our joy: *Exultate in tremore*, as the *Pſalmiſt* wills us. The vintage of the earth, when the time of that is come, and when the grapes be ripe and ready for it, *One there is, that cryeth to him with the ſharp ſickel in his hand* (*Apoc.* 14.) *to thruſt it in, cut off the cluſters, and caſt them into the great Wine-preſs of the wrath of God*. A diſmal day, that: a pitiful ſlaughter, then. It is there ſaid, *the blood ſhall come up to the horſe-bridles by the ſpace of a thouſand ſix hundred furlongs*. Keep you out; take heed of coming in that *preſs*.

Mat.28.2.
Pſa 2.11.
Apoc. 14. 18, 19, 20.

We have a kind *Item* given us of this, here in the Text, in the laſt verſe. There be two acts of CHRIST: one, of being *trodden*, the other of *treading down*. The firſt is, for His choſen: the other againſt His enemies. One is called, the *Year of Redemption*: The other, the *Day of Vengeance*. The *Year of Redemption* is already come, and is now; we are in it: during which time, the two former *wine-preſſes* run, 1 of the *Word*: 2 and *Sacrament*. The *Day of Vengeance* is not yet come: It is *but in his heart*; ſo the Text is: that is, but in His purpoſe, and intent yet. But certainly, come it will, that day; and with that day, comes the laſt *wine-preſs* with the *blood* to the *bridles*: yet it come, and during our *year of redemption*, that years allowance, we are to endeavor to keep our ſelves out of it; for, that is the *day of vengeance*, of *ira ventura*, GODS wrath for ever. So as, all we have to ſtudy is, how we may be in at the firſt two, out at the laſt *preſs*: and the due Chriſtian uſe of the firſt, will keep us from the laſt.

Ver.4.

While then it is with us the *year of Redemption*; and before that day come; while it is yet time of *ſpeaking righteouſneſs*, that is, *to day if ye will hear his voice*: while the *cup of bleſſing* is held out, if we will take it; lay hold on both. That ſo, we may be accounted worthy to eſcape in that day, from that day and the vengeance of it: and may feel the fulneſs of his *ſaving power* in the *Word ingraffed*, which is *able to ſave our ſouls*; and in the *cup of ſalvation* which is joyned with it; and that to our endleſs joy. The *year of Redemption* is laſt in the verſe: with that the Prophet ends: With that, let us end alſo: and to that end, may all that hath been ſpoken arrive and bring us.

Pſal.95.7.

A SERMON PREPARED TO BE PREACHED ON EASTER-DAY,

ANNO DOM. MDCXXIV.

HEBR. Chap. XIII.

Deus autem pacis, &c.

Ver. 20. *The God of peace, that brought again from the dead, our Lord Jesus Christ, the great* Shepherd *of the Sheep, through the blood of the everlasting* Testament

21. *Make you perfect in all good works, to do his will, working in you that which is pleasant in* His *sight, through Jesus Christ, to whom be praise for ever and ever,* Amen.

THese words [*who hath brought* CHRIST *again from the dead*] make this a Text proper for this Day. For, as this day, was CHRIST *brought againe from thence.*

And these words [*the blood of the everlasting Testament*] make it as proper every way for a *Communion.* For, there, at a *Communion*, we are made to drink of that *blood.* Put these together: 1 The *bringing of* CHRIST *from the dead*, 2 and the *blood of the Testament*, and they will serve well for a Text, at a *Communion* on *Easter-Day.*

I will touch in a word, 1 the *Nature* of the Text, 2 the *Summe*, and 3 the *partition* of it.

I The Nature of the Text.

For the *Nature:* It is a *Benediction.* The use, the Church doth make of it and such other like, is to pronounce them over the Congregation, by way of a blessing. For not only the power to pray, to preach, to make and to give the Sacrament; but the power also to bless you, that are GODS people, is annexed, and is a branch of ours, of the *Priests* Office. You may plainly read the power committed, the act injoyned, and the very form of words prescribed, all in the 6. of *Numbers.* There GOD saith, *Thus shall you bless the people*, (that is) do *it you shall*; and, *thus you shall do it, in hæc verba.* Neither was the act *Levitical*, or then first taken up: It was long before: *While Levi was yet in the loines of Abraham*, even then it was a part of *Melchizedechs* Priest-hood, and (if the *bread* and *wine* were no more but a refreshing) the only part, that we read of, to say *Benedictus* over *Abraham*, as great a *Patriarch* as he was. There is nothing else mentioned, to shew he was a *Priest*, but that.

Num. 6. 23. Chap. 7. 10.

This *blessing* they used first and last: but rather last. For (lightly) then, the people were altogether. They be not so, at first: but only a few, then. And here (you see) the *Apostle* makes it his *farewel.* With this he shuts up his *Epistle*; and with some other such, all the rest. And that, by CHRISTS example. The last thing that CHRIST did in this world, was: *He lift up His hands, to bless His Disciples*, and so went away to heaven. And so you shall find it was the manner in the *Primitive Church*: at the end of the *Liturgie*, ever to dismiss the assembly with a *blessing.* Which blessing, they were so conceited of, they would not offer to stirre (not a man of them) till bowing down their

Luke 24. 50.

heads they had the bleſſing pronounced over them. As if ſome great matter had lyen in the miſſing of it: as if they had been of *Jacobs* mind, *Non dimittam te niſi benedixeris mihi*: they would neither let the *Prieſt* depart, nor depart themſelves, till they had their *bleſſing* with them: Such a vertue they held in it. The bleſſing pronounced, they had then leave to go with λάου ἀφετοι, in the *Greek*; *Miſſa eſt fidelibus*, in the *Latine* Church; and none went away before.

Gen. 32 26.

An evil cuſtom hath prevailed with our people: Away they go without *bleſſing*, without leave, without care of either. Mark if they run not out, before any *bleſſing*; as if it were not worth the taking with them.

Verſ. 17. Mat. 25. 34.

I marvell, how they will be *Inheritors of the bleſſing*, that ſeem to ſet ſo little by it. If they mean to hear *Come ye bleſſed*, they ſhould (methinks) love it better than by their running from it, they ſeem to do.

This would be amended. We are herein departed from the *Primitive Chriſtians*, with whom it was in more regard. Sure, there is more in the neglect of it, than we are aware of.

This bleſſing could not be delivered in better terms, than in thoſe, that came from the *Apoſtles* themſelves: which accordingly have been ſought up here and there in their writings: and, by the *Church*, ſorted to ſeveral dayes, which they ſeemed beſt to agree with. As this here, having *Eaſter-day* in it, was made an *Eaſter-day benediction*. For, the ſpecial mention in it of CHRIST *brought again from the dead*, doth in a manner appropriate it to this *Feaſt*, Utter it but thus: *The God of peace, who did now, as upon this day, bring again Chriſt from the dead:* do but utter it thus, and it will appear moſt plainly how well they ſuit, the *Time*, and the *Text*.

2. *The Summe.*

For the *Sum*. It is no more in effect, but ſhortly this. That GOD *would ſo bleſs them*, and us, as to make us fit for, and perfect *in all good works*. A good wiſh, at any time. But, why at this time ſpecially, upon mention of CHRISTS *riſing* He ſhould wiſh it, is not ſeen at firſt. Yet there is ſome matter in it; that, at CHRISTS *riſing*, He doth not wiſh our *faith* increaſed, or our *hope* ſtrengthned, or any other grace or vertue revived: but only, that *good works* might be *perfected in us*, and we in them. Surely, this ſorting them thus together, ſeems to imply, as if CHRISTS *Reſurrection* had ſome more peculiar intereſt in *good works:* as (indeed) it hath. And, there hath ever been, and ſtill are more of them done now, at this time, than at any other time of the year.

A general Reaſon may be given. That what time CHRIST doth for us ſome principal great work (as, at all the Feaſts, He doth ſome: and now at this time ſenſibly;) we to take occaſion by it, at that time, to do ſomewhat more than ordinary, in memory and honour of it. More particularly, ſome ſuch, as may in ſome ſort ſuit with, and reſemble the act of CHRIST then done. As it might be, when CHRIST *died*, *ſin to die in us*: when CHRIST *roſe again*, *good works* to riſe *together* with Him. CHRISTS *Paſſion*, to be, *Sins paſſion:* CHRISTS *Reſurrection*, *good works Reſurrection*. *Good-friday* is for *ſin*: *Eaſter for good works: Good-friday*, to bring *ſin* to *death: Eaſter*, to bring *good works* from the *dead*. And we, that were *dead* before to *good works*, by occaſion of this, to *revive* again to the doing of them: And not (as the manner is with us) *ſin* to have an *Eaſter*, to *riſe*, and *live again*; and *good works* to be *crucified*, lie *dead*, and have no *Reſurrection*.

3. *The Diviſion.*

For the *Partition*. *Two verſes* there are, and two *Parts* accordingly. 1 The *Premiſſes*, and 2 the *Sequele*. The *Premiſſes* are GOD; and the *Sequele*, *good works*. The former *verſe* is nothing but GOD, with his ſtyle or *addition: The God of peace, who hath brought again*, &c. The latter is all for *good works*, *Make you perfect*, &c. We may conſider them thus. Of the two, 1 One a thing *done for us*, in the former *verſe*. 2 The other a thing to be done by us, in the latter *verſe*. The *bringing back* CHRIST, the *benefit* done us by GOD: The applying *good works*, our *duty* to be done to Him for it.

I. The thing done is an act (that is) a *bringing back*. Which act is but one, but implieth another precedent neceſſarily. For, ἀναγαγὼν (which is a *bringing back*) implieth ἀγαγὼν, (which is a *bringing thither*.)

1. 2. To this act there is a concurrence of two *Agents*. 1 One, the Party, that *brought*: 2 The other, the Party that *is brought*. The Party that *brought*, is GOD, under the name or title of *the* GOD *of peace*. The Party, that *was brought*, is CHRIST; ſet forth here under the *Metaphor* of a *Shepheard*, *the great Shepheard of the Sheep*.

3. 4. *The* GOD *of peace did bring again this Shepheard*; from *whence?* and *how?* 3 From *whence? From the dead*. Then, among the *dead* He was, firſt. Firſt, brought thither: 4 *How* from thence? by what means? *By the blood of a Teſtament everlaſting*. All which is nothing elſe, but the *Reſurrection of* CHRIST extended at large through all theſe points.

II. The thing to be done. That GOD would *ſo bleſs them*, as to make them, 1 Firſt, *fit to do*; 2 and then to do *good works*. 1 *Fit to do*, in the word καταρτίσαι. *To do:* Wherein we conſider two things: 1 The *doing*, to which *doing* there is a concurrence of two *Agents*, 1 εἰς τὸ ποιῆσαι ὑμᾶς, what we to do. 2 And ποιῶν ἐν ὑμῖν, what he to do. 2 And then the work it ſelf expreſſed in two words, 1 θέλημα, and 2 εὐάρεστον: Θέλημα (that is) his *Will:* εὐάρεστον that which is *well-pleaſing* in his ſight. Theſe two be holden for two degrees: and the latter of the twain to have the more in it.

III. And laſt of all, the *Sequele*. Where is to be ſhewed, how theſe two hang together, and follow one upon the other. Firſt, the GOD *of peace*, and the *bringing* of CHRIST *from death*. Then how

how the bringing of CHRIST from *death* concerns our bringing forth *good works*. Which being shewed, what this Feast of *Easter* hath to do with *good works*, will fall in of it self. That with CHRIST now *rising*, they also should now *rise*: They are thought as good as dead, that there may be a *Resurrection* of them, at CHRIST'S *Resurrection*.

THE *God of peace*, &c. Here is a long process. What needs all this setting out his style at length? Why goes he not to the point roundly? And, seeing *good works doing* is his Errand, why saith he not shortly, *God make you given to good works*; and no more ado? but tells us a long Tale of *Shepheards*, and *Testaments*, and I wote not what (one would think, to small purpose?) But sure, to purpose it is; The *Holy Ghost* useth to waste words, nor ever speaks but to the point (we may be sure.)

I. The *thing done* for us. The Party, *by whom*.

Let us see, and begin with his first title, the *God of peace*. *Gods* titles be diverse, as be his Acts: and his Acts are, as his properties be, they proceed from. And (lightly) the Title is taken from the property which best fits the Act it produceth. As, when *God* proceedeth to punish, He is called the *righteous God*: when to shew favour, *the God of mercy*: when to do some great work, *the God of power*. Now then, this seems not so proper; Should it not rather have been, *the God of power which brought again*, &c. To bring again from death, seems rather an Act of *power*, than of *peace*. One would think so. But being well look't into, it will be found to belong rather to *peace*. No *power* of His will be set on working, will ever bring again from death, unless He be first pacified, and made the LORD *of peace*. Of His *power* there is no question: Of His *peace*, there may be some. I shall tell you, why. For, all the Old Testament through, you shall observe, *Gods* great Title is the *Lord of Hosts*; which, in the New, you shall never read: but, ever since he rose from the *dead*, it is instead of it, the *God of peace*. To the *Romanes*, *Philippians*, *Thessalonians*, &c. and now here to the *Hebrews*, and still the *God of peace*. It is not amiss for us, this change. For, if the *Lord* of *Hosts* come to be at *peace* with us, His *Hosts* shall be all for us, which were against us, while it was no *peace*. So as, make but *God*, the *God of peace*, and more needs not. For, His peace will command His power straight.

His title, *The God of peace*.
Exod 9.27.
2 Co 1.3.
Psal.89.8.

When His *Hosts* were so about Him, it seemed *Hostility*: how came He then to lay away that Title of the *Lord of Hosts*, to become *Deus pacis*? That did He, by thus doing: He *brought again one from the dead*; and that *bringing* brought *peace*, and made this change, *Stylo novo*, *the God of peace*.

Rom.15.13.
Phil.4.9.
1 Thess.5.23.
2 Thess.3.16.

This brings us to the other, the second Party: He is not named till all be done; and then He is, in the end of the Verse: *our Lord and Saviour* JESUS CHRIST. But, at first, He is brought in as a *Shepheard*. Think never the meaner of Him for that. *Moses* and *David*, the Founders of the *Monarchy* of the *Jewes*; *Cyrus* and *Romulus*, the Founders, one of the *Persian*, the other of the *Romane Monarchy*, were taken all from the *Sheep-folds*. The Heathen Poet calls the great Ruler of the *Grecian Monarchy*, but ποιμένα λαῶν (that is) the *Shepheard of the people*. CHRIST gives it to Himself, and *God* doth not disdain it in the LXXX. *Psalme*. And the name (howsoever it falls to us of the *Clergy* now) *ab initio non fuit sic*. Secular men, *Joseph*, *Joshua*, and *David*, were first so termed, and are more often so termed, in the *Bible*, than we.

2. The second Party. *Our* Lord *Jesus*. *Pastorem*, *The Shepheard*.
Psal.80.1.

The term of *Shepheard* is well chosen, as referring to the *God of peace*. *Peace* is best for *Shepheards*, and for *Sheep*. They love *peace*: then, they are safe; then, they feed quietly. Yet, not so, but that *Shepheards* have ventured far, to rescue the *Sheep* from the *Bear*, and from the *Lyon*, as did King *David*; and as the *Son* of *David* here, that ventured further than any, Who is brought in (here) *in Sanguine*, *bleeding*, howsoever it comes.

1 Sam.17.36.

But, this Title was not so much for *God*, as for us: (*Pastorem Ovium*) and, in *Ovium*, are we; there come we in: we hold by that word. For so, there is a mutual Relation between Him and us: that we thereby may be assured, by this very term *Relative*, whither, and whensoever He was *brought*; all He did or suffered, it was not for Himself. For then, an absolute name of His own would have been put. All was for His Correlative, for *Ovium* (that is) for us. He is no wayes considered, in all this, as absolutely put, or severed from us, *His Flock*; but still with Reference and Relation unto us.

But, because others Enter-common in this and other His Names with Him, He bears it with a difference; *Pastor Magnus*, the *Great Shepheard*. Not (as *Diphilus* said to *Pompeius Magnus*) *nostrâ miseriâ Magnus es*; *Great*, by making others little: but *Misericordiâ suâ Magnus*; by making Himself little, to make us great.

Pastorem magnum, the *great Shepheard*.

The gradual points of His greatness, in respect of others are these. *Great* first; For, *Totum* is *parte majus*, *Greater* is He that feeds the whole, than they, that but certain *parcels* of the *Flock*. All else feed but *peeces*: So, they be but Petty *Shepheards* to Him. But He, the *whole*, main intire Flock: He, and none but He. So, He the *Great Shepheard* of the *Great Flock*.

1.

Again, *Greater* is He that owes the *Sheep* He feeds, than they that feed the *Sheep* they *owe not*. All others *feed His Sheep*: None can say, *Pasces Oves meas*. *His* they be: and reason. For, He made them, they be *the Sheep of His Hands*: He *feeds* them, so the *Sheep of His Hands*, and of *His Pasture* both.

2. John 21.16. Psal. 95. 2. 100.3.

3. But, this is not the *greatneſſe* here meant. But *Ecce quantam charitatem*, ſee the *great love* to His
1 John 3 1. ſheep! Others *ſell* and *kill* theirs: He is ſo far from ſelling, or killing, as He (this *Shepherd*) was *ſold* and *ſlain* for them, though they were His own. *Paid* for them, *bought* them again; and then He *brought them again*. It may be, there were others had ventured their lives; but not loſt them, and ſo loſt them, as He did. Which makes Him not only *Great*, but *Primæ Magnitudinis* (that is) ſimply the *Greateſt* that ever was.

Of which *Greatneſs* two great proofs there are, in the two words, 1 *Sanguis*, and 2 *Teſtamentum*. *Sanguis*, a great *Price*; *Teſtamentum*, a great *Legacy*. *Sanguis*, what He ſuffered; *Teſtamentum*, what He *did* for them.

In ſanguine, through the blood, The next word is *in ſanguine*, a *Shepheard*, in His *blood*. So, this *Shepheard* ſweat *blood*, yer He could bring them back. It was no eaſie matter; it coſt *blood*: and, not any *blood*, (ſuch, as he could well ſpare) but, it coſt Him His *life-blood*. It could not be the *blood* of the *Teſtament*, but there muſt be a *Teſtament*: and, a *Teſtament* there cannot be, but the *Teſtator* muſt dye. So, He died, He was brought to the *dead*, for it. This *blood* brought Him to His *Teſtament*, which is further than *blood*.

The two *Acts*. We ſaid there were two *Acts*: 1 One expreſt, *brought Him thence*, ἀναγαγὼν· 2 The other implied, *brought Him thither*, ἀγαγὼν: But firſt, *brought thither*, before *brought thence*. We will touch them both. 1 *why brought thither*, and *how*? 2 and *why brought thence*, and *how*?

Brought thither. If, when He was *brought thence*, it was *peace*: when He was *brought thither*, it was none. How came it, there was none? What made this ſeparation? That did *ſinne*: ſinne brake the *peace*.

2 Cor. 5. 22. Why, ſin touched not Him, He *knew no ſin*. True: it was not for Himſelf, nor for any ſin of His. Whoſe then? Here are but two, 1 *Paſtor*, 2 and *Ovium*: *Paſtor*, He; *Ovium*, we. If not the *Shepheards*, then the *Sheeps* ſin: if not *His*, ours. And ſo it was: *Peccata veſtra* (ſaith *God*, in
Eſay 59. 2. *Eſay*) and ſpeaks it to us. No quarrel He had to the *Shepheard*: nothing to ſay to CHRIST, as CHRIST. But he would needs be dealing with *Sheep*, and His *Sheep* fell to *ſtraying*; and light into the Wolves Den: And thither He muſt go, to fetch them, if He will have them.

Eſay 53. 6. For *Ovium* then, is all this adoe; and that is for us. For, all we (as *Sheep*) had gone aſtray. I may ſay farther; all we (as *Sheep*) were appointed to the *ſlaughter*. So it was, we ſhould have been carried thither, and *the Lord laid upon Him the tranſgreſſions of us all*; and ſo, he was carried for us: This *Paſtor* became *tanquam Ovis*, as a *Sheep*, for His Sheep; and was *brought thither*, and the wolves *did* to him *whatſoever they would*.

As if *God* had ſaid: away with theſe *Sheep*: *Incidant in Lupos, quia nolunt regi à Paſtore*, to the *Wolves* with them, ſeeing they will be kept in no Fold. But, that, the *Shepheard* indured not: but rather then they ſhould, He would. When it came to this; who ſhall go thither, *Paſtor*, or *Ovium*, the *Sheep*, or the *Shepheard*? *Sinite hos abire* (they be his own words) *Let them go their way*; let
John 18 8. the *Sheep go*, and ſmite the *Shepheard*; ſentence him to be carried thither. The *Sheep* were to be, they ſhould have been: but, the *Shepheard* was. *In ſanguine noſtro*, it ſhould have been; *In ſanguine Suo*, *His blood*, it was. So, to ſpare ours, he ſpilt His own.

2. Thither now *He is brought*. Brought thither, by His own *blood-ſhedding*. We can underſtand
Brought again thence. that, well: but not, how He ſhould be *brought thence* by His *blood*. Yet, the Text is plain, how He was brought again, *in ſanguine*, by His *blood*.

Firſt then, let us make *God*, the *God of peace*: and, when He is ſo, you ſoon ſee Him *bring Him back again*. That, which broke the *peace* (as we ſaid) the very thing that carried Him to the *Croſs*, took Him down thence *dead*, carried Him to His Grave, and there lodged him among the *dead*, was *ſin*. Away
Chap. 9. 22. with *ſin* then, that ſo there may be *peace*. But, there is no *taking away ſin*, *but by ſhedding of blood*; the *blood*, either of *Paſtor*, or of *Ovium*, one of them.

3. Why then, here is *blood*; even the *Shepheards blood*: and *ſhed* it is; and, by the ſhedding of it,
In ſanguine, By the blood. *ſin* is taken away, and with ſin *Gods diſpleaſure*. It is the *Apoſtles* own word (*Epheſ.* 2. 16.) *Hatred was ſlain*; and ſo, *hatred* being ſlain, *peace* followed of her own accord. *He was our*
Epheſ. 2. 14. Col. 1. 20. *peace* (ſaith the *Apoſtle*) in one place: He made our *peace*, or *pacified all by His blood*, in another.

Now then, upon this *peace*, He, that was before carried away, was *brought back again*: And ſo, well might be. For, all being diſcharged, He was then to be *inter mortuos liber*, no longer bound, but
Pſal. 88 5. *free from the dead*: not to be kept in priſon any longer, but, to come forth again. And, by *His* very *blood*, to come forth again. For, it was of the nature of a *Ranſome*; which being laid down, the Priſoner, that was brought thither, is to go thence, whither he will. For, a Ranſome hath *Poteſtatem Eductivam* or *Reductivam*, a power to bring forth, or *bring back again* from any captivity.

1 Sam. 2. 6. In both theſe *bringings*, *God* had His Hand: *God bringeth to death*, and *bringeth back again*. True (if ever) in this *Shepheard*. *Brought Him to the dead*, as the *Lord of Hoſts*. *Brought Him from the dead*, as being now pacified, and the *God of peace*. Out of His *juſtice*, *God* ſmit the *Shepheard*: out of His *love* to His *Sheep*, the *Shepheard* was *ſmitten*. But, *Quem deduxit iratus, reduxit placatus*, whom, of His juſt wrath againſt ſin, He brought thither; now having *fulfilled all righ-*

teouſneſs,

remiſnes, he was to bring thence again. And ſo, *brought back* he was; and, the ſame way that he was carried thither. Carried, the way of *juſtice*, to ſatisfie for them, he had undertaken for. And having fully ſatisfied for them, was in very *juſtice* to be *brought back* againe. And ſo he was: GOD accepted his *paſſion* in full ſatisfaction, gave preſent order, for his *raiſing again*.

And, let not this phraſe, of *Gods bringing back*, or of CHRIST's *coming back*; of GOD's *raiſing him*, or of CHRIST's *riſing*, any thing trouble you. The *Reſurrection* is *one* entire Act of *two* joynt *Agents*, that both had their hands in it. Aſcribed one while to CHRIST himſelf, that he *roſe*, that he *came back*, to ſhew, that he had power *to lay down his life*, *and power to take it again*. Another while, to *God*; that he *raiſed* him, that he *brought him back*: to ſhew, that *God* was fully ſatisfied and well pleaſed with it; reach him his hand (as it were) to bring him thence againe. Joh. 10. 18.

To ſhew you the benefit that riſeth to us, by this his *riſing*. *Brought thither* he was, to the *dead*: ſo, it lay us upon: if he had not, we ſhould. We were even carrying thither, and that we might not, He was. *Brought thence* He was, *from the dead*: So, it ſtood us in hand: if He had not been brought thence, we ſhould never have come thence, but been left to have lien there World without end. *Brought thither* He would be: He, and not we: He without us. So careful He was, not to ſpare Himſelf, that we might be ſpared. *Brought thence* He would not be; not without His *ſheep* we may be ſure: He would bring us thence too, or He would not be brought thence without us. You may ſee Him, in the Parable, coming with His *loſt ſheep on His ſhoulders*. That one *ſheep* is the image of us all. So careful He was, to lay Him on his own neck, to be ſure: which is the true portraicture or repreſentation of His ἀναφορὰ. That, if the *God of peace bring Him back*, He muſt bring them alſo: For He will not come back without them. Upon His *bringing back from death*, is ours founded: in Him, all His were brought back. In His *perſon*, our *Nature*: in our *Nature* we all. Luk. 15. 5.

Think you, after the payment of ſuch a price, He will come back Himſelf alone, *He* will let the *ſheep* be carried thither, and not ſee them brought back again? *He* did not ſuffer all this (we may be ſure) to come away thence, and leave them behind *Him*. It was never ſeen, that any that paid after ſo high a rate for any, be it what it will, that when he had done, would not ſee it brought away, but loſe all his labour and coſt. No: as ſure as himſelf was *brought*, ſo ſure he will bring them, whom he would not part from; (*He* will die firſt.) Nothing ſhall part them now. *Paſtor* and *Ovium*, *ſheep* and *Shepherd* now, or no bargain. *He* with his *flock*, and *His flock* with *Him*; it with him, and *He* with it: *He* and they, or not he himſelf; both together, or not at all. Will you hear himſelf ſay as much? *Father, my will is, that whither I go, whence I come, where I am, thither, thence, and there, thoſe be alſo.*

But when he had brought us thence, what ſhall become of us (trow?) Will he leave us at random, to wander in the Mountaines? No: but, *Ubi deſinit Paſtor, ibi incipit Teſtator*, where the *Shepherd* goes out, the *Teſtator* comes in; which we find plainly in the word *Teſtament*. For (though *peace* be a fair bleſſing in it ſelf, if no more but it; and *bringing back* be worth the while, yet) here is now a greater matter than ſo. There is more in the *blood* than we are aware of. This is alſo meant: that there is the *blood* of a *Teſtament*, which bodeth ſome further matter. There ſhould need no *Teſtament*, if it were for nothing but to make *peace*. A *Covenant* would ſerve for that: *My Covenant of peace would I make with thee* (ſaith GOD.) *Sanguis fœderis* would have done that, if there had been no more but ſo. But here, it is the *blood* of a *Teſtament*. 4 *Sanguine Teſtamenti*, the *blood of the Teſtament*. Ezek. 37. 28.

It is *Sanguis cum Teſtamento annexo*; *Blood*, with a *Teſtament* annexed. Beſide the *pacification* and *back-bringing*, this Scripture *offereth mere grace*; even a *Teſtamentarie* matter to be adminiſtred for our farther behoof.

For, I aſk. Every drop of this *blood* is more worth than many worlds: Shall this *blood* then ſo precious, of ſo great a Perſon, as the *Sonne of* GOD, be ſpent, to bring forth nothing but *pardon* and *peace*? Being of ſo great a value, ſhall it produce but ſo poor an effect? Pity it ſhould be ſhed, to bring forth nothing, but a few *ſheep* from death. There is enough in it, to ſerve further, to make a *purchaſe*; which he may diſpoſe of to them, he will vouchſafe to bring again from the dead. For, when he hath brought them thence, how he will diſpoſe them, that would be thought on too.

I find then aſcribed to his *blood*, a *price*: not only of ἀπολύτρωσις (that is) a *Redemption* or *Ranſome*; but alſo περιποίησις (that is) of *Perquiſition*, or Purchaſe. And I find them both in one *verſ.* (*Epheſ.* 1. 14.) So that, this *blood* availed, as to pay our *debt*; ſo, over and above, to make a *purchaſe*: Served, not only to procure our *peace*, but, to ſtate us in a condition better than ever we were before. Not only *brought* us, but *bought* us: Nay, not only *bought* us, and *brought us back*; but bought for us further an everlaſting inheritance, and brought us to it.

Two powers were in it: 1 as *ſanguis fœderis*, the *Blood* of the *Covenant*, the Covenant of *peace*: for, in *blood*, were the *Covenants made*; that, with *Abraham*, in *Gen.* 15. that with *Moſes*, in *Exod.* 24. in *blood* both: And among the *Heathen men*, never any *Covenant of peace*, but in *blood*. 2 Now, for *peace*, this were enough: But, it is *ſanguis Teſtamenti* too, the *blood* of a *Teſtament*: which is founded upon better promiſes; bequeaths *legacies*; diſpoſeth *eſtates*: Matter for a higher nature, than bare *peace*. As the *blood of the Covenant*, ſo it *pacifieth* and appeaſeth: As the *blood* of the *Teſtament*, ſo it *paſſeth over*, and conveyeth beſides. Gen. 15. 9. Exod. 24. 8.

But

But ſay, it did not; it were for nothing elſe, but our *peace*: Yet, it is much better for us, that our *peace* go by *Teſtament*, rather than by a *Covenant*. *Leagues*, *Covenants*, *Edicts of Pacification* have oft been, and are (we ſee) daily broken. Small hold of them: A ſtronger hold than ſo, behoved us. A ſtronger hold there is not, than that of a *Teſtament*. That is holden inviolable, never to be reverſed. Nothing *in rebus humanis* is held more ſacred. So as, *peace* by a *Teſtament*, is far the ſurer of the twain.

Teſtamenti æterni, Of the *everlaſting Teſtament*. Mic. 5. 2.

Of which *Teſtament*, and the greatneſs of it, there is much to be ſaid. For, it is not as other *Teſtaments*, to be fully adminiſtred: This ſhall never be ſo; it is *Everlaſting*. *Everlaſting*: For, ſo is he that made it: *His goings out are from Everlaſting*. *Everlaſting*: For, ſo is the *Teſtament* it ſelf: Though it be executed in time, it was made *ab æterno*, and lay by him all the while. *Everlaſting*: For, ſo is the *Blood* wherewith it is ſealed: the vertue and vigour thereof doth ſtill continue as a fountaine in-exhauſt, never dry; but flowing ſtill as freſh, as the very firſt day, his ſide was firſt opened. We, that now live, come to it, of even-hand with the *Apoſtles* themſelves, that were then at the opening. And they that come after us, ſhall not come too late, but to full as good a match, as either they or we. *Everlaſting*: For, the legacies of it are ſo. Nor, as with us, of things temporal: Nor as of the former *Teſtament* of the land of *Canaan*, now grown a barren Wilderneſs: but of eternal life, and joy, and bliſs; of eternity it ſelf. And laſtly, *Everlaſting*: That we may look for no more: Our *Goſpel* is *Evangelium æternum* (*Rev.* 14.) None to come after it. This is the laſt; and ſo to laſt for ever.

Revel. 14. 6.

Now lay theſe together and tell me: Was he not the *Great Shepherd* indeed, that endured this carrying thither, whence this day he came? that paid this great Ranſome, purchaſed this great eſtate, made this great Will, diſpoſed theſe great Legacies, even his *heavenly Kingdom* to his *little flock*? was he not every way as *good*, as *great* (which is the true *greatneſs*: ὁ τῆς ἴσ, τὸ μέγα) here with us, men be *good*, becauſe they be *great*: with GOD they be *great*, becauſe they be *Good*: For this his *great Love*, his *great Price*, his *great Teſtament*, was he not worthy to wear his title of *Paſtor magnus*, of *Paſtor*, and of *Teſtator*, both? For ſo, both he was: And we, not only his *Sheep*, but his *Legataries*: both, in his *Paſtor-ſhip*, and in his *Teſtator-ſhip*: in his *bringing forward*, and in his *bringing backward*: No wayes to be ſevered from us. He procured no *peace*, ſhed no *Blood*, made no *Teſtament*; was neither brought to the *dead*, nor from the *dead* for himſelf, but for his *flock*: for us ſtill. All he *did*, all he *ſuffered*, all he *bequeathed*, all he was, he was for us.

And now, when all is done, then now (lo) he is the LORD JESUS CHRIST. Till then, a *Shepherd* wholly and ſolely: The more are we beholden to him. Then (lo) he tells us his name, that he is the *great Shepherd*, he that was *brought back*: the *blood*, *his*; *his*, the *Teſtament*. Truly called the *Teſtament*: There can no *Inventorie* be made of this. It hath not entred in the heart of man to conceive, what things GOD hath prepared for thoſe, that have their part in this *Teſtament*: above all that we can deſire or imagine. Upon earth, there is no greater thing than a *Kingdome*: and, no leſs than a *Kingdom*, *it is his Fathers will to diſpoſe unto us*. But, a *Kingdom eternal*, all *glorious* and *bleſſed*: far above theſe here.

Luk. 12. 32.

All this is a good hearing. Hitherto we have heard nothing, but pleaſeth us well. *God at peace*: The *Shepherd* brought to *death*, that we might not: and *brought from death*, that we alſo might be *brought from thence*: and not brought, and left to the wide world; but further, to receive thoſe good things which are comprized in His *Teſtament*. This is *done*: done by Him for us. Now, to that which is *to be done*; to be done by *us*. Not, for Him: (I ſhould not do well to ſay ſo) but indeed, for our *ſelves*. For ſo, for us, in the end, it will prove. Both what He did, and what we do our ſelves.

II. The thing to be done by us. 1 The *fitting* or doing.

That, which, on our part, the *Apoſtle* wiſheth us, is, that we may be ſo happy, as that *God* would in effect do the ſame for us, He did for Him: (that is) *bring* us *back*; back from our *ſinful* courſe of life, to a new, given to do good works.

The Reſurrection is here termed ἀναγωγὴ, a *bringing back*. So that, any *bringing back* from the worſe to the better, carryeth the Type, is a kind of a Reſurrection, referres to that of CHRIST: who *died*, and *roſe*, that *ſinne* might *die*, and that *good works* might *riſe* in us. Both the *Time* and the *Text* ſay upon us this duty, to ſee, if *good works* that ſeem to be *dead* and *gone*, we can bring *life* to them, and make them to *riſe* again.

The rule of reaſon is: *Unumquodque propter operationem ſuam*; every thing is, and hath his being, for the work, it is to do. And, theſe are the *works*; which we were born, and came into the world to do. The *Apoſtle* ſpeaks it plainly: *we were created for good works, to walk in them* (*Epheſ. II. X.*). And again: That *we were redeemed*, *to be a people zealouſly given to good works* (*Titus II. XIV.*) So, they come doubly commended to us, as the end of our *Creation* and *Redemption*, both.

In this Text (we ſee) it is *Gods will*, it is *His good pleaſure*, we do them: if we any thing regard either *His will*, *or pleaſure*.

In this Text, the *Apoſtle* prayes, that we may *be made perfect*, *in them*. So, *unperfect* we are, without them: *unperfect* we, and our *faith* both. For, by *works* is our *faith made perfect* (*Jam. 2.*) even as *Abrahams faith* was. And, the *faith*, that is without them, it is not only *unperfect*, but *ſtark dead*: ſo as, that *faith* needs a *Reſurrection*, to be *brought from the dead again*.

James 2. 22.

And,

And, whatſoever become of the reſt, in this Text it is, that He hath not left them out, nor unremembred in His *Teſtament*. They are in it: and divers good Legacies to us for them. Which, if we mean to be *Legataries*, we muſt have a care of. For, as His *Blood* ſerveth for the taking away of *evil workes*; So doth His *Teſtament*, for the *bringing again of good*. And, as it is good *Philoſophy*: *Vnumquodque propter operationem ſuam*. So, this is ſure; it is ſound *Divinity*; *Vnus quiſque recipiet ſecundùm operationem ſuam*. At our coming back from the dead (whence we all ſhall come) we ſhall be diſpoſed of according to them: *Receive* we ſhall, every man according *to his works*. And, when it comes to *going*, they that have done *good works*, ſhall go into *everlaſting life*; and they (not, that have done evil, but they) that *have not done good*, ſhall go, you know, whither. Let no man deceive you: the *Root* of *Immortality*, the ſame is the *Root* of *Vertue*: But one, and the ſame *Root*, both. When all is ſaid, that can be: Naturally, and by very courſe of kind, *good works* (you ſee) do *riſe* out of CHRISTS *Reſurrection*. Mat. 16. 27.

Make you perfect (ſo we read it:) which ſhewes, We are (as indeed we are) in ſtate of *imperfection*, till we do them. Nay, if that be all, we will never ſtick for that *Cognoſcimus imperfectum noſtrum*, we yield our ſelves for ſuch, for *unperfect*: And, that is well. But, we muſt ſo find and feel our imperfection, that as the *Apoſtle* tells us (in the VI. *Chapter* before) *we ſtrive to be carried forward to perfection*, all we may. Elſe, all our *Cognoſcimus imperfectum*, will ſtand us in ſmall ſtead. Καταρτίσαι, *To make perfect*. Pſal. 51. 4. Chap. 6. 1.

Why, is there any *perfection* in this life? There is: Elſe, how ſhould the *Apoſtles* Exhortation there, or his Bleſſing (here) take place. I wot well, *Abſolute*, *compleat*, *conſummate perfection*, in this life there is none: It is agreed of all hands: None may be out of it. *Non puto me comprehendiſſe* (ſaith Saint *Paul*) *I count not my ſelf to have attained*: No more muſt we; not *attained*. What then? But, *this I do* (ſaith he, and ſo muſt we;) *I forget that which is behind, and endeavour my ſelf to make forward ſtill, to that which is before*. Which is the perfection of *Travellers*, of way-faring men: the further onward on their journey, the nearer their journies end, the more perfect: which is the perfection of this life: For, this life is a *journey*. Phil. 3. 13.

Now, good works are, as ſo many *ſteps* onward. The *Apoſtle* calls them ſo; *the ſteps of the faith of our Father Abraham*, who went that way, and we to follow him in it. And the more of them we do, the more *ſteps* do we make; the further ſtill ſhall we find our ſelves to depart from iniquity, the nearer ſtill to approach unto GOD *in the Land of the living*: whither to attain, is the total, or *Conſummatum eſt* of our *perfection*. Phil. 4. 12.

But not to keep from you the truth, as it is: The nature of the *Apoſtles* word [Καταρτίζω] is rather to make *fit*, than to make *perfect*. Wherein, this he ſeems to ſay; That to the doing of good *works*, there is firſt requiſite a *fitneſs* to do them, before we can do them: Καταρτίζω, and ποιῆσαι are both in the Text. *Fit* to do them, yer we can do them. We may not think to do them hand over head, at the firſt daſh. In an unfit and indiſpoſed Subject, no Agent can work: Not GOD Himſelf but by Miracle. *Fit* then we muſt be. Καταρτίσαι, *To make fit or even*.

Now of our ſelves, as of our ſelves, we are not *fit ſo much as to think a good thought*, It is 2 *Cor.* 3. 5. Not ſo much as *to will*: For, it is GOD, that *worketh in us to will* (*Phil.* 2. 13.) if not theſe two, 1 Neither *think*, 2 Not *will*: then, not to *work*. No more we are. Neither to *begin*, (*Phil.* 1. 4.) nor having begun to go forward, and bring it to an end. *Fit*, to none of theſe. Then, *made fit* we muſt be. And, who to reduce us to *fitneſs*, but this GOD *of peace*, here, that *brought again* CHRIST *from the dead*!

Now, if I ſhall tell you, what manner of *fitneſs* it is, the *Apoſtles* word Καταρτίσαι (here) doth import: It is (properly) the *fitneſs*, which is, in ſetting that in, which was out of *joynt*: in doing the part of a good Bone-ſetter. This is the very true and native ſenſe of the word; *Set you in joynt, to do good works*. For the *Apoſtle* (*Epheſ.* 4. and *Coloſ.* 2.) tells us, that the *Church* and things *Spiritual* go by *joynts* and *ſinews*, whereof they are compact, and by which they have their action and motion. And, where there are joynts, there may be (and other-whiles, there is) a *disjoynting* or *diſlocation*: no leſs in things ſpiritual, than in the natural body. And that is when things are miſ-ſorted, or put out of their right places. Καταρτίσαι, *To ſet in joynt*. Eph. 4. 16. Col. 2. 19.

Now, that our Nature is not right in joynt, is ſo evident, that the very Heathen men have ſeen and confeſſed it.

And, by a *fall* things come out of joynt: and (indeed) ſo they did: *Adams* fall we call it, and we call it right. Sin, which before broke the *peace*; which made the *going from* or departure, which needed the *bringing back*; the ſame ſin, here now again, put all out of *joynt*. And, things out of joynt are never quiet, never at peace and reſt, till they be ſet right again. But when all is in frame, all is in peace: and ſo it refers well, to the GOD of *peace*, who is to do it.

And mark again. The putting in *joynt*, is nothing, but a *bringing back again* to the right place, whence it ſlipt: That ſtill there is good coherence with that which went before: The *peace-maker*, the *bringer back*, the *boneſetter* are all one.

The force or fulneſs of the *Apoſtles Simile* (*out of joynt*) you ſhall never fully conceive, till you take in hand ſome good work of ſome moment: and then you ſhall for certain. For, do but mark me then, how many *Rubs*, *Lets*, *Impediments* there will be, as it were ſo many *puttings out of joynt*, yer it can be brought to paſs. This wants, or that wants: one thing or other frames not. A *ſinew* ſhrinks, a bone

bone is out, ſomewhat is awry: and what ado there is, yer we can get it aright? Either the *will* is averſe, and we have no mind to it; or the *power* is ſhrunk, and the means fail us; or the time ſerves not; or the *place* is not meet, or the parties to be dealt with, we find them undiſpoſed. And the miſery is, when one is got in, the other is *out again*. That, the wit of man could not have deviſed a fitter term, to have expreſſed it in. This for the diſeaſe.

What way doth GOD take, to ſet us right? Firſt, by our *Miniſtry* and Means. For, it is a part of our profeſſion under GOD, this ſame καταρτισμὸς, to ſet the Church in, and every Member that is out of *joynt*. (You may read it, in this very term (*Epheſ.* 4. 12.) πρὸς καταρτισμὸν.) And that we do, by applying outwardly this *Teſtament*, and the *blood* of it: Two ſpecial *Splints* (as it were) to keep all ſtraight. Out of the *Teſtament*, by the *Word of Exhortation* (as, in the next Verſe he calls it:)
Verſe 22. praying us to ſuffer the *Splinting*. For, it may ſometimes pinch them, and put them to ſome pain, that are not well in *joynt*, by preſſing it, and putting it home. But both by denouncing, one while the threats of the *Old Teſtament*, another while by laying forth the promiſes of the *New*, if by any means, we may get them right again. This, by the *Teſtament*, which is one outward means. The *blood* is another inward means. By it, we are made *fit* and *perfect* (chooſe you whether:) and that ſo, as at no time of all our life, we are ſo well in *joynt*, or come ſo near the ſtate of *perfectneſs*, as when we come new from the drinking of that *blood*. And thus are we *made fit*.

Εἰς τὸ ποιῆσαι. *The firſt Agent.* Provided, that καταρτίσαι do end (as here it doth) in ποιῆσαι and ἐν ἔργῳ: that, all this *fit making* do end, in doing, and in a *work*: that ſome *work* be *done*. For, in *doing* it is to end, if it end aright; if it end, as the *Apoſtle* (here) would have it. For, this *fitting*, is not to *hear*, *learn* or *know*; but to *do* His *will*. We have been long at *Teach me thy will*, at that Leſſon: There is another (in *Pſal.* 143.) *Teach me to do thy will*; we muſt take out that alſo. *Teach me thy will*; and *Teach me to do thy will*, are two diſtinct Leſſons. We are all our life long about the firſt; and never come to the ſecond, to εἰς τὸ ποιῆσαι. It is required, we ſhould come now to the ſecond εἰς τὸ ποιῆσαι. We are not made *fit* (when we are ſo) to do never a whit the more: καταρτίσαι is to end in ποιῆσαι (which is) *doing*: and in ἔργον (that is) in a *work*.
Pſal. 143. 10.

Ἐν παντὶ ἔργῳ. *In all good works.* In *work*, *and in every good work*. We muſt not ſlip the Collar there, neither. For, if we be able to ſtir our hand but one way, and not another, it is a ſign, it is not well ſet in. His, that is well ſet, he can move it to and fro, up and down, forward and backward; every way, and to every *work*. There be that are all for ſome one *work*; that ſingle ſome one piece of GOD'S Service; wholly addicted to that, but cannot skill of the reſt. That is no good ſign. To be for *every one*, for all ſorts of *good works*, for every part of GOD'S Worſhip alike: for no one more than another: that (ſure) is the right. So chooſe your *Religion*; ſo practiſe your *Worſhip* of GOD. It is not ſafe, to do otherwiſe; nor to ſerve GOD by *Synecdoche*: but ἐν παντὶ, to take all before us.

Ποιῶν ἐν ὑμῖν. *The ſecond Agent.* But in the doing of all or any, beſide our part (εἰς τὸ ποιῆσαι) here is alſo ποιῶν ἐν ὑμῖν, a *Worker* beſides. For, when GOD hath *fitted* us by the outward means, there is not all. He leaves not us to our ſelves for the reſt: but to that outward application of ours, joyns His ποιῶν ἐν ὑμῖν, an *inward operation* of His own inſpiring, His Grace; which is nothing but the breath of the *Holy Ghoſt*. Thereby *enlightning* our minds, *inclining* our wills, *working* on our affections, making us *Homines bonæ voluntatis*: that when we have done well, we may ſay with the *Prophet*; *Domine, univerſa opera noſtra operatus es in nobis*: LORD, *all our good works Thou haſt wrought in us*. *Our works* they be: yet, of *thy working*. And with the *Apoſtle*: *We did them*; *yet not we*, *but*
Eſay 26. 12. 1 Cor. 15. 10. *the grace of God that was with us*. Both wayes, it is true: what He *worketh by us*, He works in us; and what He *works in us*, He *works by us*. For, συεργεῖ, συνεργῶ, take not away one the other, but ſtand well together. This for the *doing*.

2. *The work.* Now for the *work*. *In every good work* we do His *will*: yet (it ſeemeth) degrees there are. For, here is mention of θέλημα His will, and beſides it, of εὐαρεστον, *His good pleaſure*, and this latter
Chap. 12. 28. ſounds, as if it did import more than a ſingle *will*. Ones *good pleaſure*, is more, than His bare *will*. So, in the *Chapter* before, He wiſheth λατρεύσωμεν εὐαρέστως, (that is) we may *ſerve* and *pleaſe*: (that is) may ſo *ſerve*, as that we may *pleaſe*. *Acceptable ſervice* then, is more than any, ſuch as it is. There is no queſtion, but that, as of *evil works* ſome *diſpleaſe* GOD more than other; ſo, of *good works*, there are *ſome* better *pleaſing*, and that He takes a more ſpecial delight in.

And, if you would know, what they be: above, at the XVI. verſe, it is ſaid, that, *to do good, and to diſtribute*, (that is) *diſtributive doing good*. It is more than an *ordinary ſervice*: it is a ſacrifice, every ſuch work. It is of the higheſt kind of ſervice, and that with that kind εὐαρεστεῖται (our word here) GOD *is highly pleaſed*. So doth Saint *Paul* call the bounteous ſupplying of his wants from
Phil. 4. 12. the *Philippians*, θυσίαν δεκτὴν, a *Sacrifice right acceptable and pleaſing to* GOD, and ὀσμὴν εὐωδίας, a *moſt delightful ſweet ſavour*. And, that you may ſtill ſee, He looks to the *Reſurrection*, He ſaith: the *Philippians* had *lien dead*, and *dry* a great while, as in Winter Trees do uſe. But, when that work of *bounty* came from them, they did ἀναθάλλειν (that is) *ſhoot forth*, *wax freſh*, *grow green* again, as now at this ſeaſon plants do. That ſo, the very vertue of CHRIST'S *Reſurrection* did ſhew forth it ſelf in them. So fitting *Natures Reſurrection time* (the time of bringing things,

(as

(as it were) from the *dead* again) with this of CHRIST. Which time is therefore the moſt pleaſing time, the time of the greateſt pleaſure of all the times of the year. So, we know, how to do that, is *pleaſing in His ſight.*

Yet, even this pleaſing, and all elſe, is to conclude (as here it doth) with *through* JESUS CHRIST our LORD: He is in, here too. In, at the *doing*: In, at the making them to *pleaſe God, Ut faciat quiſque per Chriſtum, quod placeat per Chriſtum*, that *what by* CHRIST *is done, by* CHRIST *may pleaſe* when it is done. In, at the doing, *infundendo gratiam, gratiam activam*, by infuſing or dropping in His *Grace active*; making us able and fit to do, and ſo to do them. In, at the *pleaſing, affundendo gratiam, gratiam paſſivam*, by pouring on His good grace and *favour paſſive*, as it might be ſome drops of His blood, whereby it pleaſeth being done. *Gracing* His work (as we uſe to ſay) in GODS ſight, that ſo, He of His *Grace* may crown it.

We have gone through with both points. Now comes the hardeſt point of all, the ſequele, to couple them, and make them hang well together. III.

Firſt then, they be aſcribed to the GOD of *peace*. There are but three things to be done in the Text, and *peace* doth them all. And, if *peace*; then GOD, by no other title than the GOD of *peace*. 1 *Peace bringeth from death*: For, War (I am ſure) bringeth to *death* many a worthy man. There is little queſtion to be made of this: that the GOD of *peace* doth the one; but the *Divel of Diſcord* doth the other. 1. The *ſequele.* 2.

Secondly, *Peace ſets in joynt, War* brings all out of *joynt*: *War* is not good for the *joynts*, as we ſee daily. *Peace* doth them no hurt. 3.

Thirdly, *Peace makes us fit* for *good*: *War*, for all manner of evil *works* (ſaith St. *James* in the III. *Chap. Ver.* XVI.) Therefore the *God of peace*, ſay we. (And, if He take it from us for a time, that He bring it quickly back to us again.) For when He was firſt brought into the World, *among the living*, at His birth, *Janus* was ſhut: the *Angels*, they ſung *Peace upon Earth*. And, when He was brought again *from the dead*, this day, He was no ſooner riſen, but the firſt news was, the *Souldiers ran all away*: A ſign of *peace*. And indeed, when he had *ſlain hatred*, it was moſt kindly then, to bring *peace*. As, this Evening, with His own mouth, He ſpake it once and twice, *Pax vobis*, over and over again: Which is the *Apoſtles Benediction* here. So, *Reſurrection* and *Peace*, they accord well. Luke 2. 14. John 20. 21.

Now for the *ſequele* of *good works* upon CHRIST's *bringing from the dead*. Being to infer *good works*; He would never put in all this, of CHRIST's *bringing back again from the dead*, if there had not been ſome ſpecial operative force to or toward them, in CHRISTS *Reſurrection*. If CHRISTS *riſing* made not for them, had not ſome ſpecial reference to them, ſome peculiar intereſt in them, all this had not been *ad idem*, but idle, and beſide the point quite. We muſt take heed of this Errour, to think, the *Paſſion*, or *Reſurrection* of CHRIST (though it be *actus tranſiens*, that with the *doing paſſeth away*) that it hath not a vertue and force permanent; that it left not behind it a vertue and force permanent to work continually ſome grace in us; as, in us; as, to think, His *Reſurrection* to be *actus ſuſpenſus*, an act to have his effect at the latter day, and in the mean time to ſerve for nothing, but to hang *in nubibus* (as they ſay.) But that, this day, it hath an efficacy continuing, that ſheweth forth it ſelf: And as the Rule is, in the *ſoul*, before it doth on the *body*. We will leave the *Heathen* to their *Habits*, and *Habitualities*: But, with us *Chriſtians*, this is ſure: Whatſoever, in us, or by us is wrought, that is *pleaſing to* GOD; it is ſo wrought by the vertue of CHRISTS *Reſurrection*. We have not thought of it perhaps; but, moſt certain it is, it is ſo. So GOD hath ordained it. Whatſoever evil is truly mortified in us, it is ſo, by the power of CHRIST's *death*; and thither to be referred properly. And, whatſoever *good* is revived or brought again anew from us, it is all from the vertue of *Chriſts riſing again*. All do *riſe*, and are *raiſed*, thence. The ſame power, that did *create* at firſt, the ſame it is, that makes *a new creature*. The ſame power, that raiſed *Lazarus* the brother, from his *Grave of ſtone*: the ſame raiſed *Mary Magdalen* the ſiſter, from her *grave of ſin*. From one, and the ſame power both. Which keepeth this method: *Worketh* firſt, to the *raiſing* of the *ſoul*, from the *death* of *ſin*; and after, in the due time, to the *raiſing* of the *body*, from the *duſt of death*. Elſe, what hath the *Apoſtle* ſaid, all this while?

Now, this *power* is *inherent* in the *Spirit*, as the proper ſubject of it: even the *Eternal Spirit*, whereby *Chriſt* offered firſt *Himſelf* unto GOD, and after *raiſed* Himſelf from the dead. Now, as in the texture of the natural body, ever there goes the *Spirit* with the *blood*: ever, with a *vein* (the veſſel of the one) there runs along an *Artery* (the veſſel of the other:) So is it in *Chriſt*, His *blood*, and His *Spirit*, always go together. In the *Spirit* is the *power*: in the *power*, vertually, every *good work* it produceth, which it was ordained for. If we get the *Spirit*, we cannot fail of the *power*. And, the *Spirit*, that ever goes with the *blood*, which never is without it.

This carries us now to the *blood*. The very *ſhedding* whereof upon the Croſs, *Primum & ante omnia* was the nature of a *price*. A *price*: firſt, of our *Ranſome* from death due to our ſin, through that His ſatisfaction. A *price* again, of the *purchaſe* He made for us, through the Vale of His *merit*, which by His *Teſtament*, is by Him paſſed over to us.

Now then, His *blood*, after it had, by the very pouring it out, wrought theſe two effects, it ran not waſte, but divided into two ſtreams. 1. One into the *Laver of the new Birth* (our *Baptiſm*) applied to us outwardly, to take away the ſpots of our ſin. 2. The other, into the *Cup* of the *New Teſtament in His blood*, which inwardly adminiſtred, ſerveth, as to purge and *cleanſe the conſcience from dead works*, that ſo live works may grow up in the place: So, to indue us with the *Spirit*, that ſhall enable us with the power to bring them forth, *Hæc ſunt Eccleſiæ gemina Sacramenta*: theſe are (not *two of the Sacraments*, but) the *two Twin-Sacraments of the Church* (ſaith St. *Auguſtine.*) And with us Titus 3. 5. Luke 22. 20. Chap. 9. 14.

there are two Rules. 1. One, *Quicquid Sacrificio offertur, Sacramento confertur*; what the *Sacrifice offereth*, that the *Sacrament obtaineth*. 2. The other, *Quicquid Teſtamento legatur, Sacramento diſpenſatur*; *What the Teſtament bequeatheth*, that is *diſpenſed in the holy Myſteries*.

1. 2.

To draw to an end; If this power be in the *Spirit*, and the *blood* be the *vehiculum* of the *Spirit*; how may we partake this *blood?* It ſhall be offered you ſtraight, in the *Cup of bleſſing, which we bleſs in His Name*. For, *Is not the Cup of bleſſing which we bleſs, the communion of the blood of Chriſt* (ſaith St. *Paul*)? Is there any doubt of that? In which *blood* of *Chriſt* is the *Spirit* of *Chriſt*. In which *Spirit* is all *ſpiritual power*: and namely this *power*, that frameth us *fit* to the *works* of the *Spirit*. Which *Spirit* we are all made, there, to drink of.

1 Cor. 10. 36.

And what time ſhall we do this? What time is beſt? What time better than that day, in which it firſt ſhewed forth the force and power, it had in making *peace*, in *bringing back Chriſt*, that brought *peace back with Him*, that made the *Teſtament*, that ſealed it with His *blood*; that dyed upon it, that it might ſtand firm for ever? All which were, as upon this day. This day then, ſomewhat would be done: ſomewhat more than ordinary, more than every day. Let *every day*, be for *every good work*, to do His *will*: But, this day, to do ſomething more than ſo, ſomething that may be *well-pleaſing in His ſight*. So, it will be kindly: So we ſhall keep the degrees in the Text: So, we ſhall give proof that we have our *part and fellowſhip in* CHRIST, *in* CHRISTS *Reſurrection*, in the vertue of CHRISTS *Reſurrection: Grace riſing* in us; *works of grace riſing from it*. That ſo, there may be a *Reſurrection* of *vertue*, and *good works*, at *Chriſts Reſurrection*. That as there is a *reviving*, ἀναβλαστησις, *in* the Earth, when all and every herbs and flowers are *brought again from the dead*: So, among men *good works* may come up too, that we be not found fruitleſs, at our *bringing back* from the *dead*, in the great *Reſurrection*: But have out parts, as here now, in the *blood*, ſo there then in the *Teſtament*, and the *Legacies* thereof; which are *glory, joy* and *bliſs* for ever and ever.

SERMONS.

SERMONS
OF THE
SENDING OF THE
HOLY GHOST,
PREACHED UPON
WHIT-SUNDAY.

SERMONS

OF THE

SENDING OF THE

HOLY GHOST,

PREACHED UPON

WHITSUNDAY.

A

SERMON PREACHED

BEFORE THE

Kings Majesty,

AT *GREENWICH*,

On the *VIII.* of *June*, *A.* D. MDCVI.

being *WHIT-SUNDAY.*

Acts Chap. II. Ver. I, II, III, IV.

And when the Day of Pentecost *was come, (*or, *when the fifty days were fulfilled) they were all with one accord, in one place.*

And there came suddenly from heaven the sound of a mighty VVind; and it filled the place where they sate.

And there appeared tongues cloven, as they had been of fire, and sate upon each of them.

And they were all filled with the Holy Ghost, *and they began to speak with other tongues, as the* Spirit *gave them utterance.*

WE are this day (beside our weekly due of the *Sabbath*) to renew, and to celebrate the yearly memory, of the sending down the Holy Ghost. One of the *Magnalia Dei* (as they be termed after in the XI. *Verse*;) One of the *great* and *wonderful benefits* of *God*; Indeed, a *Benefit*, so *great and so wonderful*, as there were not tongues enow, upon earth, to celebrate it withall, but there were fain to be more sent from heaven, to help to sound it out throughly: Even a new supply of *tongues from heaven*. For all the *tongues*, in earth, were not sufficient to magnifie God for His goodness, in sending down to men the gift of the Holy Ghost. Verse 11.

This we may make a several benefit by it self, from those of Christs. And so the *Apostle* seemeth to do. *Gal.* 4. First, God *sent His Son*, in one verse, and then after God sent the *Spirit of His Son*, in another. Gal. 4. 4. 6.

Or we may hold our continuation still, and make this the last of Christs Benefits: For *Ascendit in altum*, is not the last; there is one still remaining, which is *Dona dedit hominibus*. And that is this dayes peculiar; wherein were given to men, many and manifold, both graces and gifts, and all in one gift, the gift of the *Holy Ghost*. Psal. 68. 18.

Howsoever we make it, sure it is, that all the rest, all the Feasts hitherto, in the return of the year, from *His Incarnation*, to the very last of *His Ascension*, though all of them be great, and worthy of all honour in themselves; yet, to us, they are as nothing, any of them, or all of them (even all the Feasts in the *Calendar*) without this Day, the Feast, which now we hold *Holy* to the sending of the *Holy Ghost*.

Christ

CHRIST is the *Word*; and all, of *Him*, but words ſpoken, or words written; there is no *ſeal* put to, till this day: The *Holy Ghoſt* is the *Seale* or *Signature*, *In quo ſignati eſtis* (*Epheſ.* 4. 30.) *A Teſtament* we have and therein many fair Legacies; but, till this day, nothing adminiſtred; *The adminiſtrations are the Spirits*, (1 *Cor.* 12. 4.) In all theſe of CHRISTS, there is but the *purchaſe* made, and paid for; and, (as they ſay) *Jus ad rem* acquired: But *Jus in re*, *Miſſio in poſſeſſionem*, *Liverie*, and *Seizin*; that is reſerved till this day: For the *Spirit* is the *Arrah*, the *earneſt* of the *inveſtiture* of all, that CHRIST hath done for us.

Eph. 4. 30. 2 Cor. 12. 4. 1 Cor. 5. 5.

Theſe if we ſhould compare them, it would not be eaſie to determine, whether the greater of theſe two; 1 That of the *Prophet*, *Filius datus eſt nobis*; 2 Or that of the *Apoſtle*, *Spiritus datus eſt nobis*: The *aſcending of our fleſh*, or the *deſcending of His Spirit*: *Incarnatio Dei*, or *Inſpiratio hominis*; The myſtery of *His Incarnation*, or the myſtery of *our inſpiration*. For, *Myſteries* they are both, and *great Myſteries of Godlineſs* both: and, in both of them, GOD *manifeſt in the fleſh*: 1 In the former, by the *union* of *His Son*: 2 In the latter, by the *communion of His bleſſed Spirit*.

Eſay 9. 6. Rom. 5. 5. 2 Tim. 3. *ult.*

But we will not compare them: they are both above all compariſon. Yet, this we may ſafely ſay of them: without either of them, we are not compleat, we have not our accompliſhment: But, by both, we have; and that fully, even by this dayes royal exchange. Whereby, as before, *He* of ours, ſo now, we of *His* are made partakers. *He*, *cloathed* with our *fleſh*, and we *inveſted* with *His Spirit*. The great Promiſe of the old Teſtament accompliſhed; That *He* ſhould partake our humane nature: and the great and precious Promiſe of the New, That we ſhould be *Conſortes Divinæ naturæ*; partake *His* divine nature: Both are, this day, accompliſhed. That the Text well beginneth with *Dum complerentur*; For, it is our *Complement* indeed: and not only ours, but the very *Goſpels* to. It is *Tertullian's*: *Chriſtus*, *Legis*; *Spiritus Sanctus*, *Evangelij Complementum*. The coming of CHRIST was the *fulfilling of the Law*: The coming of the HOLY GHOST, is the *fulfilling of the Goſpel*.

1 Pet. 1. 4.

Of which coming of the HOLY GHOST the report is here ſet down by Saint *Luke*; both of the 1 time, and the 2 manner of it. 1. The *Time*, in the firſt words: *When the day of Pentecoſt was come.* 2. The *Manner*, in all the reſt of the four *Verſes*.

The diviſion. I.

And the *Manner*, firſt on *their parts*, to whom He came: Of the preparation for His coming in the *firſt verſe*. And then, the manner of His coming in the *other three*.

II.

On their parts, to whom He came, how they ſtood *prepared*, how they were found framed and fitted to receive Him when He came, in theſe three: 1. *They were all of one accord.* 2. *They were all in one place.* 3 And both theſe (*dum complerentur*) *even ſo long, till the fifty dayes were fulfilled.*

1.

On His part, the manner of His coming to them thus prepared. 1 Firſt, as it is propounded in *Type* or *Figure*, in the *ſecond* and *third verſes*. 2 And then, as it is expounded in truth and in deed, in the *fourth*.

2.

1. In *type* or *figure* *Symbolice*; and that is two ways, agreeable to the two chief ſenſes, 1 the *hearing*, and 2 the *ſight*. 1 To the *Hearing*, by a *ſound*, in the *ſecond verſe*. 2 To the *ſight*, by a *ſhew*, in the *third*.

1 To the *hearing* by a *ſound*, in the *ſecond*. A *ſound* of a *wind*; A wind; 1 *ſudden*, 2 *vehement*, 3 *that came from heaven*, and 4 *filled that place where they ſate*.

2 To the *ſight*, by a *ſhew* in the *third*: There appeared, 1 *Tongues*; 2 *cloven*; 3 *as it were of fire*; 4 *which ſate upon each of them*. Thus far, the *Figure*.

2 Then in the *fourth*, followeth the thing it ſelf. Which *verſe* is (as it were) a *Commentary* of the two former. 1. Of the *Wind inward*, in the firſt part of it, and theſe words: *They were all filled with the* HOLY GHOST. 2. Of the *Tongues outward*, in the latter, and theſe words: *They began to ſpeak with other tongues, as the Spirit gave them utterance.*

The one, to repreſent the *inward operation*. The other, the *outward manifeſtation of the Spirit*. Thus ſtandeth the *Order*; Theſe are the *Parts*.

I. THE firſt point is the *Time* of His coming (that is) *The day of Pentecoſt*.

The Time. When the day of Pentecoſt was come.

1. Why that day? The day of *Pentecoſt* was a great Feaſt under the *Law*: And meet it was, this *Coming* ſhould be at ſome great *Feaſt*. 1 The firſt *Dedication* of CHRISTS *Catholique Church* on earth; 2 The firſt *publiſhing* the *Goſpel*; 3 The firſt *proclaiming* the *Apoſtles Commiſſion*, were ſo great matters, as it was not meet, they ſhould be obſcurely carried; ſtoln as it were, or *done in a corner*. Much lay upon them: and fit it was, they ſhould be done in as great an *Aſſembly* as might be. And ſo they were; even in a *Concourſe* (as in the V. *Verſe* it is) *of every Nation under heaven*; That ſo, notice might be taken of it, and by them carried all over the world, even to the utmoſt corners of the earth. Saint *Paul* ſaid well to King *Agrippa*: *This is well enough known; This was not done in a corner.*

Act. 26. 26.

2. At

2. At a great *Feast*, it was meet: but, there were many great *Feasts*; why at this *Feast*, *the Feast of Pentecost*?

It is agreed by all Interpreters old and new; (**Cyprian* is the first, we find it in,) That it was to hold harmony, to keep *correspondency* between the two *Testaments*, the *Old* and the *New*. So it was, at CHRIST'S *Death* (we see.) He was slain, not only, *as the Lamb was*; but even, *when the Lamb was* slain too: On the Feast of the *Passeover*, then was CHRIST *our Passeover* offered for us.

2 As the Feast *of giving the Law.*
* Cyprian *Ser. de Spiritu.*
1 Cor. 5. 7.

Now, from that *Feast* of the *Passeover*, reckoning *fifty dayes*, they came to *Sinai*: And there on that day (the *day of Pentecost*) received they the *Law*: (a memorable day with them, a high *feast*, even for so great a Benefit: and is therefore by them called the *Feast of the Law.*)

And, even the very same day (reckoning from CHRIST *our Passeover*, *fifty dayes*) that the *Law* was given in *Sinai*, The very same day doth the *new Law* here *go out of Sion* (as the *Prophet Esay* foretold, *Exibit de Sion Lex*,) which is nothing else, but the promulgation of the *Gospel*, *The Royal Law* (as Saint *James* calleth it) as given by CHRIST our King: The other, but by *Moses*, a servant: And savoureth therefore of the Spirit of *bondage*, the fear of Servants; As this doth, of the *Princely Spirit*, the Spirit of *ingenuity*, and *Adoption*, the *Love of Children.*

Esay. 2. 3.
James 2. 8.
Psal. 51. 12.
Rom. 8. 15.

On the *Feast of Pentecost* then; because then, was given the Law of CHRIST written in our hearts by the HOLY GHOST.

To this doth *Chrysostom* joyn a second harmony. That as, under the Law, at this *Feast*, they first *put their sicle to the Corn*; (*Harvest*, in that *Climate*, beginning with them in this Month:) the *first fruits* whereof they offered at *Easter*; and was called therefore by them *Festum messis*: in like sort we see, that this very day (the LORD of the Harvest so disposing it, who not long before *lifting up His eyes* Cujus, *and looking on the regions round about, saw them white and ready to the Harvest*) His first Work-men, the *Apostles*, did put in their first sicle into the great *Harvest*; *ager est mundus*, whereof the world *is the field*; and the several furrows of it, *all the Nations under heaven.* On the Feast of *Pentecost*, then second, because then began the great *Spiritual Harvest.*

2 *The Feast of beginning of Easter.*
John 4. 35.
Matth. 13. 38.
Verse 5.

To these two doth * Saint *Augustine* adde a third, taken out of the number in the very name of *Pentecost*, and that is *fifty*. Which, being all along the Law, the number of the *Jubilee* (which was the time of *forgiving of debts*, and *restoring men to their first estates*) it falleth fit with the proclaiming of the *Gospel*, (done presently here in the 38. Verse of this Chapter) which is an *Act* of GOD'S most gracious *general free pardon* of all the sins, of all the sinners in the world.

The Feast of Jubilee.
* *August. ep.* 119.

And no less fit falleth it for our *Restitution*, whereunto *Cyril* applieth excellently the XXX. Verse of the CIV. *Psalme*, *Emitte Spiritum tuum & creabuntur, & renovabis faciem terræ.* Shewing, there was first an emission of the *Spirit* into *man*, at his *Creation*; Which, being since choaked with sin, and so come to nothing: this day, there is here a *second emission* of the same *Spirit* into man, fully to *restore*, and renew him, and in him the whole Mass of the *Creation.* On the day of *Pentecost* last, because therein, is the true number and force of the true *Jubilee*. *This for the choice of the time.*

Cyril. Cat. 17.
Psal. 104. 30.

The Number thus setled, we descend to the second point, of the *Manner*. And first on their parts on whom the HOLY GHOST came: how He found them framed, and fit to receive such a Guest. It is called by the Fathers, *Paraseeve* SPIRITUS, The *preparation* (as there was one for the *Passeover*, so here) for *Pentecost.*

II. The *Manner.*
I. *On their parts.* Their *preparation.*

It is truly said by the *Philosopher*, That *Actus activorum sunt in patiente dispositio*; if the *patient* be *prepared* aright, the *Agent* will have his *work*, both the sooner and the better. And so consequently, the *Spirit*, in His coming; if the parties to whom He cometh, be made *perspirable.*

And this is three-fold, set down in these words, 1. *They were all with one accord.* 2. *They were all in one place.* A double Unity: 1 Unity of *mind* (so is ὁμοθυμαδὸν, θυμὸς:) or of *hearts* (so is *accord*, *cordium.*) 2 And secondly, unity of *place.* 3 And thirdly, these two, *dum complerentur*: Patiently expecting, *while the fifty dayes were accomplished.*

Unity is the first: unity of *minde.* And for it, take but any *spirit*, that is to give life to a natural body; Can any spirit *animate* or give life to members dismembred, unless they be first united and compact together? It cannot: *Unity* must prepare the way to any *spirit*, though but *natural.* A fair example we have, in EZEKIEL, *Chap.* XXXVII. A sort of scattered dead bones there lay: They were to be revived. First, *the bones came together*; *every bone to his bone*; *then, the sinewes grew and knit them: then the flesh and skin, and covered them: and then, when they were thus united, then and not before, called He for the Spirit from the four winds, to enter into them and to give them life.* No Spirit, not the ordinary, *natural spirit* will come, but where there is a way made and prepared by *accord* and unity of the body.

1 They were *all of one accord.*
Ezek. 37. 7, 8, 9.

Now then take the *Holy Ghost*, the *Spirit* of all *spirits*, the *third person in Trinity*: He is the very *essential Unity*, *Love*, and *Love-knot* of the two Persons, the *Father* and the *Sonne*; even of GOD with GOD. And He is sent to be the *Union*, *Love* and *Love-knot* of the two *Natures* united in CHRIST; even of GOD with man. And can we imagine, that He will enter Essential (unity) but where there is unity? The *spirit* of *unity*, but where there is *unity* of *spirit*? Verily there is not, there cannot possibly be a more proper and peculiar, a more true and certain disposition, to make

us meet for Him, than that quality in us, that is likeſt His nature and eſſence, that is *unanimity*. *Faith*, to the *Word*; and *Love* to the *Spirit*, are the true *Preparatives*. And there is not a greater bar, a more fatal or forcible oppoſition to His entry, than *diſcord, and diſ-united minds*, and ſuch as are *in the gall of bitterneſs*: *They can neither give nor receive the* HOLY GHOST. *Diviſum eſt cor eorum, jamjam interibunt* (ſaith the Prophet) their *heart* is *divided*, their accord is gone, that *Cor* is *untwiſted*; they *cannot live*, the *Spirit* is gone too.

Act. 8 23. Hoſ. 10. 2.

And do we marvel, that the *Spirit* doth ſcarcely pant in us: that we ſing and ſay, *Come* HOLY GHOST, and yet He cometh no faſter? Why, *The day of Pentecoſt* is come, and we are not *all of one accord*. *Accord* is wanting: The very firſt point is wanting, to make us meet for His coming. Sure, His after-coming will be like to His firſt: to them, that are (and, not to any, but them that are) of one *accord*.

And who ſhall make us of *one accord*? High ſhall be his reward in heaven, and happy his remembrance on earth, that ſhall be the means to reſtore this *accord* to the *Church*: that once we may keep a true and perfect *Pentecoſt*, like this here, *Erant omnes unanimiter*. I paſs to the ſecond.

2 *In one place.*

But ſuppoſe we were of one *accord*; is not that enough? May we not ſpare this other, of *one place*? If our *mindes* be one, for the *place* it skills not: it is but a circumſtance or ceremony, what ſhould we ſtand at it? Yes ſure; ſeeing the HOLY GHOST hath thought it ſo needful, as to enter it, we may not paſs it over, or leave it out. Not only, *of one minde* (that is) *unanimity*: but alſo, *in one place* too (that is, *uniformity*.) Both, *in the unity of this Spirit*, that is *inward*; and *in the bond of peace* too, that is, *outward*. An *Item*, for thoſe, whom the *Apoſtle* calleth *Filij ſubſtructionis*, that *forſake the Congregation* (as, even then, in the *Apoſtles Times*, the manner of ſome was) *and do withdraw themſelves*; *to their perdition*; to no leſs matter. GODS will is, we ſhould be, as upon one foundation, ſo under one *roof*: That, is His doing. *Qui facit unanimes, &c. He that maketh men of one minde to dwell in one houſe.* Therefore it is expreſly noted, of this Company here (in the Text) where they prayed, *they prayed all together* (*Chap.* 4. 24.) When they heard, *they heard all together* (*Chap.* 8. 6.) When they *brake bread*, they did it *all together* (*Verſe* 46.) *All together*, ever: not, in one place, ſome; and ſome in another: but, all ὁμοῦ τὸ αὐτὸ all in one and the ſelf-ſame *place*. For, ſay what they will, *Diviſion of places* will not long be without *diviſion of minds*. This muſt be our ground: The ſame *Spirit*, that loveth *unanimity*, loveth *uniformity*; unity even in matter of *circumſtance*, in matter of *place*. Thus the *Church* was begun; thus it muſt be continued.

Eph. 4. 3. Heb. 10. 39. Heb. 10. 25. Pſal. 68 6.

3 *While the fifty days were fulfilled.*

To theſe, do the Fathers joyn a third: which they raiſe out of the word, *Dum complerentur*. A diſpoſition in them, whereby they held out, and ſtirred not, even *till the fifty dayes were fulfilled*. That former *unanimity*; this latter, *longanimity*. There is in us, a hot haſty ſpirit, impatient of any delay: what we would have, we would have out of hand: and theſe ſame *Dum* and *Donec*, and ſuch like words we love them not. This *Spirit* was even in theſe here (the *Apoſtles* themſelves) at the firſt, as we may ſee in the laſt *Chap. Verſ.* 6. where they ſhew it: *Domine jamne vis?* LORD *wilt thou now? even now?* by and by? But that *ſpirit* He caſt out, with *Non eſt veſtrum, &c. Manete vos, dum.* After which charge given, though at the inſtant of His aſcending, He promiſed He would ſend them the HOLY GHOST; yet they did not look for Him, the ſame afternoon; nor ſtayed but till the morrow after *Aſcenſion Day*; nor (as the *Bethulians* ſtint was) *four* or *five dayes*, at the fartheſt, and then waxed weary, and would wait no longer: But, as He willed them to wait, ſo they did wait; not *five dayes*, but five, and five: And ſo continued waiting, even *uſque dum complerentur, till they were accompliſhed*: And then brake not up neither, to keep *Holy-day*, but held on their waiting, *Holy-days*, and all.

Chap. 1. 7. Judith 7. 30.

We ſay before, this Feaſt had divers names: 1 *The Feaſt* of the *Law*, 2 The *Feaſt* of *harveſt*, 3 The *Feaſt* of *Pentecoſt*: We may put to a fourth (out of *Deut.* 16. 9.) It is there called 4 the *Feaſt of Weeks*. It is not *houres* will ſerve the turn, nor yet *dayes*: it muſt be *weeks*, and as many weeks as be days in a week, to make it *Pentecoſt* (that is) *fifty dayes*. Thus long they ſate by it (as it is in the next verſe) and carried patiently the LORDS leaſure, till He came unto them, *Qui crediderit ne feſtinet* (ſaith the Prophet *Eſay*) *He that believeth, let him not be haſty*: And, *ſi moram fecerit, expecta Eum* (ſaith *Abacuk*) *If He happen to ſtay, ſtay for Him.* And ſo we ſhall, if we call to mind this, that He hath waited for us and our converſion, more years, than we do dayes for Him. And this withal, *veniendo veniet*, ſtay He may for a time, but if we wait, *come* He *will certainly*; and when He cometh, *Manebit vobis in æternum*, He will never forſake us, but continue with us for ever. *Dum complerentur* ſhall have His accompliſhment.

Deut. 16. 9. Eſay 18. 16. Abac. 2. 3. Abac 2. 3. Joh. 14. 16.

And in this manner doth the *Scripture* bear witneſs of them, they *were prepared*, and that they ſped of the *Spirit*; and let us of like *preparing*, look for like *ſucceſs*.

The *Manner*, On His part. 1 His *coming* in *type*.

And now we come to the *Manner*, of His *coming*. And that, firſt in *type* ſenſibly; thus deſcribed. 1 *There came a ſound*; 2 *There were ſeen tongues*, which is a *ſenſible* kind of *Coming*.

Job 9. 11. Ch. 10. ver. 24.

And that is a coming rare, and nothing uſual with the HOLY GHOST; which as an *inviſible Spirit*, cometh (for the moſt part) inviſibly. So ſaith *Job*: He *cometh to me, and I ſee* Him *not*; He *paſſeth hard by me, and I perceive* Him *not*. It was thus here, for this once: But after, (we ſee in the tenth Chapter) He *came upon Cornelius and his company*; And after that, *upon the Twelve at*

Epheſus

Epheſus (in the 9th Chap.) But on neither, that ought could be *ſeen* or *heard:* Only diſcerned by ſome effect. He wrought in them. He that beſt knew the *Spirit* (CHRIST) ſets us down the manner of His coming; *Spiritus ſpirat, ſed neſcis unde aut quo, He doth come and inſpire, but how or which way, that know you not.* Chap 9 6. John 3 8.

Yet here, in this preſent caſe, for this once, it was meet, He ſhould thus come in ſtate; and that there ſhould be a ſolemn, ſenſible deſcending of it.

1. Meet: that no leſs honour be done to this *Law of Sion*, than to that of *Sinai*, which was publick, and full of *Majeſty*; and ſo was this to be.

2. Meet: That having once before been, and never but once, upon CHRIST the *Head:* it ſhould be ſo once more, on the *Church* too, the *Body*. It pleaſed Him to vouchſafe to grace the *Church* His *Queen* with like ſolemn *inauguration* to that of His own, when the HOLY GHOST deſcended on Him in *likeneſs of a Dove*; that ſhe might no leſs, that He Himſelf, receive from *Heaven* like ſolemn atteſtation.

3. Laſtly, Meet it was, it ſhould remain to the Memory of all Ages teſtified, that a day there was, when even apparantly to ſenſe, Mankind was viſited from on high: And that this *wind* here, and theſe *Tounges* came not for nought, at ſo high a *Feaſt*, in ſo great an *Aſſembly*.

This Coming then of His, thus in State, is ſuch, as it was both to *be heard* and *ſeen*. To the *ear* and the *eye* both. So ſaith Saint *Peter* of it after (*Verſe* 33.) *Being thus exalted* (ſaith he of CHRIST) *and having received the promiſe of the Father, He hath ſhed forth this, which you now both* ſee *and* hear. And with good reaſon, both: To both *ſenſes* is the HOLY GHOST preſented. To the *ear*, which is the ſenſe of *faith*: To the *eye*, which is the ſenſe of *love*. The *ear*, that is the ground of the *Word*, which is audible: the *eye*, which is the ground of the *Sacraments*, which are *viſible*.

To the *ear*, in a *noiſe*; To the *eye*, in a *ſhew*: A noiſe, of a *mighty Wind*; A ſhew, of *fiery Tongues*. The *noiſe*, ſerving as a *Trumpet*, to awake the World, and give them warning. He was come. The *fiery Tongues*, as ſo many *Lights*, to ſhew them, and to let them ſee the day of that their viſitation.

To begin with the firſt: *There came a ſound.* Which very *ſound*, is to ſhew, that the *Spirit*, whereof it is the fore-runner, is no *dumb ſpirit* but *vocal*. And ſo it is: the *ſound thereof* is not only *gone into all Lands:* but hath been *heard, in all Ages*; before the *Flood* it ſounded in [a] *Enoch* a *Prophet*, and [b] *Noe* a *Preacher of righteouſneſs*. All the *Law* long, it *ſounded* in them, by whom [c] *Moſes was preached every Sabbath day*. The very beginning of the *Goſpel*, was with a *ſound*, [d] *Vox clamantis:* and but for this *ſound* Saint *Paul* knoweth not, how we ſhould do; [e] *How ſhould they believe* (ſaith he) *in Him, of whom they have not heard?* and without a *ſound*, there is no *hearing*. But, we ſhall come to this again in the opportunion of the *tongues*. There came a *ſound*.

a Jude 14.
b 2 Pet. 2. 5.
c Chap. 15. 21.
d Matth. 3. 3.
e Rom. 10. 14.

There came a ſound: and not any ſound; it will not be amiſs, to weigh what kind of *ſound* is expreſſed in the word here uſed [ἦχος] you know, what ſound an *Echo* is: a *ſound* at the *ſecond hand*, a ſound at the rebound. *Verbum* DOMINI *venit ad nos; The Word of the* LORD *cometh to us*: there is the firſt ſound, *To us:* and ours is but the *Echo*, the *reflection* of it to you. GODS firſt, and then ours ſecond. For, if it come from us directly; and not from Him to us firſt, and from us then to you (*echo*-wiſe) it is to be ſuſpected. A *ſound* it may be; the HOLY GHOST, cometh not with it: His fore-runner it is not; for that is ἦχος. A ſound, *Echo-wiſe*.

There came a ſound, and it was the ſound of a *wind:* and this too, very fitly. For, the *wind*, which is here the *type* of the HOLY GHOST, of all the Creatures, doth beſt expreſs it. A ſound *of a wind*.

1. For firſt, of all bodily things, it is the leſt *bodily*, and cometh neareſt to the nature of a *ſpirit*: *inviſible* as it is.

2. And ſecondly, *quick* and *active*, as the *Spirit* is. Of the *wind* it is ſaid, *Uſque adeo agit, ut niſi agat non ſit:* ſo *active* it is, as no ſtirring the Aire, *no action, no wind:* even ſo, *no operation, no Spirit*. So like, as both have but one name: nay, all three but one: 1 The *wind* in the wide world, 2 the *breath* in our bodies, 3 and the *Spirit* in the Myſtical Body, (the *Church:*) and much ado we have, to diſtinguiſh them in many places; they be taken ſo one for another.

Now, this *wind* that came and made this *ſound*, is here deſcribed with four properties. 1 *It fell ſuddenly:* 2 *It was mighty or violent:* 3 *It came from heaven;* 4 *It filled that place where they ſate; that place*, and no other. Of which, the two firſt are *ordinary*, and (like the wind) common, 1 *To be ſudden*, 2 *and to be violent*. The other two, not ſo, but diſlike: 3 To come from *Heaven*, 4 *and to keep it ſelf within one place*; and that of no great compaſs. 1. It came *ſuddenly*.

It fell ſuddenly, ἄφνω ἐγένετο· ſo doth the wind. It riſeth oftentimes in the midſt of a *calme*; giveth no warning, but ruſheth up of a *ſudden*; and even ſo doth the *Spirit:* For, that [a] *cometh not by obſervation* neither (ſaith our SAVIOUR;) you can make no ſet *Rules* of it; you muſt wait for it, as well when it cometh not, as when it comes. [b] Many times it is *found of them that ſeek it not*; and therefore little account make of it; and therefore little deſerve it; [c] *Cecidit ſuper eum Spiritus*, is ſo common in both the Old, and New Teſtament, as we can make no doubt of this. Which ſhew th, *it falls ſuddenly*; it creeps not: *Serpentis eſt ſerpere*. Commonly, motions that come from the *Serpent*, creep upon us: but, *Neſcit tarda molimina Spiritus ſancti gratia* (ſaith *Ambroſe*.) [d] *Velociter currit Sermo Ejus*, His *Word* runneth *very ſwiftly*, and [e] His *Spirit* cometh *with the wings of the* A Wind. 1. That came *ſuddenly*.

a Luke 17. 20.
b Eſay 65. 1.
c 1 Sam 10. 10. 16 13. Chap. 10. 44.
d Pſal. 147. 15.
e Pſal. 18. 10.

wind. And therefore *ſudden* (ſaith *Gregory*) becauſe things, if they be not ſudden, awake us not, affect us not; but, *Repentina valde mutant*, *ſudden* things *ſtart* us, and make us look up. And, therefore *ſudden* (ſaith he again) that men may learn, not to deſpiſe *preſent motions* of grace, though *ſuddenly* riſing in them; and though they can give no certain reaſon of them: but take the *wind* while it *bloweth*, and the *water*, while *the Angel moveth it*; as not knowing, when it will, or whether ever it will *blow* again, or ſtirre any more. It is *ἔφνω ἐγένετο*, it *fell on* a *ſudden.*

2. A *vehement* Wind. It was *a mighty* or *vehement wind.* The *wind* is ſo; and the *Spirit* is ſo: both in this well ſorted together.

Of the *wind*, it is a common obſervation, that being nothing elſe but a puffe of Aire, the thinneſt, the pooreſt, and (to our ſeeming) of the leaſt force of all creatures, yet groweth it to that *violence*, and gathereth ſuch ſtrength, as it [f] rattles together *the great ſhips of Tharſis*, *as* [g] *it rents and rives in ſunder Mountains and Rocks*: pulls up Trees; blowes down huge Piles of building: hath moſt ſtrange and wonderful effects, which our eyes have often ſeen: and all this but a little thin Aire.

[f] Pſal. 48.7.
[g] 1 Reg. 19.11.

And ſurely, no leſs obſervable, or admirable (nay, much more) have been, and are the operations of the *Spirit.* Even preſently after this, this *Spirit*, in a few poor, weak and ſimple inſtruments (GOD knoweth) waxed ſo full and forcible, as it [h] *caſt down ſtrong holds, brought into captivity many an exalting thought*, [i] made *a conqueſt of the whole world*, even then, when it was bent fully in main oppoſition againſt it: as it hath ſet all men in a maze to conſider, how ſo poor a beginning ſhould grow to ſuch Might, that, Wiſdom, and Learning, and Might, and Majeſty, and all have ſtooped unto it: and all was but GODS [k] *little finger*; *all* [l] *the breath of His Mouth.* Verily, the wind was never ſo *vehement* as the *Spirit* hath been and is, in His proceeding.

[h] 2 Cor. 10. 4.
[i] 1 John 5. 4.
[k] Luk. 11. 10.
[l] 2 Theſſ. 2. 8.

These two are common with the wind; and for theſe two, it might have been no more, but even a common wind. The other two are not ſo; but ſhew it to be more than a wind: 3 *The coming from Heaven*, 4 *the filling but of that one place.* In theſe two, it is diſlike; as in the former two, like the ordinary wind that bloweth.

3. It came *from Heaven.* *It came from Heaven.* Winds (naturally) come not from thence, but out of the Caves and Holes of the Earth: they blow not downward, but move laterally from one Coaſt or Climate to another. To come *directly down*, not only *de ſurſum*, from above (ſo it may be, from the *middle Region of the Aire*) but *de Cælo*, from Heaven it ſelf; that, is *ſupernatural*, ſure, that, is a *wind* out of GODS *own Treaſury* indeed: that, points us plainly to Him, that *is* [m] *aſcended up into Heaven*, and now ſendeth it down from thence.

[m] Pſal. 135. 7.

And therefore ſendeth it *from Heaven*, that it may fill us with the *breath of Heaven.* For, as the *wind* is, ſo are the blaſts, ſo is the *breath* of it: and, as is the *Spirit*, ſo are the *motions*, it uſeth; the *Reaſons*, it is carried by.

To diſtinguiſh this *wind* from others, is no hard matter. If our *motions* come *from above*; if we fetch our *grounds* there, *de Cœlo*, from *Heaven*, from *Religion*, from the *Sanctuary*; it is this wind: but thoſe, that *come from earthly reſpects*, we know their *cave*; and that there is nothing but *natural* in them. This *wind* came thence, to make us *heavenly-minded* [n], *ſapere quæ ſurſum*, to *ſet our affections on things heavenly* [o], and to *frame the Rules of our Converſation agreeable unto Heaven.* So we ſhall know, what wind blowes; whether it be *de Cœlo*, or *de Hominibus*: whether it be *Defluxus Cœli*, or *Exhalatio Terræ*; from *Heaven*, or of *Men*; a *breath* from *Heaven*, or a *Terrene Exhalation.*

[n] Col. 3. 1.
[o] Phil. 3 21. Matth. 21. 25.

4. It *filled that place* only. And like to this is the fourth: *It filled that place where they ſate. That place, where they: That place*, not the places about. *That place* it filled: the other felt it not. And this is another plain diſſimily, *To blow but in one place*: and ſheweth it to be more than ordinary. The common wind, all places within his Circuit, it aireth all alike; one as well as another, indifferently. This here ſeemeth to blow *Electivè*; as if there were *ſenſe* in it, or it blew by diſcretion. For, it blew upon none of the Neighbour-houſes; none of the places adjacent, where *theſe men were not. That*, and *only that Room* it filled, *where they were ſitting.*

And this [of blowing upon one certain place] is a property very well fitting the *Spirit*; *Vbi vult ſpirat.* To blow in certain places, where it ſelt will; and upon certain perſons, and they ſhall plainly feel it, and others about them, not a whit. There ſhall be an hundred or more in an Auditory; one *ſound* is heard, one *breath* doth blow: at that inſtant, one or two and no more; one here, another there; they ſhall feel the Spirit, ſhall be affected, and touched with it ſenſibly: Twenty on this ſide them, and forty on that, ſhall nor feel it; but ſit all becalmed, and go their way no more moved than they came. *Vbi vult ſpirat*, is moſt true.

John 3. 8.

And that *Vbi* is not anywhere, but *where theſe men ſate*; that is, it is a *peculiar wind*, and appropriate to that place where the *Apoſtles* are, that is, the *Church*: elſewhere to ſeek it, is but folly: The place, it bloweth in, is *Sion*: and, in *Sion*, where men be ſo diſpoſed, as we ſhewed ere-while; that is, where there is *concord* and *unity*, the *dew of Sion*, *Ibi mandavit Dominus benedictionem.* There, GOD ſendeth this *wind*; and there He ſendeth His *bleſſing* with this wind, which never leaveth us till it bringeth us to life for evermore, to eternal life. So doth *Salomon* deſcribe the nature of the *wind*: That *it goeth forth*, and that *it compaſſeth round about*, and then laſt, *That it returneth*, *per circuitus ſuos*: So doth this, it cometh *from heaven*, and it bloweth into the *Church*, and thorow, and thorow it, to *fill* it with the *breath* of *Heaven*: and as it came *from Heaven* to the *Church*, ſo it

Pſal. 133. 4.
Eccleſ. 1. 6.

ſhall

ſhall return from the *Church*, *into Heaven* again, *per circuitus ſuos*: and whoſe ſails it hath filled with that wind, it ſhall carry with it along *per circuitus ſuos*; even to *ſee the goodneſs of the* Lord *in the Land of the living*, there to live with Him and His *Holy Spirit* for ever.

So we have briefly the four properties of this *wind*, and of the *Spirit* whoſe Type it is: 1 That *it is ſudden*, in the firſt coming; 2 That it is *mighty* in proceeding; 3 That it cometh *from Heaven*; 4 That it cometh *into the Church*; to fill it with the *Spirit* of *Heaven*, and to carry it thither whence it ſelf cometh. Thus much for the ſecond, The firſt *Type*.

This wind brought down with it *tongues*, even *imbrem linguarum*, a whole ſhowre of them, which is the next point, Of the *ſhew* which appeared. By which appearing, it appeareth plainly, that the *wind* came not for themſelves only, but for others too beſide: In that here is not only ſent a *wind*, which ſerveth for their own *inſpiration*; but there be alſo ſent *tongues* with it, which ſerve for *elocution* (that is) to *impart* the *benefit* to more than themſelves. 2. To be *Seen*: There appeared *Tongues*, &c.

It ſheweth, that the Holy Ghost cometh, and is given here, rather as *gratia gratis data*, to do others good; than as *gratia gratum faciens*, to benefit themſelves. *Charitas diffuſa in corde* would ſerve them, Charity poured into their *hearts*; but *gratia diffuſa in labiis*, Grace *poured into their lips*, that is not needful for themſelves, but needful to make others, beſide them, partakers of the benefit. The *wind* alone, that is to breath withall; the *grace* of the Holy Ghost whereby our ſelves live: but, the *wind* and *tongues*, that is to ſpeak withall; the *grace* of the Holy Ghost, whereby we make others live, and partake of the ſame knowledge to life. An union of the *wind* and *tongue* here on Earth, expreſſing the unity of the *Spirit* and *Word* in Heaven: that, as the *wind* or breath in us is to ſerve the *tongue*; ſo is the *Spirit* given, to ſet forth the *Word*, and the Holy Ghost to ſpread abroad the knowledge of Christ. Rom. 5. 5. Pſal. 45. 2.

Where, it is not unworthy your obſerving neither, that as in the natural body, one and the ſame *breath* of our's, is *Organon* both *vitæ* and *vocis*, is the *inſtrument* both of *life* and *voice*; the ſame that we *live by*, is the ſame that we *ſpeak by*: Even the very like is in the body *Myſtical*; and both the *vital breath*, and the *vocal*, come both (as we here ſee) from the Holy Ghost.

This alſo ſtandeth of four parts, as did the former. For, there *appeared*, 1 *Tongues*, 2 *Cloven*, 3 *as it were of fire*, 4 *ſitting upon each of them*.

The tongue is the *ſubſtantive*, and ſubject of all the reſt. It is ſo: and God can ſend *from Heaven* no better thing; nor the Divel *from Hell* no worſe thing, than it. *The beſt Member*, *we have* (ſaith the *Prophet*;) *The worſt Member*, *we have* (ſaith the *Apoſtle*:) Both, as it is imployed. 1. *Tongues*. Pſal. 108. 1. James 3. 6.

The *beſt*, if it be of God's *Cleaving*; if it be of His *Lightning* with the *fire of Heaven*; if it be one that will *ſit ſtill*, if cauſe be. The *worſt*, if it come from the *Divels* hands. For, he, as in many other, ſo in the ſending of *tongues*, ſtriveth to be like God: as knowing well, they are every way as fit inſtruments, to work miſchief by, as to do good with. There be *tongues of Angels* (in 1 *Cor.* 13. 1.) and if of *good Angels*, I make no doubt but of *evil*; and ſo, the *Divel* hath his *tongues*.

And he hath the Art of *Cleaving*. He ſhewed it in the beginning, when he made the *Serpent*, *Linguam Biſulcam*, a Forked Tongue, to ſpeak that, which was contrary to his knowledge and meaning, *They ſhould not dye*; and as he did the *Serpents*, ſo he can do others. Gen. 3. 4.

There is *fire* in *Hell*, as well as in *Heaven*; that, we all know.

Only, in this, they agree not, but are unlike; his *tongues* cannot *ſit ſtill*, but flie up and down all over the World, and ſpare neither *Miniſter*, nor *Magiſtrate*, no nor God Himſelf.

But if we ſhall ſay to our tongue, as *David* did to his, *Awake up my glory* (that is) make it the glory of all the reſt of our Members; it can have no greater glory than this, to be the *Organ* of the Holy Ghost: to ſet forth, and *ſound* abroad the knowledge of Christ, *to the glory of* God *the Father*. And, ſo uſed, it is heavenly; no time, ſo heavenly as then; in no ſervice, ſo heavenly as in that. Pſal. 108. 2.

Not to inlarge this point further, there is no new matter in it. This here (of the *tongues*) is as that before of the *ſound*; both are to no other end, but to admoniſh them of their *office*, whereto they here received *Ordination*: even to be *tongues*, to be *trumpets of the Counſel of* God, and of His love to mankind, in ſending His *Son* to ſave them.

Here is wind to ſerve for *breath*; and here are *tongues* now; and what ſhould let them to do it? That which before they received in charge *audibly*, *Ite*, *Prædicate*; the very ſame they here received *viſibly*, in this apparition, which is after expounded thus; *Cœperunt loqui*, by vertue of theſe *tongues* they *began to ſpeak*. Mark 16. 15.

Tongues and *cloven tongues*. And that very *cleaving*, of right neceſſary uſe, to the buſineſs intended. For, that of their's was but one whole entire tongue, that could ſpeak but one poor language, the *Syrian* they were bred in. There was not a *cleft* in it. So, could they ſpeak their mind to none but *Syrians*; and by that means, ſhould the *Goſpel* have been ſhut up, in one corner of the World. 2. *Cloven tongues*.

τὸ κοινώνικον is the goodneſs of all that is *good*; even the *imparting* it to the good of the common. To the end then, this great good of the *knowledge of the Goſpel*, might be diſperſed to many Nations, even to *every Nation under Heaven*; To that end, *Clove He their tongues*: to make many *tongues*, in

one tongue; to make one man to be able to ſpeak to many men, of many Countries, *to every one in his own language*; If there muſt be a *calling of the Gentiles*, they muſt have the tongues of the *Gentiles*, wherewith to *call* them. *If they were debters, not only to the Jews, but to the Grecians*; nay, *not only to the Grecians, but to the Barbarians too*, then muſt they have the *tongues* not only of the *Jewes*, but of the *Grecians*, and of the *Barbarians* too, to pay this *debt*, to diſcharge the duty of *Ite, Prædicate*, to all.

Chap. 20. 21. Rom. 1. 14. Mark 16 25.

And this was a ſpecial favour from GOD, for the propagation of His *Goſpel* far and wide, this diviſion of *tongues*: and it is by the Ancient Writers (all) reckoned a plain reverſing of the *curſe of Babel*, by this *bleſſing of Sion*: ſince they account it all one (and ſo it is) either, as at the firſt, for *all men* to ſpeak *one language*; or, as here, *one man* ſpeak *all*. That is here recovered, that there was loſt; and they inabled for the building up of *Sion* in every Nation, to ſpeak ſo, as all might underſtand them of every Nation.

But this withall we are to take with us: that, with their many tongues, they ſpake, *one thing*, and that *Univocè*. With *one mouth* (*Rom.* 15. 6.) *With one voyce* (*Chap.* 4. 24.)

Rom. 15 6. Chap. 4. 24.

With *diverſe tongues* to utter one and *the ſame ſenſe*, that is GOD'S *cloven tongue*; that, is the diviſion of *Sion*, ſerving to edification.

With one tongue, *æquivocè*, to utter diverſe ſenſes, diverſe meanings; that, is none of GODS; it is the *Serpents forked tongue*, the very *diviſion of Babel*, and tendeth to nothing but confuſion.

Tongues cloven, and *as they had been of fire*. *As they had been*: to keep a difference in theſe (as before, in the *wind*;) and to ſhew, that they were not of our *Elementary fire*. For, it is added, *ſate upon them*: which they could not have done, without ſome hurt; without ſcorching them, at leaſt, if it had been ſuch *fire*, as it is in our Chimneys. But it was *ἐοικὸς, as it were* ours: (that is) in ſhew, *earthly*; in deed, *celeſtial*: And as the *wind*, ſo the *fire from Heaven*; of the nature of that (in the III. of *Exod.*) which made *the buſh burn*, and *yet conſumed it not*.

Exod. 3. 2.

Where firſt we are to obſerve again, the conjunction of the *tongue* and *fire*. The ſeat of the *tongue* is in the *head*; and the *head* of the *Church* is CHRIST. The native place of *heat* (the quality, in us, anſwering to this *fire*) is the *heart*: and the *heart* of the *Church* is the HOLY GHOST. Theſe two joyn to this work: CHRIST, to give the *tongue*; the HOLY GHOST, to put *fire* into it. For, as in the *body natural*, the next, the immediate inſtrument of the *ſoul*, is *heat*, it worketh all the Members over; even ſo, in the *Myſtical body*, a vigour there is, like that of *heat*, which we are willed to *cheriſh*, to be [a] *fervent in the Spirit*, to [b] *ſtir*, and to [c] *blow it up*: which is it, that giveth efficacy to all the ſpiritual operations.

Ephes. 1. 22.

[a] Rom. 12. 11. [b] 1 Theſſ. 5. 19. [c] 2 Tim. 1. 6.

To expreſs this quality, it appeareth in the likeneſs of this *Element*; even to ſhew, there ſhould be an *efficacy*, or vigour, in their Doctrine, reſembling it; *Quod igneus eſt illis vigor*, that the force of *fire* ſhould ſhew forth it ſelf in their words: both in the *ſplendor*; which is the *light of knowledge* to *clear* the miſt of their *darkned underſtanding*; and in *fervour*, which is the *force* of *ſpiritual efficacy*, to *quicken* the dulneſs of their cold and *dead affections*.

And indeed, the World was then ſo overwhelmed with ignorance and errour; and ſo over-grown with droſs, and other bad matter, by *Paganiſm*, it long had been, that their *lips* did need, *to be touched with a Coal from the Altar*. *Tongues* of *fleſh* would not ſerve the turn, nor *words* of *Aire*: but there muſt be *fire* put into the *tongue*, and *ſpirit* and life into the *words*, they ſpake; a force more than natural (that is) the force of the Spirit: even to ſpeak *ſparks* of *fire* inſtead of *words*, to drive away the darkneſs, and to refine the droſs of their Heatheniſh Converſation ſo long continued.

Eſay 6. 6.

Our SAVIOUR CHRIST ſaw this, and ſaid: *Every ſacrifice* then *had need to be ſeaſoned with fire*: but there was no fire to do it with. Therefore He addeth, in another place: *I came to ſend fire upon Earth*; and, this day, He was as good as His word, and ſent it.

Mark 9. 49. Luke 12. 49.

And with ſuch a *tongue*, ſpake He Himſelf, when they ſaid of Him, *Did not our hearts burn within us, while He ſpake unto us by the way?* With ſuch a *tongue* Saine *Peter*, here in this *Chapter*: for ſure, there fell from Him ſomething like *fire* on their hearts, when they were pricked with it, and cried, *Men and Brethren, what ſhall we do?*

Luke 24 32. Verſ. 37.

And even to this day yet; in them, that move the dead and dull hearts of their hearers, and make them to have a lively apprehenſion of things pertaining to GOD, there is a remainder of that, which this day was ſent; and they ſhew plainly, that yet this *fire* is not clean gone out.

But this is not alwayes, nor in all, with us; no more was it with them; but, in thoſe of their hearers, which had ſome of the *anointing*, and that will eaſily *take the fire*; in them good will be done: Or at leaſt, where there was ſome *ſmoaking flax*, ſome remainder of the *Spirit*, which without any great ado will be kindled anew. Them, it doth good: the reſt, it did not. This for the *fire*.

1 John 2. 27. Matth. 12. 20.

4. *And ſate on each of them.* Verſe 2. Verſe 3. Pſal. 78. 57.

Theſe *ſate upon each of them*. In which *ſitting*, is ſet down unto us, their laſt quality, of *continuance* and *conſtancy*. The vertue is περιστᾶσαι, *fiery tongues ſitting*: the vice oppoſite διαστᾶσαι, *fiery tongues flitting*. They did not light and touch, and away, after the manner of *Butterflies*; but both *they ſate themſelves* (in the former *Verſe*;) *the tongues ſate on them* (that is) they abode ſtill, and continued ſtay'd and ſteddy, without ſtirring or ſtarting aſide (ſaith the *Pſalmiſt*) *like a ſwarving Bow*.

Of our SAVIOUR CHRIST Himself, how to know Him, GOD Himself gave St. *John Baptist* a privy sign; and it was this: *On whomsoever thou seest the Spirit lighting, and abiding on Him,* John 1.33. that is He: *Lighting* is not it, though it be the HOLY GHOST: but, *lighting* and *abiding*; that is the true sign.

The same our SAVIOUR is, this day, said: That *ascending on high, He gave gifts unto men*: Psal. 68.18, 19. and to what end? *that the* LORD *their* GOD *might dwell among them.* Mark that; *Dwell*: not *might stay* and *lodge* for a night, as in an *Inne*, or *Hostry*, and then be gone in the Morning; but, *Dwell*: (that is) *have His habitation*, take up His *residence* among them.

The GOD, or that Person of the Deity, He there saith, shall dwell, is the HOLY GHOST: One of whose chief Attributes (in the *Psalme*) is, that He is רוח נכון a *constant Spirit*: (and, if *Sanctus* come of *Sancio*, there is as much fid in the *Latine* word, as in the *Hebrew*:) *Constant*, not *Desultory*: and His *fire* not like the foolish *Meteor*, now in, now out, but *permanent* still, like the *fire on the Altar*. Psal. 51.10. Levit. 6. 12.

So in vigour, as His vigour, is not *brunts* only, or starts, *impetus*; but, *habitus*, that it holdeth out *habit*-wise. Not only like the *sparks*, before, which will make a man stir for the present; but, leaving an impression, such an one as *iron red hot* leaveth in Vessels of wood; a *fire-mark* never to be got out more. Such doth the HOLY GHOST leave in the memories: *In æternum non obliviscar*, I shall *never forget it*. Psal. 119.93.

And such did it leave in the hearts of the first *Christians*, that could never be got out of their hearts by their persecutors, till they plucked out hearts and all.

With this salt, as well as *with that fire* (saith CHRIST) must *every Sacrifice be seasoned*. Not only with that *fire*, to stir it up; but with this *salt*, to preserve it; *By this vertue* (in the former *verse*) they were *disposed to the Spirit*: and now here, you see again, *by the Spirit*, they are *disposed to this vertue*: And not only *disposed* to it, but *rooted*, and more and more confirmed in it; that we may learn to esteem of it accordingly. Mark 9 49.

And thus have we (as before, *heard* what the *sound*, so now) *seen*, what the *sight* can shew us, even all four: 1. *Tongues*, that they might *preach*: 2. *Cloven*, that they might preach *to many*: 3. *Fire*, that they might do it *effectually*: 4. And *sitting*, that so effectually as not *flittingly*, but that it might be an efficacy, *constant*, abiding, and staying still with them: So *forcible*, that *continual*.

Now are we to know, what all this amounts to; what is the *signatum*, or *thing signified* of both these *signs*: What was wrought in them, by *inward concurrence* with this *outward Resemblance*. And that followeth in the fourth *verse*; wherein, there is a *Commentary* of this *wind*, and a *gloss* of these *tongues*. Of the *wind*, in the fore-part: *They were all filled with the* HOLY GHOST. Of the *tongues*, in the latter; *they began to speak with other tongues, as the Spirit gave them utterance.*

But, the time being already spent, I will not so far presume, as to enter into it: It would ask too long a treaty.

It remaineth now, that first we offer up our due praise and unfeigned hearty thanks, giving to Him that is *ascended upon high*, for sending, this day, this blessing upon that His Church, the Mother of us all. The fruit whereof, even of this *wind*, and of these *tongues*, in the effect of them both (the *blowing* of the one, and the *speaking* of the other) we all feel to this day, so far as *Christendom* is wide. It is the duty of the day.

First then this: and then withall secondly, to endeavour that we may have this day some feeling of this dayes benefit, our selves; and some way find our selves visited with the same *Spirit*.

I told you, after this first, there is no more *visible coming* to be looked for: but that, after His accustomed usual manner, invisibly He ceaseth not to come still, nor will not to the Worlds end.

Even in this Book, after this time here, three several times (in the fourth, tenth, and nineteenth Chapters;) and at three several places (*Jerusalem*, *Cæsarea*, *Ephesus*) The same *Spirit* came upon the faithful people, and yet nothing heard nor seen; only discerned after, by the impression, it left behind it. And this *coming* is still usual with Him; and this we may hope for; hope for, and have, if we labour and dispose our selves for it.

And we may direct our selves, how to do this, by those three places, I even now alledged. 1. In the fourth *Chapter*, 31. *Verse*. *As they prayed, the Spirit came upon them*: 2. In the *tenth*, *Verse* 44. *While Peter yet spake, the Spirit fell upon them*: 3. In the nineteenth *Chapter*, *Verse* 6. *As they* received *the Sacrament*, the *Spirit* was sent on them. In which three, are plainly set down to us, these three means to procure the Spirits coming: 1. *Prayer*, 2. *The Word*, 3. *The Sacraments*.

I know well, it was the *Sacrament* of *Baptisme* in the place last alledged: but that is all one. In one *Verse*, doth the *Apostle* name them both, as of equal power (both) for the purpose; (1 *Cor.* 12. 13.) *Uno Spiritu baptizati estis*; (and, before he ends the *verse*) *& uno Spiritu poti. Baptized in the Spirit*, There is their's at *Ephesus*; but *made drink of the same Spirit*, that is this of *ours* here. For, *ex similibus sumus & alimur*. Ours here (I say) where we do *drink of the Spirit*, if aright we receive it; in which respect he calleth it the *spiritual drink* (1 *Cor.* 10, 3.) because we do even *drink* the *Spirit* with it.

And even in this very Chapter before the end, it is noted by St. *Luke* as a special means, whereby they invited the Spirit to them again and again; *Their continuing in the Temple with one accord*, and *breaking of bread*. Of *one accord*, we spake at the first, as an effectual disposition thereto: And this *Sacrament* of *breaking of bread* is the *Sacrament* of *accord*; as that, which representeth unto us perfect unity in the *many grains kneaded into one loaf*; and the *many Grapes pressed into one Cup*; and what it *representeth* lively, it *worketh* as effectually. 1 Cor. 10, 17.

How-

Howſoever it be, if theſe three, 1. *Prayer*, 2. *The Word*, 3. *The Sacraments* be every one of them as an *Artery*, to convey the *Spirit* into us; well may we hope, if we uſe them all three, we ſhall be in a good way to ſpeed of our deſires. For, many times we miſs, when we uſe, this one, or that one, alone; where it may well be, GOD hath appointed us to give it by neither, but by the third. It is not for us, to limit or appoint him, how, or by what way, He ſhall come unto us, and viſit us; but, to offer up our obedience, in uſing them all; and uſing them all, He will not fail but come unto us, either as a *wind*, to allay in us ſome *unnatural heat* of ſome diſtemper'd *deſire* in us *to evil*; or as a *fire* to kindle in us ſome *luke-warm*, or ſome *key-cold affection* in us *to good*: Come unto us, either as the *Spirit of truth*, lightning us with ſome new *knowledge*; or as the *Spirit of holineſs*, reviving in us ſome vertue or *grace*; or as the *Comforter*, miniſtring to us ſome inward *contentment*, or *joy in the* HOLY GHOST; or, in one or other certainly He will come. For, a compleat obedience on our part, in the uſe of all His preſcribed means, never did go away empty from Him, or without a bleſſing: Never did, nor never ſhall.

Never: but not on this day, of all dayes; the day, wherein *Dona dedit hominibus*, He gave *gifts* unto *men*. It is *Dies donorum*, His *giving day*, His day of *Donatives*: Some gift He will give, either from the *wind*, inward; or from the *tongue*, outward; ſome gift He will give.

There be nine of them ſet down, *Nine manifeſtations of the Spirit* (1 *Cor.* 12.) ſome of them *nine*. There be nine more ſet down, *nine fruits of the Spirit* (*Gal.* 5.) ſome of them *nine*: Some gift He will give.

1 Cor. 12. 8. Gal. 5. 22. Only let us diſpoſe our ſelves by the uſe, not of this one, or that one, or two, but of all the means, to receive it by. *Inwardly*, by *unity*, and *patient waiting* His leaſure, as theſe here: *Outwardly*, by *frequenting* thoſe holy *duties*, and *offices*, all which (we ſee) ſucceeded with thoſe there in the three places remembred.

And, in theſe, the bleſſed *Spirit* ſo diſpoſe us, and in them ſo bleſs us, as we may not only by outward celebration, but by inward participation, feel and find in our ſelves, that we have kept to Him, this day, a true Feaſt of the coming of His *Spirit*, of the *ſending down the Holy Ghoſt*: Which *Almighty* GOD grant, &c.

A SERMON PREACHED BEFORE THE Kings Majesty,

AT GREENWICH,

On the XXIV. of May, A.D. MDCVII,

being WHIT-SUNDAY.

Acts Chap. II. Ver. IV.

Et repleti sunt omnes Spiritu Sancto, & cœperunt loqui variis linguis, prout Spiritus Sanctus dabat eloqui illis.

And they were all filled with the Holy Ghost, *and began to speak with other tongues, as the* Spirit *gave them utterance.*

THIS day hold we holy to the Holy Ghost, by whom all *holy dayes, persons,* and *things* are made *holy.* And with good reason, hold we it: He that maketh all *holy dayes*, it is meet should be allowed one; Himself. And if we yield this honour, to this and that *Saint*; much more to the *Saint-maker*; to *Him*, that is the only true *Canonizer* of all the *Saints* in the *Calendar.* 1

2. This honour were we bound to yield Him, if there were nothing besides: but, seldome shall ye find a *Feast*, wherein, with his honour, there is not joyned the remembrance of some memorable *benefit* then vouchsafed us; as (here) this Feast is not to the Holy Ghost simply; but, to the *sending* or *coming of the* Holy Ghost: to the Holy Ghost *sent.* 2

3. *Sent*: not, as in former times, qualified or *by measure*, but even *in plenitudine*, in plenteous manner, *fully.* In is said, *They were filled with the Holy Ghost.*

4. *Filled*: not to *hold*, but to *set over.* For, so many tongues, so many pipes to derive it to others, that, by preaching, they might impart the *Spirit they received: preaching* being nothing else (as the *Fathers* observe out of the 11. of *Numb.*) but the taking of the *Spirit* of the *Preacher*, and putting it on the hearer: or to express it by the type of *fire*) the *lighting* of one *torch* by another; that so, it might pass from man to man, till all were *lightned.* Num. 11. 25.

For

For this *holy Spirit*, thus ſent, *plenteouſly ſent*, *ſent to them*, and *by them*, to *all* and to *us*, are we here met to render our thanks to GOD: even to imitate Him; to *ſend*, this day, *tongues* into *heaven*, there to laud and magnifie Him, who as this day ſent theſe *tongues* into *earth*.

* At Penteco ſt *A. D.* 1606.

Now, of this *benefit*, (ſo far as the two *types* in the former *verſes*) * hath formerly been treated, and we are now to ſupply what was then left in remainder.

The Summe.

This fourth *verſe* then, is nothing elſe but a *Commentary* of the former; what in them was ſet forth in *figure*, is here expreſſed in plain terms. The *types* were of two ſorts, according to the two chief ſenſes; 1 *Audible* to the *eare*, in the *ſound of winde*; 2 *Viſible* to the *eye*, in the *ſhew of tongues*. Theſe two are expounded in the two moities of this *Verſe*. The former, the *Commentary* of the *wind*, in theſe words: *They were filled with the holy Ghoſt*. The latter, the *gloſs* of the *tongues*, in theſe: *And they began to ſpeak with tongues, as the Spirit gave them utterance.*

The Diviſion.
I.
1.
2.

For the firſt. The *place was filled with a winde from heaven.* The *filling* of the *place* was a ſign of the *filling* the *perſons* in the place; the *winde* was a *ſign* of the *Spirit*; the wind from *heaven*, of the *holy Spirit*: which *Spirit filled* the *Perſons*, no leſs than did the *winde* the *room* they ſate in. Two points there be in it: 1 One of the *Gift* it ſelf, in *Spiritu ſancto*. 2 The other of the *meaſure* of the gift, in *Repleti ſunt*.

I. 2. 3. 4.

For the latter: four things were in the type, 1 *Tongues*, 2 *cloven*, 3 *ſitting*, 4 *of fire*; all four here expreſſed, and ſuited. 1 *Tongues: they began to ſpeak.* 2 *Cloven: with other tongues.* 3 *Sitting: as the Spirit gave them.* 4 *Fire:* ἀποφθέγγεσθαι, (*utterance*, it is turned; it is more.) Theſe are the Heads. But, for that there is no ſpeaking of the *Spirit*, without the *Spirit*, no hearing neither; to the end that ſpeaking and hearing of Him, He may help our infirmities, &c.

I. The Commentary of the *Winde*.

THe *truth* anſwering the *type*, *per omnia*, as there were in that, two; 1 the *Wind*, and 2 *Tongues*: ſo are there here, two; 1 the *Spirit*, 2 and *ſpeech*. *Spirit*, becauſe *ſpeech* without *ſpirit*, is but a dead *ſound* like the * *tinckling of a Cymball*: *Speech*; becauſe *ſpirit* without *ſpeech*, is but as the *Spirit* that CHRIST caſt forth, [b] and *illud erat mutum*, *a dumb ſpirit*; none the better for it. Which made the HOLY GHOST come in *ſpirit* and *ſpeech*: not in *ſpirit* only, but, *in ſpirit*, and *ſpeech*.

Of both parts joyntly. *Spirit* and *ſpeech* both.

a 1 Cor. 13. 1.
b Luke 11. 14.

But in *ſpirit* firſt, and then *ſpeech*. So is the order. The HOLY GHOST begins within, *a centro*, and worketh outward: alters the *minde*, before it change the *ſpeech*: giveth another *heart*, before another *tongue*: works on the *ſpirit*, before on the *phraſe* or utterance: ever, ſo. It is preposterous, and all out of order, to have the *tongues* come, before the *wind*; where they do, it commonly falls out in ſuch, all their Religion is in common *phraſes* and *terms* well got by heart, and nothing elſe. This for their *joyning*, and for their *order*.

But *Spirit firſt* in order.

I. Of the parts ſeverally.

Now of either, apart. Of the *ſpirit* firſt, which they were *filled with*; After, of their *filling*; that is, 1 firſt of the *Gift* it ſelf; 2 then of the *Meaſure*. That, they were filled with, is ſet down in two words; 1 *ſpiritu* and 2 *ſancto*. Firſt, that it was *ſpirit*; then, that that *ſpirit* was *holy*. A *ſpirit*; for, men may be *filled*, and not with the *ſpirit*: *Holy*, for, there is a *ſpiritu* without *ſancto*. We muſt needs put the difference; *ſpirit* and *holy*, are the two diverſe things.

I. The *Gift*.

1 It was a *Spirit*.

With the ſpirit: for men may be *filled*, and not with the *Spirit*. That which enforceth this note, is, a ſpeech at the 13. verſe, there they ſtick not (ſome,) this, that was the *ſpirit* indeed, to reproach with the term of *new wine*. *Theſe men are full*, (ſay they,) *full*, they grant: but, with *wine*, a liquor though full of *ſpirit*, yet no *ſpirit* though. It was falſe as it fell out: yet, this it worketh, that if the *ſpirit* may be taken for a *humour*, why not a *humour* for the *Spirit likewiſe?* And not the humour of the *vine* only: but, the *Philoſopher* (in his *Problemes*) tells us, that look whatſoever operation *wine* hath, the ſame have ſome *humours* in our bodies, with a little fermenting. The Prophet *Eſay* ſeemeth to ſay the ſame in two places: that men may *be drunk*, *and not with wine*; their own humour will do it as well.

A *ſpirit*, not An *humour*.

Eſay 29. 9, 51, 52.

I wiſh, it were not true, this: that *humours* were not ſometimes miſtaken, and miſ-termed the *ſpirit*. *A hot humour* flowing from the *gall*, taken for this *fire* here, and termed (though untruly) the *ſpirit of zeale*. Another *windy humour* proceeding from the *ſpleene*, ſuppoſed to be this *winde* here, and they that *filled* with it (if no body will give it them) taking to themſelves the *ſtyle* of the *godly brethren*. I wiſh, it were not needful, to make this obſervation. But, you ſhall eaſily know it, for an humour: *Non continetur termino ſuo*; Its own limits will not hold it: They are ever mending *Churches*, *States*, *Superiors*; mending all, ſave themſelves: *alieno, non ſuo*, is the note to diſtinguiſh an humour.

2 The *Holy Spirit*. Not *our Own ſpirit*.

With the Spirit; yet, not every *ſpirit*. I told you, there was a *ſpiritu* without *ſancto*; and I mean not the *wicked ſpirit* (away with him, we will not once mention him;) but, two other: 1 There is a *ſpirit* in a man (ſaith [a] *Elihu*) that is, *our own ſpirit*; and many there be, [b] *qui ſequuntur ſpiritum ſuum*, that follow their own *ghoſt*, inſtead of the *Holy Ghoſt*: for, even that *ghoſt* taketh upon it, to inſpire, [c] and *fleſh and blood* (we know) *have their Revelations*.

a Job 32. 8.
b Ezek. 13. 13.
c Mat. 16. 2.

The other is, that the *Apoſtle* calleth [d] *ſpiritum mundi*, the worlds *ſpirit* (or *worldly ſpirit*) [e] *qui poſuit mundum in corde ſuo* (ſaith *Solomon*) hath *ſet up* and ſhrin'd the *world in his heart*: thence

2 Not *the world's ſpirit*.

d 1 Cor. 2. 12.
e Eccl. 3. 11.

thence riſe all his reaſons, by them he frames and meaſures Religion. Up ſhall the *golden calves*, to uphold the preſent eſtate: down ſhall *Chriſt*, [f] *ne veniant Romani*, that the *Romans* come not, and carry us all away. Either of theſe is peradventure *Sæcr ſpiritus*, as the Poet calleth *auri ſacra fames*; but neither is *ſanctus*. [g] S. *Peter* oppoſeth the firſt (of *private Reſolution*) to the *Holy Ghoſt*: [h] S. *Paul* the ſecond (of worldly *wiſdome*) to the *ſpirit* of GOD. The *winde* (before) had four qualities: two of them (1 *ſuddenneſs*, and 2 *vehemency*) are paſſed by. Every *winde*, every *ſpirit* hath them. And commonly, other *ſpirits* are more *violent*, and make a greater *noiſe*, than the true *ſpirit*. The other two, 1 of *coming* from *heaven*, 2 coming for the *Church*; from the *holy Heaven*, to the *holy Church*; are both, *in ſancto*, and *ſapere quæ ſurſum*; being *wiſe from thence*, and regard to *Religion* and the *Church*; are the two beſt *Characters* to diſcern the *Holy Spirit* by.

[f] John 11. 48.

[g] 2 Pet. 1. *ult.*
[h] 1 Cor. 1. 12.

Now ye will underſtand of your ſelves (I ſhall not need to tell you;) when we ſpeak of the *holy ſpirit*, as it *filleth us*, we mean not the *Eſſence* or *Perſon* of the *Holy Ghoſt* that *filleth heaven and earth* (ſaith the *Prophet*;) and *there is no going from it*, (ſaith the *Pſalmiſt*:) but only certain *impreſſions of the ſpirit*. The *Pſalmiſt* calleth them *Gifts* (Pſal. LXVIII. XVIII.) The *Apoſtle*, *Graces* (I Cor. XII. VII.) which carry the name of their Cauſe: ſo that (in the *Dialect* or *Idiom* of the *Scriptures*) to be *filled* with them, is to be filled with the *Spirit*. To ſhew this, otherwhile they be joyned: *the ſpirit and power of Elias* (that is) the *power* of the *ſpirit*; the *Wiſdome* and *ſpirit of* STEPHEN, (that is) the *wiſdom of the ſpirit*.

The *holy Spirit*, that is, *His Graces*.
Jer. 23. 24. Pſa. 139. 7.
Luk. 1. 17. Act. 6. 10.

And, becauſe theſe *Gifts* and *Graces* be of many *points* (more *points* of this *Wind* than there be of the *Compaſs*) and as it were many *ſpirits* in one, ſix, (ſaith [a] *Eſay*) ſeven, (ſaith [b] Saint *John*:) they are all recapitulate under theſe two. 1. Under the *wind* is repreſented the *ſaving grace*, which all are to have (ſo to ſerve GOD, that they may pleaſe Him;) as neceſſary to all; and without which, we can be no more, in our *ſpiritual* life, than we can, without our *breath*, in our *natural*. This is general to all. It is ſaid *repleti ſunt omnes*: the *hearer* muſt have it, as well as the *ſpeaker*. It muſt aire and dry up the ſuperfluity of our nature; elſe, the *fire will* not kindle in us, but turn all to *ſmoak*. Of this *Spirit* are thoſe nine points (*Gal.* 5. 22.) 2. The other, (repreſented in the *Tongues*,) ſet forth unto us another kind of *Grace*, principally meant and ſent for the *benefit* of others: given therefore in *Tongues*, which ſerve to *teach*; and in *fire*, which ſerveth to *warm* others: to ſhew they are given and received, for the good of others, rather than of themſelves. And of this *Spirit* are the points reckoned up, (1 *Cor.* 12. 7.)

[a] Eſay 11. 6.
[b] Apoc. 1. 4. 3. 1.
Gal. 2. 22.

And now we know, what it was they were filled with, let us come to the meaſure, *Repleti ſunt*. It was not *ſpiritus tranſiens*, but *implens*: a *wind*, not that blew thorow them, (as it doth thorow many of us, I know not how oft) but, that *filled* them: they were the fuller for it. Which word [of *filling*] wanteth not his ſpecial force: refer we it to their eſtate now, compared with what it was before, *Repleti ſunt*; or to their eſtate in this point, compared with other ſince, and namely with our ſelves, *Repleti ſunt illi*.

The meaſure, *Repleti ſunt*.

2.
1 *Repleti ſunt* compared with their former eſtate.

With their own eſtate firſt. For, there is no queſtion, they were not empty or void of the *ſpirit*, before this coming. They had not been *baptized* by CHRIST; He had not *breathed on them*, and bid them *receive* the HOLY GHOST, in vain: If, before this, they had dyed, none would have doubted of the eſtate of their ſouls. This *filling* then (firſt) ſheweth us, there be divers meaſures of the *Spirit*: ſome *ſingle*, ſome *double portions*, as appeareth by ELISHA's petition: not all of one ſize or ſcantling. That, as there are degrees in the wind, *Aura*, *ventus*, *procella*; a *breath*, a *blaſt*, a *ſtiffe gale*: ſo are there in the *Spirit*. One thing; to *receive the ſpirit*, as on *Eaſter-day*; another, as on *Whit-Sunday*. Then, but a *breath*: now, a *mighty winde*: then, but *received it*; now, *filled with it*. *Sprinkled* before, as with a few drops, *Ezekiels ſtillabo ſpiritum*; but, now comes *Joels Effundam ſpiritum* (which very Text is alledged at the XXVIII. *Verſe* after by Saint *Peter*) *poured out plenteouſly*, and they *baptized* (that is) *plunged* in it. *Imbuti ſpiritu*, covered with ſome part of it; ſo were they before: here now, they be *induti ſpiritu*, cloathed all over with *power from above*, as CHRIST promiſed (*Luke* XXIV. XLIX.) To conclude: the HOLY GHOST came here (ſaith *Leo*) *cumulans*, *non inchoans*; *nec novus opere*, *ſed dives largitate*: rather by way of augmenting the old, than beginning a new. Though (to ſay the truth) both ways He came here. The rule of the *Father* is (*Hierome* and *Cyril* have it) Where the HOLY GHOST was before, and is ſaid to come again, it is to be underſtood, one of theſe ways: 1 Either of an increaſe of the former, which before was had; 2 or of ſome *new* not had before, but ſent now for ſome new effect. *Breath* they had before: *breath* and *winde* are both of one kind: differ only *ſecundùm magis & minus*: to be *filled* is but to *receive* only in a *greater meaſure*: therefore greater, becauſe their work was now greater. Before but to the *loſt ſheep of Iſrael*: now to all the ſtray *ſheep* in all the *mountains* of the whole earth.

Joh. 20. 22.
Ezek. 20. 46.
Joel 2. 28.

Mat. 10. 6.
Joh. 16. 16.

But, beſide that increaſe, here is a new form too. Which is a ſign of a new gift, utterly wanting in them before, and wherewith now, and never till now, they were furniſhed, to *ſpeak* to all Nations, of all *tongues under heaven*. Thus far, compared with themſelves.

Now, *repleti ſunt illi*. *Illi*, with reference to others ſince, and (if you will) to our ſelves. They, in the ſucceeding ages, and we, to this day, *receive the ſpirit* too, or elſe it is wrong with us. But, both they before us, ſhort of the *Apoſtles*; and we ſhort of them, by much. It fareth herein,

2 *Repleti ſunt illi*, with reference to others

Psa.133.2. as it doth in the pouring forth of an *ointment*, (the *Psalme* so likeneth it:) No *ointment* at the *skirts*, or edges of a *garment*, doth run so fresh, and full, as on the *head*, and *beard*; where it was first shed: ever, the further it goeth, the thinner and thinner the streams be. Therefore it is said, *Repleti sunt illi*; and even *illi* wants not his force, *they were filled*, they. We, but a *Hin*, to their *Epha*; but an *handful*, to their *heap*; but a *ramisme*, to their *Baptisme*. *They filled:* had as much, as they could hold: We have our *measure*, such as it is; but *full* we are not. None of us so full, but we could hold more.

1 *Reason.* Psal.68.18. Eph.4.8. And, two reasons there are rendred: 1 One, such a *Pentecost*, as this, never was but this; never the like before, nor since. It was CHRIST'S *Coronation day*, the day of placing him in his *Throne*, when *He gave these gifts unto men.* That day, all *magnificence* was shewed, the like not to be looked for ever after.

2 *Reason.* Then again, to say truth, our task-work is not so great, that we need require such a *filling*. We have to deal with but a handful of men, in comparison; and those brought up in Religion, and (as it were) *broken* to our hands. They, with the *fulness of the Gentiles*, all mankind; wild as then, and enraged; filled full of malice against them; and their doctrine by the evil spirit: that they needed the good *spirit*, to fill, to encounter such opposition. The case (you see) differs much. It was happy for the World, they had this *overflowing fulness of the spirit*. It is enough for us, we have the *measure* spoken of, 2 *Cor*, 12. 9. *Sufficit tibi gratia*, *grace sufficient* for us: and let that content us. And thus much for the *commentary* of the *wind*. Now, to the *gloss* of the *tongues*.

The *gloss* of the *tongues*. *And they spake.* *Psa 39.3. *They were filled*; and, in sign they were *filled*, it is added, they *ranne* over. The * *fire was kindled in them*, by this *winde*; and in sign thereof, they *speak with their tongue*. Indeed, pity they should be thus *full*, and have no means to vent it: have a *spirit* to *fill*, and not a *tongue* to empty, or impart it. Therefore, the *tongues* were requisite. The *winde* would have served them, if they had been to be *Christians* only: But, they were to be *Apostles* (that is, *Ambassadours*) and such must have *tongues*, needs. But, two imperfections were in their *tongues*: 1 They were but single: He *cleft* them, and made them able to deal with many. 2 Their *tongues* were *wateriſh* and *weak*: He gave them the force and operation of *fire*; to kindle such a *light*, as should *burn* to the worlds end. In a word: where they knew neither how, nor what to speak, He gave them both: both *sicut*, how; and ἀποφθέγγεσθαι, what: He gave them both, and so made them perfect *Apostles*. These four, 1 *courage*, 2 *language*, 3 *discretion*, and 4 *learning*.

The dependance of *Repleti*, and *locuti* their *skill*. First, a word of the dependance of *Repleti*, and *locuti*: They were *filled*, and then *they began to speak*. It is well they *began* not before; but were *filled* first, and then *spake* after. This, is the right order. Somewhere, some fall a *speaking*, I will not say before they be *full*, or half-full; but while they be little better than *empty*, if not *empty* quite. There, is not *repleti sunt*, *& cœperunt loqui*: *cœperunt loqui* begins the verse with them; *Repleti sunt* is skipped over. Ever, *emptying* presupposeth *filling*: *Repleti* hath reference to the *cisterne*; *Locuti* to the *cock*. The *cisterne* would be first looked to, that it have water store, before we be too busie, to ply the *cock*. Else, follow we not the *Holy Ghost's method*: Else, it may be *cœperunt loqui*, but not *sicut dedit spiritus*: He giveth leave to none, to *speak empty*.

It is but a *Grammer* note (that of *Hieromes*) but it is to the purpose, upon the word *quem docebo scientiam* (*Esay* 28.) that *doceo*, if it have his right, would have a *double Accusative*: not only *quem*, whom (that is) an *auditory*; but *scientiam*, what (that is) *knowledge*. So as, he that hath not *scientiam*, should not have *quem*; and they that get themselves *whom* to *teach*, and have not *scientiam*, what to teach, go they never so oft into the *Pulpit*, it is not *sicut dedit Spiritus*; the HOLY GHOST gave them neither *Mission* nor *Commission*. He ever taketh order for *repleti*, before He giveth licence for *cœperunt loqui*.

1 *Cœperunt loqui.* Their courage. And this for their *skill*. But, he that reads the *Fathers* Writings, shall find they refer this *cœperunt loqui*, no less to their *boldness*, than to their *hability*: *began*, not only, *posse*, to be able, in respect of their skill, but *audere*, to dare, in regard of their *courage*. Before, neither *courage*, nor *skill*; now, both: that any man might see, there was a *new spirit* come into them. In saying [*they began*] it is, as if before they had been *tongue-tyed*; had never spoken. No more they had: never as they spoke now; never, with that *confidence*. Before, they did not speak out, they durst Mat.26.69. not; they spake between the teeth, hoarsly, as if they had lost their voice. A poor *Damosel* did but ask St. *Peter* a question, he faultered presently, could not speak a right word. Every thing, then, took away their voice. But, after this *mighty Wind*, had filled them and blowen up the *fire*, and they warmed with it; then (saith *Augustine*) *In omni prætorio*, *in omni Consistorio*, in every *Judgement*-place, in every *Consistory*, then, they spake *what they had heard and seen*, even *before Kings*, and were not abashed. It confirmed them; it gave them sides, and strength. Which so sudden change, from so great *pusillanimity*, to so great courage and constancy, was sure Psa.77.10. *mutatio dexteræ Excelsi*, *a change wrought by the hand of the most High*. No other hand could work it.

2 *Linguis, &c.* Their language. And (that we may know, that not only the *tongues* wrought in them, but even the *cleaving* also had his effect, *they began*, not only to *speak*; but, *with other tongues*: *other*, than ever they had learn-

learned. For, look what *tongue* ſoever it was, beſide the *Syriack*, it was another tongue, it was not theirs: they had but one till now; any other they could not skill of. But now, on a ſudden, *Greek*, *Latine*, *Arabick*, *Perſian*, *Parthian*, none came amiſs: yet, never were they taught them; but came to them, as it were with a *cleft* only. A great miracle, in it ſelf: And a great inabling to them. For, by this means, every *Apoſtle*, look how many tongues he would ſpeak, ſo many *Apoſtles* was he, as ſerving for ſo many ſundry men, as muſt elſe have been uſed for the ſpeaking ſo many ſundry *tongues*, to ſo many ſundry Nations. Whereby, as the *line of the Creator* is ſaid to have gone *in to all Lands*, (*Pſalm* 19. 4.) ſo is the *ſound* of the *Apoſtles* ſaid likewiſe to have gone as far (*Rom.* 10.) The one, to proclaim the *creation*; the other, the *redemption of the world*. And ſo, by ſpeaking all tongues, they have gathered a Church, that ſpeaketh all tongues; a thing much tending to the glory of GOD. For, being now converted to CHRIST, they ſend up daily to Heaven, ſo many *tongues*; there to praiſe His name: as He, this day, ſent down to earth, to convert them withall to His truth. And indeed, it was not meet, one *tongue* only ſhould be imployed that way, as (before) but one was: It was too poor and ſlender; like the muſick of a *monochord*. Far more meet was it, that many *tongues*; yea, that *all tongues* ſhould do it; which (as a conſort of many inſtruments) might yield a full harmony. In which, we behold the mighty work of GOD: that the ſame means of divers *tongues*, which was the *deſtroying of Babel*, the very ſame is here made to work the *building of Sion*: that means, that *ſcattered them*, from the *Tower of Confuſion*; the very ſame, to reduce them, to the *fold of unity*: that ſo, the curſe might be taken away, and a bleſſing come in place, the confuſed tongues being united into GOD's glory; and there *being neither ſpeech nor language; but His praiſe is heard among them.* The Nations being once converted to the faith (moſt of them) this gift is ceaſed: ceaſed ſo far, as by immediate inſpiration: though, in part to attain it, by our endeavours, and GOD's bleſſing upon them, is found ſtill of good uſe. For, even to this day, it is holden for requiſite, there be one *cleft* (at leaſt) in the *tongue*; and we able to ſpeak one tongue more, than our mothers taught us. Better yet, if the *cleft*, which GOD hath made in His *Word*; in the tongues of the *Old* and *New Teſtament*, be it in our *tongues* too. That hath ſtill a neceſſary ſervice; and maimed are we, without it: For, we muſt (elſe) receive the *embaſſage* from GOD, by an *Interpreter*, which is not ſo convenient. But, enough of the *cleft of the tongues*.

Rom. 10. 18.

Gen. 11. 7.

Now, that this might not prove to vain-glory (as it did after, in ſome at *Corinth*) it is well added, *Sicut dedit Spiritus*, which is the third:) that they *began to ſpeak*, not, as their own vanity carried them, but as the HOLY GHOST *directeth them*. Their *tongue* was but *the pen*; He, the *Writer*. His *wind* blew the *fire*, ſtaked it, and made it more or leſs, as need was. The *tongues ſate on them*, and He in the *tongues*, holding (as it were) the reins in His hand; guiding and moderating their ſpeech; making them keep time, meaſure, and manner: *time*, when; *meaſure*, how much; *manner*, how to ſpeak. Which *ſicut* is the gift of *diſcretion*; many times as much worth as *dedit*, the Gift it ſelf. Sure, theſe are two: 1 *Dedit* is one thing, the *Gift*; 2 *Sicut* another, the *uſe* of the gift. To many is given to *ſpeak*, but not with the right *Sicut*. Two diſtinct things be they: and howſoever we do with the one, we ſhall find a needful uſe of prayer to obtain the other. We *may begin to ſpeak* when we pleaſe: but, who ſhall give us our *Sicut*? Sure, none but the *Spirit*: Of Him we muſt receive this, or elſe we ſhall never have. Let that ſuffice.

3. *Their diſcretion. Sicut dedit ſpiritus.*

Pſal. 45. 1.

Laſt then, that we miſtake not, what it was He gave them to *ſpeak*; (for, all this while, it is not ſaid, *what*.) That they *began to ſpeak* is ſaid; and wherewith, *with other tongues*; and how, *as the Spirit gave them utterance*. Leſt therefore we might miſtake, it was *quicquid in buccam*, any thing that took them in the head, it skilled not what: he tells us, what it was, in the laſt word; that He give them ἀποφθέγγεσθαι, *Utterance*, we read; it is of larger contents, a more pregnant word, and more full of ſignificancy.

4. *Their learning: As the Spirit gave them utterance.*

They began to ſpeak as the Spirit gave them. Why not there ſtay, what needed any more? Yes: more (it ſeems) needed; there goeth more unto it, than ſo; Speaking will not ſerve the turn: elſe, λαλῆσαι had been enough, and not any word more put to it. He foreſaw, that to *ſpeak*, and only to ſpeak, would be enough for ſome. So we go up for an hour and *ſpeak*, be it to the purpoſe or no, it is all one. For the common man it skills not, it contents him well enough: But, the HOLY GHOST is not content with λαλῆσαι: It is not every *ſpeaking*; but, a kind of ſpeaking it muſt be, and that kind is ἀποφθέγγεσθαι.

The Word, I wiſh well weighed. *Chryſoſtome*, *Oecumenius*, the *Interpreters* (all) weigh it, and aſſure us, it is no ſlight, or light word, but *verbum talenti*, a word of *weight*, of a *talent weight*. To tell you, what it was: You have heard of *Apophthegmes*; (So do both *Greeks*, and *Latines*, call *wiſe* and weighty *ſententious ſpeeches*:) that word [*Apophthegmes*] is the true and proper derivative, of this ἀποφθέγγεσθαι here. Such the *Spirit* gave them to *utter*. Not the crudities of their own brain, idle, looſe, undigeſted geer (GOD knoweth:) No, but pithy and wiſe *ſentences*: thoſe be *ſicut dedit Spiritus*, ſuch as the HOLY GHOST gave them. It is after ſaid in (the 11. *verſe*) that by vertue of this, when they ſpoke, they ſpoke *Magnalia*: *Magnalia*, great and *high points*, not *Trivialia*, baſe and *vulgar ſtuffe*, not worth the time it waſteth, and keeth from the hearer. Yet now, all is quite turned: and we are come to this, that this kind of *ſpeaking*, is only from the *Spirit*

of GOD: and the other (ſaid here to be *given* by the HOLY GHOST) is *ſtudy* or *affectation*, or I wot not what; but, *Spiritus non dedit*, that is certain.

Tit. 1. 9. 1 Pet. 4. 11. Eſay 6. 7. 50. 4. Well, Saint *Luke* ſaith ἀποφθέγγεται is that, the *Spirit* giveth. So ſaith Saint *Paul*, λόγῳ καὶ διδαχῇ, *Speech* according to *learning*: ſo Saint *Peter*, ſuch *ſpeech* as may ſeem or beſeem the very *oracles* of GOD: as may work *light* in the *underſtanding*, or *fervour* in the *affection*: thoſe two ſhew it *fire*. The *fire* of the Old *Teſtament*, the *burning coale* wherewith the *Seraphim* touched *Eſay*'s mouth, and gave him (as he ſaith) *linguam eruditam*, a *learned tongue*; not only a *tongue*, but a *learned tongue*. As the *fire* of the *Old*; ſo, of the *New*. So (I am ſure) wes our SAVIOURS promiſe, *Dabo vobis os & ſapientiam*, He would give them *a mouth and wiſdome*. Luk 21. 15. Not a *mouth* only, but, a *mouth* and *wiſdome*. Put theſe two together, 1 a *mouth* and *wiſdome*, 2 and a *learned tongue*, and you know, what is ἀποφθέγγεσθαι, and you know what is meant by a *tongue of fire*. For, *fire* cannot ſpeak *chaff*, it conſumes it (we ſee;) therefore, if it be *chaff*, it is no *fiery tongue* that *ſpeaks* it.

And where it is required, that not only the *tongue* have this *fire*, but that it *ſit* and bide by us; ſure it is, that *volubility of utterance*, *earneſtneſs of action*, *ſtraining* the *voice* in a *paſſionate delivery*, *Phraſes* and *Figures*, theſe all have their *heat*, but they be but *blazes*. It is the *evidence* of the *Spirit*, in the ſoundneſs of the ſenſe, that leaves the true impreſſion: that, is the *tongue*, that will *ſit* by us; that, the *fire*, that will keep ſtill alive. The reſt comes in paſſion; move for the preſent, make us a little *ſermon-warme* for the while; but, after, they flit and vaniſh, and go their way, Eccleſ. 12. 11. true mark leave they none. It is only *verba ſapientum clavi* (ſaith the Wiſe-man) *the wiſdome of the ſpeech*, that is the *naile*, *the naile red-hot*, that leaveth a mark behind, that will never be got out. Enough (I truſt) to ſerve them that do λαλεῖν, *as their own ſpirit*; from them that do ἀποφθέγγεσθαι, *as the ſpirit of* GOD *giveth them*: and to ſtop their mouths for ever, that call it not *ſpeaking by the Spirit*, unleſs never a *wiſe word* be ſpoken. So have we the *Gloſs* of the *tongues*: 1 The *tongues* themſelves in *cœperunt loqui*: 2 *Cloven*, in *linguis aliis*: 3 *Sitting*, in the *Spirits ſicut*: 4 *Fire*, in ἀποφθέγγεσθαι: the *truth* anſwering the *type*, in every point: ſhewing us, what was in them; and what they ſhould be that hold their places: able to *ſpeak* more *tongues* than one; to ſpeak *diſcreetly*, and to *ſpeak learnedly*.

The *Application*. And now, to draw to an end. Let us return to our *Pentecoſt*-duty, to glorifie GOD, for the HOLY GHOST thus ſent, theſe two ways: 1 As the *Spirit* (within) *filling*; 2 As the *tongues* (without) *uttering*. The *tongues*, they are a peculiar to one kind of men, though all now invade them, and talk even too much. Of them firſt. Where the *Apoſtle* expoundeth that of the *Pſalme Going up on high, He gave gifts unto men*; he tells us what thoſe *Gifts* were: He gave ſome Eph. 4. 8, 11. 12, 13. *Apoſtles*, ſome *Prophets*, ſome *Evangeliſts*: and he ſtays not there, but tells us, that part of that *Gift* were *Paſtors*, and *Teachers*, whereof there were none at CHRISTS *Aſcenſion*, but they were ordained after, for the ſucceeding ages. Intending (as it ſeemeth) a part of our *Pentecoſtal duty* ſhould be, not only to give thanks for them, He firſt ſent, on the very day; but even for thoſe, He ſent ever ſince; and for thoſe, He ſtill ſendeth, even in theſe days of ours. To thank Him, for the *Apoſtles*; thank Him for the ancient *Doctors*, and *Fathers*; thank Him for thoſe we have, if we have any ſo much worth. And are theſe the *Gifts*, which CHRIST ſent *from on high*? was St. *Paul* well adviſed? Muſt we keep our *Pentecoſt* in thankſgiving for theſe? Are they Zach. 11. 12. worth ſo much, trow? we would be loth to have the *Prophets* way taken with us (*Zach.* 11,) that it ſhould be ſaid to us, as there it is: If you ſo reckon of them indeed, *let us ſee the wages you value them at*; and when we ſhall ſee, it is but *eight pound a yeare*; and having once ſo much, never to be capable of more; may not then the *Prophets* ſpeech there well be taken up: A *goodly price* theſe high Gifts *are valued at by you*! And may not He juſtly (inſtead of *Zachary*, and ſuch as he is) ſend us a ſort of *fooliſh ſhepheards*; and ſend us this ſenſeleſſeneſs withall, that, ſpeak they never ſo fondly, ſo they *ſpeak*, all is well; it ſhall ſerve our turn as well as the beſt of them all? Sure, if this be a part of our *duty*, this day, to praiſe GOD for them, it is to be a part of our *care* too, they may be ſuch, as we may juſtly praiſe GOD for: Which, whether we ſhall be likely to effect, by ſome courſes as of late have been offered, that leave I to the weighing of your wiſe conſiderations.

But leaving this, which is peculiar but to ſome, let us return to the HOLY SPIRIT common to all, and how to be *filled* with it. A point which importeth every one of us: this day eſpecially; when firſt, certain it is, we are not to content our ſelves (as *Bernard* well ſaith) *quibuſvis anguſtiis*, with every ſmall beginning, and there to ſtick ſtill; to think, if we have never ſo ſmall a breath of it, and that but once in all our life, that, that is enough; we may ſit us down ſecurely, and take no more thought, but rely upon that, for that will do it: but to aſpire ſtill, as we may, nearer and nearer, to this *meaſure* here; and know, that *repleti ſunt* was not ſaid for nothing. Which how to do, we may take ſome light from the Text. The two types, He came in, being bodily, ſerve to teach us, we are not to ſeek after means meerly ſpiritual, for attaining it: but truſt, as here He viſited theſe, ſo will He us, and that *per ſigna corporea* (ſaith *Chryſoſtome.*) For had we been *ſpirit*, and nothing elſe, GOD could and would immediately have inſpired us that way: but conſiſting of bodies alſo (as we do) it hath ſeemed to His *Wiſdome* moſt agreeable, to make bodily *ſignes*, the means of conveying the *graces* of His

Spirit

Spirit into us. And that, now the rather, ever ſince the *Holy One* Himſelf and Fountain of all holineſs (CHRIST, the Son of GOD) partaketh of both *Body* and *Spirit*; is both *Word* and *fleſh*. Thus it is: that, by the *Word we are ſanctified*; & *per lingvam verbi patrem* (ſaith *Chryſoſtome*) even by thoſe *tongues* here, *John* 17. 17. But no leſs; by His *fleſh* and *body*, *Heb.* 10. 10. And indeed, this beſt anſwereth the term *filling*; which is proper to food; & *Spiritus eſt ultimum alimenti*, the uttermoſt perfection of nouriſhment. In which reſpect He inſtituted *Eſcam ſpiritualem*, *ſpiritual food*; to that end ſo called *ſpiritual*, not ſo much for that it is *received ſpiritually*; as for that, being ſo received, it maketh us, together with it, to *receive* the *Spirit*, even *potare Spiritum* (it is the *Apoſtles* own word.)

1 Tim. 4. 4.
1 Cor. 10 3.
Joh. 6. 63.
1 Cor. 12. 13.

In a word: our *Pentecoſt* is to be, as theſe types here were. They were for both ſenſes: 1 The *eare*, which is the ſenſe of the *Word*; 2 and the *eye*, which is the ſenſe of the *Sacrament*, *viſibile verbum*, ſo it is called. Meant thereby, that both theſe ſhould ever go together, as this day; and as the *type* was, ſo the *truth* ſhould be. And, for our example, we have themſelves and their practice in this very Chapter: who, on this *Feaſt*, joyned together the *Word* (at the 14.) and the *breaking of bread* (at the 42. *verſe*.) And ſo let us too: and truſt, that by *filling* up the meaſure of both types, we ſhall ſet our ſelves in a good way, to partake the *fulfilling of His promiſe*, which is, to be *indued with power from above*, as they were: at leaſt, in ſuch ſort, as He knoweth meet for us. Which *Almighty* GOD grant we may.

A

SERMON

Preached before the

Kings Majesty,

At *WHITEHALL*,

On the *XXVII.* of *May*, A. D. MDCX.

being WHIT*SUNDAY*.

IOHN, Chap. XIV. Ver. XV, XVI.

Si diligitis Me, mandata mea servate,

Et ego rogabo Patrem, & alium *Paracletum* dabit vobis, ut maneat vobiscum in æternum.

If ye love Me, keep my Commandments,

And I will pray the Father, *and* He *shall give you another* Comforter, *that* He *may abide with you for ever.*

THEY are CHRISTS words to His *Apostles*, they touch the coming of the *Holy Ghost*; of whose coming this Text is a promise: A promise of a *prayer* to procure the *Comforter* sent them. Which *Comforter*, who it is, is told us, *Ver.* 26. the *Comforter which is the Holy Ghost*. Let this be said to the honour of it. An *Angel* served to annunciate *Christs* coming: No *Angel* would serve for this Annunciation; *Christ* Himself did it: thought not Himself too good to do it. A special high benefit therefore it is, we may be sure. And this *Comforter* (the *Holy Ghost*) was by the *Father* sent, and by them received; and so, the prayer heard, and the promise performed all as this day. Which day we yearly hold holy in thankful remembrance of the HOLY GHOST *promised* to be sent, and *sent*.

The *Holy Ghost* is the *Alpha* and *Omega* of all our Solemnities. In His coming down, all the Feasts begin; at *His* Annunciation, when he descended on the *blessed Virgin*: whereby the SON *of* GOD did take our nature, the nature of *man*. And, in the *Holy Ghosts* coming they end, even in
2 Pet. 1. 4. His descending this day upon the sons of men; whereby they actually become *partakers* θείας φύσεως, of His Nature, the Nature of GOD. Of which His last and great coming, in this Text is the promise, and at this time the performance: that, as *promise* and *performance*, so the *Text* and *Time* agree.

Every promise is glad tydings; but every promise is not *Gospel*: nor is it good to make a *Text* of it, while it is in suspence: But, when it is *dixit & factum est*, so said, and so done, then it is a *Gospel*, and may be preached on. Being then made good this day, the Church hath made it the *Gospel* of this day; it being *Festum solutionis*, the Feast whereon it was to be, and whereon it was paid.

This

This promise grew thus. They were to be deprived of CHRIST's presence: He to be gone. They were troubled with: troubled at the very heart. In that state, they needed comfort. A *Comforter* He promiseth them. His promise is in manner of a Deed; not absolute, but as it were with Articles on both parts *per modum Syngraphæ*. A Covenant on His part; A condition on theirs. He covenants two things: the one supposed, *love*: *If ye love me*. The other imposed, *Then keep my Commandments*. These two on their part well and truly performed and kept, He stands bound to *pray*, and praying to *procure* them a *Comforter*, another in His stead: And, that they might not be every other while to seek for a new, one that should not leave them, as He did, but *abide with them for ever*.

Many are the benefits that come to us by the *Holy Ghost*; and so, His titles many: He is here expressed in the title of a *Comforter*. Comfort never comes amiss: but it is most welcome to men in their estate (here) troubled in mind. It may be, our estate is not yet, as theirs was; and we have our *terrenas consolatiuncul as*, which yet serve our turn well enough. But, there is none of us, but the day will come, when we shall need Him and His comfort. It will be good to look after Him: and the sooner, the better. He came here (we see) before the *third houre* of the day, that is, nine in the *Morning*: let us not put Him off, till nine at Night. It will be too late, to seek for our *oyle*, when the *Bridegroom is coming*. Acts 2. 15. Matth. 25. 1.

Those Articles were here drawn, for them: but, he that liketh the same conditions, may have title to the same Covenant to the Worlds end. For, to the Worlds end, this Covenant here holdeth; and the *Holy Ghost* offered to be sent (though not in visible manner, as this day; it was meet, it should be, with some Solemnity at his first coming for the more credit, yet) sensibly to them that receive Him. No day excepted: yet, this day pleadeth a special interest.

It will then not be amiss, if we take instructions, what is required on both parts, so many as are desirous to be partakers of His heavenly comfort, which (I trust) is the desire of us all, that so with comfort we may celebrate this *Festum Paracleti*, this Feast of the *Comforter*.

Thus, they will rise to be treated of. 1. The condition first. 1 Their *Love*, 2 Their *looking to His Commandments keeping*. 2. Then the Covenant: 3 CHRISTS *Intercession*. 4 *His Fathers giving*: 5 *Giving the Comforter*: 6 *Another Comforter*. Where, both will come to be touched: but, *His* diversity. 7 At last His *perpetuity*, or *abode with them for ever*. *The division.* I. II.

THE *Condition* stands first, as first commended to our care. For of our part we had need have care: On His, we need not. And, let me say this of it: No condition could have been devised mor e proper and fit for this Feast: Both parts of it. I. *The condition.*

First, *If you love me, Love*; and this is *Festum Charitatis*, the Feast of *Love*; and He, whose the Feast is (the *Holy Ghost*) *Love* it self, the essential *Love* and *Love-knot* of the two persons of the God-head, *Father* and *Son*. The same the *Love-knot* between *God* and *Man*; and yet more specially between CHRIST and His *Church*. Properly, as *Faith referreth to Christ the Word*; So doth *Love*, to the *Spirit*, and *comfort to love*. It is the *Apostle*: *Si quod solatium Charitatis*, *If there be any comfort*, it is in *love*. What condition could be more fit? 1. *Their Love.* Phil. 2. 1.

And the second is like to it; as fit every way: *Keep my Commandments*. For ye shall read in *Exodus*, that, at this Feast of *Pentecost*, the Commandments were given. The very Feast it self institute, in remembrance of the *Law* then *given*: then very meet they be remembred of them at this Feast. And the *Holy Ghost* sent, *inter alia*, that they may be written not in *stone*, but *in their hearts*; not with the *letter*, but, with the *Spirit*: and the Spirit not of *fear*, but *love*; as, by whom the love of *God* is shed abroad in our hearts. Which love is the fulfilling of the Commandments, and they all abridged in this one word *Diliges*. So, whether we regard the Feast, or the Person, or the Office of Him to whom we hold the Feast, the Condition is well chosen. Rom. 31. 10.

To begin then with the first: *If ye love me*. *Love* is not so fit here, as *If* is unfitting. For, *If*, is as if there were some *if*, some doubt in the matter, whereof GOD forbid there should be any. It would be without *if*. Thus rather: *Forasmuch as you love Me, Keep my*, &c. That they and we *love* Him, I trust shall not need to be put *in Hypothesi* — *Et erat tum dignus amari*: seeing He is so well worthy of our love, that we too blame, if we endure any *if*, any question to be made of it. I. *Love.*

It grieveth me to stand long in this condition; to make an *If* of it, at *Pentecost*. Take the Feasts all along, and see, if by every one of them, it be not put past *If*. *Christmas*-day; for us, and for our love, *He became flesh*, that we might love Him, because, like us He took our nature on Him. *New-years-day*; *knowing no sin, He was made sin for us*; sealed the Bond with the first drops of His blood; wherewith the debt of our sin light upon Him. *Candlemas*-day; He was *presented* in the *Temple*, offered as a live Oblation for us, that so the obedience of His whole life might be ours. *Good-friday*, made a slain Sacrifice on the *Cross* that we might be *redeemed* by the benefit of His *death*. *Easter-day*; John 1. 14. 2 Cor. 5. 21. Luk. 2. 22.

1 Cor. 15. 20. Heb. 6. 20. *day*; opened us the Gate of Life, *as the first-fruits of them that rise again. Ascension-day*; opened us the Gate of Heaven; thither, as our *Fore-runner* entered, to *prepare a place for us.* And this day seals up all by giving us seisin of all that He hath done for us, by his Spirit sent down upon Earth. And after all this, come ye in with *If ye love Me?* Shall we not out with *Si*, strike out (*If*) and make the condition absolute? Shall we not to St. *Pauls If*, *If any man love not the* LORD JESUS, *let him be Anathema Maranatha*, All say, Let him be so?

1 Cor. 16. 22.

Mat. 5. 46. *If we love them that love us, what singular thing do we*; since the very *Publicani* do the like? That, if our love be but as the *Publicans*, there would be no *If* made of it, for He *loved us.*

And not because we loved *Him*, but He *loved us first. Et nulla major ad amorem provocatio quàm prævenire amando: Nimis enim durus est, qui amorem etsi nolebat impendere, nolit rependere.* No more kindly attractive of love, than in loving to prevent: For, too hard mettal is he of, that though he like not to love first, will not requite it and love again, either first or second.

1 John 3. 1. John 15. 13. Specially, since His love was not little, but such as St. *John* makes an *Ecce quantam Charitatem* of, see *how great love!* How great? So, as none greater; For, *greater love hath no man*, than this, *to give his life for his friends.* No man greater, but He: For His was beyond. To give His life, is but to dye any sort of death; But *Morte Crucis*, to dye as He dyed, that is more. And, for such as were

Rom. 5. 10. His *friends*, is much: But, *Cùm inimici essemus*, is a great deal more. And yet is it *If?* Put it to the

Esay 5. 4. *Prophets* question, *Quid debuit facere?* And add to it (if ye will) *Quid debuit pati?* What should He have done, and what suffered? If He did it not, if He suffered not, make an *If* of His love: but if He did both, out with it.

But the *Publican* will be the *Publican*, and the World the World: their *love* is mercenary sale Ware; *si nihil attuleris*, no profit, no love. To take away that *If*, even thither He will follow us, and apply Himself to that. And if we will make port-sale of our *love*, and let it go by *who gives more*; He will out-bid all. All, by the last word, *In æternum.* For, whatsoever we may have here, if it were a Kingdom, it is not *for ever.* But this *Comforter* that shall *abide with us*, is but a pledge of that Bliss and Kingdom of His wherein we shall abide with Him eternally. Let any offer more for our love, and carry it.

Verily, *Bonum, si non amatur, non cognoscitur*, said the *Heathen*; But more true of CHRIST, If we love Him not, we know Him not. If we did but know, what He is in Himself; what, to us: what He hath already done, what He is ready to do for us still, we would take it evil, a case should be put, and yield to it without more ado.

Why so we do: take it evil, an *if* is made: yield to it, we love Him all. Yet great reason there was, we shall see, CHRIST should so put it, being to infer the second. For, at that, there will be some sticking: which would not be, if we were not defective in this former; of *love.* If our *love* were not *light*, His *Commandments* would not be *heavy.* If love were as it should be, nothing is heavy to it; *Amor erubescit nomen difficultatis*, Love indures not the name of difficulty, but shames to confess any thing too hard for it. *De internis affirmare tutum* (saith the *Heathen*) It is safe affirming of any thing within us, where no man can convince us; for, none is privy to it but our selves. How many shall we hear say, *I have ever affected, wished you well, born you good will*, and never a word true? Forasmuch then, as there be two loves (saith St. *John*) one in word and tongue, and that is feigned;

1 John 4. 20. and another in deed and truth, and that is right: and that CHRIST conditioneth not, *If* ye *say* ye

James 2. 18. *love* me; but if ye *love* me indeed: We must come to St. *James* assay, *Ostende mihi*, Shew me thy Faith: and as well, shew me thy *love*, by some ostensive sign. So did CHRIST to us.

1 John 3. 1. *Ecce quantam Charitatem ostendit!* Behold how great love (not, He verbally protested, but) really *shewed*! and so, they to do the like; to shew it.

Why, thus they shew it: He is going away, and they be *very sad* for it: which sheweth, they *love* Him, and would keep him still. But, that may be a sign, they love themselves, in that they are to have some good by His stay with them.

2. Their *keeping His Commandments.* That may deceive you. But, will you have a sign infallible? Take this: His *Commandments.* His *Word.* He that keeps it, *loves* Him: true in the affirmative. He that keeps it not, loves Him not: true in the negative. This then is the second condition: *If ye love Me* (not, keep Me still; but) *Keep My Commandments.* Let your heart be troubled, not, if ye keep not Me; but, if you keep not them: Not, if not Me; Me, that is, My *flesh*: but, not Me; Me, that is, My *Word*, whereof the *Commandments* are an abstract. The Word is the better part of Me, better than My flesh: strive to keep that; be troubled, for not keeping that; and then, your love is past *If*, true indeed.

And is this the other part of the condition? This somewhat troubleth us: for who can do this, *Keep the Commandments?* as good condition with us, to flie or *walk* on the Sea. We are even as well able to do the one, as the other. So upon the matter, all this promise falls out to prove nothing: the Condition cannot be kept, and so the Covenant void. No HOLY GHOST, or *Comforter* to be hoped for, or had: we are but deluded.

Deluded! God forbid: CHRIST loves us too well, to delude us. He will never do it. A *Melius inquirendum* would be had, to look a little better into it, and not so lightly lose our interest in such a gift as the *Holy Ghost.* It stands us so in hand to get the condition made good: else we forfeit our estate in the promise.

If

If we be to be relieved, it is, by the word *Mea*; that they be *His*. And ſome alteration there is plainly in them, by Him, and His coming. It is not ſaid, for nought (and that, by way of oppoſition) that the *Law came by Moſes*, but *grace came by* Him, and *grace for grace*; that is, not only *grace active* which we receive, which relieveth us in the keeping them; but *grace paſſive* too, which we find with Him, which relieves in abating the rigour, when we are called to accompt about them. You ſhall find an alteration, in this very point. The *Apoſtles* would not preſs the *Gentiles* to be circumciſed: being circumciſed, St. *Paul* teſtifieth, they become *debters*, to *keep the whole Law*: A yoke (ſaith St. *Peter*) *that neither they* (the *Apoſtles*) *nor their fathers were able to bear*; it was ſo heavy. This, as they came by *Moſes*. But after CHRIST, with His *grace*, came; and His *grace* with Him; when they came to be His, *Mandata Ejus* (ſaith St. *John*) *gravia non ſunt*, they are not heavy. And Himſelf, that beſt knew the price of it, ſaith plainly of *His yoke*, that it *is eaſie*, and it were hard to gain-ſay Him. John 1. 17, 16. Gal. 5. 3. Acts 15. 10. 1 John 5. 3.

This qualifying then groweth two wayes: 1. One, that the *Law*, at the very giving it by *Angels*, was (ſaith St. *Paul*) *ordinata in manu Mediatoris*, ordained to be in the *Mediatours hand* (that is, CHRIST) whoſe hands are not ſo heavy, as *Moſes* were. 2. The other, that *Pater omne judicium dedit Filio* (ſaith Himſelf) *His Father hath made Him Judge* of the keeping or not keeping them. All judicial power and proceeding concerning them, is committed over to Him. Gal. 3. 19.

By the firſt, that they are ordained to be in His hand, He may take them into His hands when He will; and having them in His hands, order them and eaſe them as pleaſeth Him. *Lex in manu Mediatoris*, is it we muſt hold by. If a *bruiſe* in the *Reed*, *Moſes* would break it quite. If the *flax ſmoak*, and flame not out, he would quench it ſtrait. So will not He: His hand will not break the one: nor His foot tread on the other. To *Mary Magdalen*, He ordained, that *fecit quod potuit* ſhould ſerve, and he would require no more. *Credo Domine, adjuva incredulitatem meam*, *I believe Lord, help my unbelief*; a belief mixed with unbelief, would never have indured *Moſes* aſſay: *In Manu Mediatoris*, it did well enough. Thus He ordained; he that neither doth them, nor prepareth himſelf, *Non fecit, neque præparavit* (*Luke* 12.) he ſhall be puniſhed: But if he *prepare*, ſtir up himſelf, have a care, a reſpect unto them, that (it ſeemeth) *in Manu Mediatoris*, will be taken. That if there be (ſaith the *Apoſtle*) *prompta voluntas*, a ready will; a man *ſhall be accepted according to that, he hath*; and *not according to that, he hath not*. For, the *Mediator* is *Man*, and hath had *experience of mans infirmities*: He *knoweth our metal and our mould*, and what our condition will bear. He knoweth, there is that *conflict in us, we cannot do what we would*. And indeed, why ſhould concupiſcence to evil be reputed ſin, on the worſe part; and a like deſire (*concupivi deſiderare mandata tua*) not be as well reckoned, foraſmuch on the better part, though it be not full out *according to the purification of the Sanctuary*? Thus, as, in *His Hands ordained*. 2 Cor. 8. 12. Hebr. 4. 15. 5. 2. Pſal. 119 40.

Then again, as, in *His Court*, to be judged. For the Court may alter the matter much, as with us here it doth. *Sedens in ſolio juſtitiæ* (as, to ſome) in His Tribunal ſeat of ſtrict juſtice, there ſitting, ſentence will proceed otherwiſe, than *Si adeamus Thronum gratiæ*, if we have acceſs to Him in His *Throne of grace*, where we may *obtain mercy and find grace*. And St. *James* brings us good tydings, that *Super-exaltat*, &c. The *Throne of grace* is the *Higher Court*; and ſo an *Appeal* lieth thither, to whom He will admit. To *cruel men* (ſaith He) *there ſhall be judgement without mercy*: which ſheweth, judgment with mercy ſhall be to ſome other, to whom He will vouchſafe it. Hebr. 4. ult. James 2. 13.

And thus, it muſt ſtand upon *Mea*, and *Manu Mediatoris*, and the *Throne of grace*, or elſe, even thoſe here (the *Apoſtles*) it will go wrong with them, they will hardly be relieved in their claim of a *Comforter*. For, within twenty four houres and leſs, it came indeed to an *If*, their *love*: They loved Him not ſo well, but they loved their own ſafety better: fell away, and *fled* away, and *denied* Him; even he, that ſaid, *he loved Him beſt*. Mat. 26. 33, 69.

And what, *kept* they His *Commandments*? Sinned they not? *In multis, omnes* (ſaith Saint *James*) in many things, all: and *if they ſhould ſay otherwiſe* (ſaith Saint *John*) *that they had no ſin* (not, they were ſomewhat *proud*, and there were no *humility*, but) *they were very* lyars, *and there were no* truth *in them*. So that, *keeping the Commandments*, and *having of ſin*, muſt ſtand together, or elſe they kept them not. James 3. 2. 1 John 1. 8.

But, this they kept (and ſo may we too;) they were *troubled*, their hearts were troubled for not keeping them: and at the Throne of grace, that was accepted; and the *not keeping* not reckoned a breach of the Commandment, if we be *troubled* for it.

Again, (as, well ſaith Saint *Auguſtine*) Amongſt His Commandments this is one, which we muſt not fail duly to keep; and that is, the Commandment of daily praying *Dimitte nobis*, forgive us our not keeping, which helps all the reſt. *We keep* (*Lord*) *help our not keeping*, as well as *I believe* (*Lord*) *help my unbelief*. A true indeavour with an humble repentance (for ſo he reſolves) and then *Omnia mandata facta deputantur, quando quod non fit ignoſcitur*: All are accounted as *kept*, when what is not, is *pardoned* out of His *mercy*; and ſo the reſt *rewarded* out of His *bounty*, that alloweth a *dayes wages for an houres work*, as to them *that came at the eleventh houre to the Vineyard*, that is, at five of the Clock after-noon. Thus will it be with us in hope: Thus was it with them. For, the Covenant held, and the Prayer went forward, and the *Comforter* came notwithſtanding. Mark 9. 24. Mat. 20. 6.

II. The *Covenant*.

NOW to CHRISTS part. *Rogabo Patrem & dabit*: that CHRIST will *pray*, and his Father *give*.

give. And there is nothing more effectually ſheweth, they were ſhort in their *Condition*, than theſe two words, 1 *Rogabo*, and 2 *Dabit.* The *Father ſhall give*: It is His free *gift*, not due debt, upon deſert of the former. And *Dabit roganti*, give it to *Chriſts prayer*, rather for *Rogation weeks* ſake with Him, than for any work of *Supererogation* with them. But, it cometh from GODS *bounty*, and CHRISTS *intreaty*; without which, our *love* and *commandment-keeping* would not carry it: They are not ſufficient to weigh it down *pondere meriti*; it muſt come *rogatu Chriſti*, or not all. Then, not to lean on them: CHRIST it is, and His *interceſſion*, we take to. Not, you *ſhall love*, and *keep my Commandments*, and then My *Father* ſhall be bound; but, and then CHRIST ſhall *pray*, and the *Father will give*, if *Chriſt* pray; and not otherwiſe.

But, a doubt here ariſeth: May we *love Chriſt*, or *keep His Commandments*, before we have the *Holy Ghoſt*, without whom firſt had, it is certain, we can do neither? How ſhall we *love Chriſt or keep His Commandments*, that we may receive the *Holy Ghoſt*, when unleſs we firſt *receive*, we can neither *love* Him, nor *keep* them; nay not ſo much as ſay, *Jeſus is the Lord, but by the Holy Ghoſt*? Nay, not ſo much as *think* that, or any other *thought that is good*? How ſaith He then, *Keep*, and *I will give*, when He muſt *give*, or we cannot *keep*?

1 Cor. 12. 3. 1 John 4. 2. 2 Cor. 3. 5.

This ſcruple will ſoon be removed by *Habenti dabitur*. A promiſe may be made *tam habenti, quàm non habenti*, as well to him that hath a thing already, as to him that hath it not at all. To him that hath it already, in a lower or leſs; may be promiſed to have it in a more ample meaſure, or more high degree, than yet he hath: or to him, that hath it in one kind, that he may have it in ſome other. To all (ſave *Chriſt*) the *Spirit is given in meaſure*: Where there is *meaſure*, there are *degrees*: where there be *degrees and more or leſs*, the *more* may well be promiſed to him, that hath the leſs. To him that hath it in the degree of *warm breath*, it may well be promiſed in *tongues of fire*. To him that hath it as the *firſt fruits*, which is but an handful, it may well be promiſed as in the whole *ſheaf*, which filleth the boſome. But (that which is more agreeable to this Text here) we conſider the *Spirit* (as Saint *Peter*) *multiformem*, the *Spirit*, in his graces; or the graces of the *Spirit*, as of many kinds. Of many kinds; for, our wants and defects are many. Not to go out of the Chapter: In the very words, He is called the *Spirit of truth*: and that is one kind of grace, to cure us of *Errour*. In the 26. *verſe* after, the *Spirit of holineſs*, which is his common name, which ſerveth to reduce us from a *moral* honeſt *life*, to a *holy*, and wherein the power of Religion doth appear. And here he is termed the *Comforter*, and that is againſt heavineſs and *trouble of mind*. To him that hath Him as the *Spirit of truth*, which is one grace, He may be promiſed as the *Spirit of holineſs*, or *comfort*, which is another. It is well known, many partake him, as the *Spirit of truth in knowledge*, which may well be promiſed them (for ſure, yet they have Him not) as the *Sanctifying Spirit*. And both theſe wayes may be had of ſome, who yet are ſubject to the *Apoſtles* diſeaſe here, *heavy* and caſt down, and no chearful ſpirit within them. So, they were not clean deſtitute of the *Spirit* at his promiſe making, but had him; and ſo well might *love* Him, and in ſome ſort *keep His Commandments*, and yet remain capable of the promiſe of a *Comforter* for all that. So that CHRIST may proceed to His *prayer*, that *His Father would ſend them the Comforter.*

Mat. 13. 12. John 3. 34. 1 Pet. 4. 10.

3. *Chriſts interceſſion.*

Where we begin with matter of *Faith.* For, we have here the *Article* offered to us, and ſet down in the three Perſons, 1 *Ego*, 2 *Ille*, and 3 *Alium*: 1 *I*, 2 *He*, and 3 *Another*. 1 *I will pray the Father*, that is CHRIST the *Son*. 2 And *He* ſhall *give it*, that is, the *Father*, (His Perſon is named.) 3 *Alium*, another third Perſon beſides, that is, *Paracletum*, the HOLY GHOST. 1 One *praying*; 2 the other *prayed to*; 3 the third *prayed for*. 1 *Filius orans*; 2 *Pater donans*; 3 *Spiritus conſolans*. The *Son praying*; the *Father granting*; the *Spirit comforting*: A plain diſtinction.

And CHRISTS *prayer* ſets us to ſeek His other nature. For here He intreats, as inferiour to His Father, in ſtate of *Man*: but (in the twenty ſixth *verſe*) as equal to His Father, in the nature of GOD, joyns in giving with like Authority. *Rogabo*, as *Man*: *Dabo*, as GOD.

Finding the Father giving here, and the Son giving there, we have the *proceeding* of the *Holy Ghoſt* from both; *quem mittet Pater*, whom the *Father ſhall ſend*, in the twenty ſixth of this; *quem ego mittam*, whom *I will ſend*, in the twenty ſixth of the next. Called therefore the *Spirit of the Father*, Mat. 10. 12. and again, called the *Spirit of the Son* (Gal. 4. 6.) the *Spirit* of both, as *ſent* and *proceeding from both.*

And laſt the equality of the *Holy Ghoſt*. For, ſending and procuring, He muſt ſend and procure them one equal to Himſelf; as good every way; or elſe, they had changed for the worſe, and ſo pray Him to to let His *prayer* alone; they were better as they were; they ſhall be at loſs.

4. *His Fathers giving.*

CHRIST will *pray*: and if He pray, great likelihood there is, He will ſpeed. He that is ſued to, is eaſie to intreat; He is a *Father*: and He that doth ſue is gracious to prevail, He is a *Son*. *Pater à Filio rogatus*, great oddes, the ſuit is half obtained, yer begun. Specially His Suit being not faint or cold, but earneſt and inſtant, as it was. He ſued by word, and it was *clamore valido*, with ſtrong crying in an high key: *& lachrymis*, and He added tears (ſaith the *Apoſtle*) and they have their *voyce*. And yet ſtaid not there, but His *blood* ſpeaks too; cries higher, and *ſpeaks better things than the blood of Abel.* And the effect of His *prayer*, was not only *Pater condona*, Father forgive them; but *Pater dona*, Father give them the *Holy Spirit* to *teach*, *ſanctifie* and *comfort* them (*Chap.* 17. 17.) This was His prayer, and His prayer prevailed: as good as His word He was. His Father ſhould ſend, He ſaid; and His Father did ſend, and the *Holy Ghoſt* came: witneſs this day.

Hebr. 5. 7. 12. 24. Luke 23. 24.

And

And came in that ſort, He undertook: even in that kind, whereof they had moſt need: (moſt welcome to them, as their caſe then ſtood:) under the term of *Paracletus* a *Comforter*. If we ask, Why under that term? To ſhew the peculiar end for which He was ſent, agreeable to the want of their private Eſtate, to whom He was ſent. 5. Giving the *Comforter*.

If they had been *perplexed*, He would have prayed for the *Spirit of truth*. If in any pollution of *ſin*, for the *Sanctifying Spirit*. But they were (as Orphans) caſt down and comfortleſs: *Triſtitia implevit cor eorum*, their *hearts full of heavineſs*: no time, to teach them now, or frame their manners: they were now to be *put in heart*. The *Spirit of truth* or *holineſs* would have done them ſmall pleaſure. It was *comfort*, they wanted; a *Comforter* to them was worth all.

Many good bleſſings come to us by the *Holy Ghoſts* coming: and the *Spirit* in any form, of *truth* or *holineſs* (or what we will) by all means worthy to be received, even all His *gifts*: but a *gift in ſeaſon* goes beyond all; carrieth away the name from all the reſt. Every gift then, in His time. When troubled with *Erroneous opinions*, then the *Spirit of truth*: when aſſaulted with *tentations*, then the *Spirit of holineſs*: but, when oppreſſed with *fear* or *ſorrow*, then is the time of the *Holy Ghoſt* the *Comforter*. Sorrow doth chill, and make the ſpirits congeal: therefore He appeareth in *fire*, to give them *warmth*; and in a *tongue* the inſtrument of *comfort*, by *miniſtring a word in due ſeaſon*; and *cloven*, that it might meet with diſmayes of all ſorts, and comfort them againſt all.

And ſo did it: and that apparently. For, immediatly upon the receiving it, they were thought to be *full of new wine*. That was but an Errour; but ſo *comforted* they were, as before being exceeding fearful, they grew exceeding full of Courage and *Spirit*; ſo as, even when they were ſcourged piteouſly, *Ibant gaudentes*, they went away, not patiently induring, but even ſenſibly *rejoycing*; not as men evil intreated, but as perſons dignified, having got a new dignity, to *be counted worthy to ſuffer for* CHRIST'S *Name*. Acts 5. 41.

A *Comforter* then: and two things are added: 1 *Alium*, and 2 *qui manebit in æternum*. 1 *Another Comforter*, and 2 *that ſhall abide with them for ever*. Both which are verified of Him, even in regard of CHRIST: but much more in regard of other earthly, fleſhly, worldly *Comforts* and *Comforters* whatſoever. *Another*: which word preſuppoſes one beſides: ſo that *two* there be. 3 One they have already: and now *another* they ſhall have (which is no evil news.) For thus inſtead of a ſingle, they find a double comfort. But both they needed. 6. *Another Comforter*.

This ſets us on work to find the firſt: and we ſhall not need to ſeek far for Him. Speak to them of a *Comforter*, and they underſtood it not, but of CHRIST: all their comfort in Him: loſe Him and loſe all. Indeed, CHRIST was one: was and is ſtill. And the very term of *Paracletus* is given Him by St. *John*: and though it there be turned an *Advocate*, upon good reaſon; yet the word is the ſame in both. CHRIST had been their Comforter, while He was their Bridegroom, and they the *children of the Bride-chamber*. But, expedient it was, *He ſhould go*; for, expedient it was, they had one *in Heaven*: and expedient withall, they had one *in Earth*, and ſo *another* in His ſtead. 1 John 2. 1. Mat. 9. 15.

For the firſt: even now abſent, He is our *Comforter* ſtill, that way, we named right now: that is, our *Advocate*, to appear for us before GOD, there to anſwer the ſlanderous allegations of him that *is the accuſer of us and our Brethren*. And a Comfort it is, and a great Comfort, to have a good *Advocate* there, in our abſence: For, then we be ſure, our cauſe ſhall take no harm. 1. Apoc. 12. 10.

But ſecondly, If as an *Advocate*, He cannot defend us, becauſe the accuſation oft falleth out to be true, if *Moſes accuſe us to*; yet a ſecond Comfort there is, that as a *High Prieſt for ever*, *He is entred into the holy places made without hands*, there by His interceſſion, to make atonement for them as ſinners, whoſe innocency, as an *Advocate*, He cannot defend. 2. John 5. 45. Hebr. 7. 17. 9. 11.

And to both theſe, He addeth a third, at the beginning of this *Chapter*. That His leaving them, is but *to take up a place for them*, to be ſeized of it in their names, whom, He will certainly come again, and receive to it; there, to be for ever with Him. 3. Ver. 2.

And in the mean time, He will take order, we ſhall have ſupply of another: in abſence of His Body, the ſupply of His Spirit. That if we look up, we have a *Comforter in Heaven*, even Himſelf; and if we look down, we have a *Comforter on Earth*, His *Spirit*: and ſo are at an Anchor in both.

For, as He doth in Heaven, for us: So doth the *Spirit* on Earth in us, frame our petitions, and *make interceſſion for us, with ſighs that cannot be expreſſed*. And, as CHRIST is our *Witneſs in Heaven*; ſo is the Spirit here on Earth, *witneſſing with our ſpirits that we pertain* to the Adoption, *and are the Children of* GOD. Evermore *in the midſt of the ſorrowes that are in our hearts*, with His *comforts refreſhing our ſouls*; Yet not filling them with falſe comforts; but (as CHRIST'S *Advocate* here on Earth) ſolliciting us daily, and calling upon us, to look to His *Commandments*, and *keep them*; wherein ſtandeth much of our *comfort*, even in the *teſtimony of a good conſcience*. And thus theſe two; this one, and this other; this ſecond, and that firſt, yield plentiful ſupply to all our wants. Rom. 8. 25, 26. Rom. 8. 16.

A ſecond Note of difference, is in the tenure they ſhall have of this other; that He ſhall ſtay with them ſtill, which, of CHRIST they had not. For, this is the grief; when we have one that is our comfort, that we cannot hold Him: and this their fear, that when they have, *another*, ſtill they ſhall be changing, and never at any certainty. *Chriſt*, as *Man*, they could not keep. *Given He was by the Father*; but, given for term of years; that term expired, He was to return. Therefore His abode is (*Chapter* 1. *verſe* 14.) expreſſed by the word ἐσκήνωσεν, the *ſetting up of a Tent*, or Tabernacle to be taken down again, and removed within a ſhort time: No *dwelling* of continuance. But, the HOLY GHOST ſhall *continue* with us *ſtill*, and therefore He is allowed a *Temple*, which 7. To *abide for ever*. 1 Cor. 3. 16. 6. 19.

is permanent, and never to be taken down. We have in Him, a ſtate of *perpetuity*, to our endleſs comfort.

Howbeit, it may well be thought, *Alium* and *manebit in æternum*, are not put ſo much, for *Chriſt*, to make a difference from Him; as for theſe ſame other *Terrena conſolatiuncula*, petty poor comforts, and ſolaces of the World: which GOD hath given us, and we may uſe; but we muſt look after *Paracletum alium, another*, and another manner *Comforter*, when all is done. For, of theſe, it may be, we ſhall feel ſome comfort, while we be in health, and meetly good eſtate, and in caſe not much to need it. But, let us come into their caſes here, the *heart troubled*, the *mind oppreſſed*, the *Spirit wounded*; and then, what earthly thing will there be, can miniſter any ſound *comfort* to us? It will not be: we muſt needs ſeek for this *Paracletum alium* here, at any hand. What ſpeak I of the mind? If but ache come into a joynt, we know, we have tried them and found them, they are not able to drive away the leaſt pain from the leaſt part. And how then, when ſickneſs cometh, and ſorrow, and the pangs of death, what comfort in theſe? Comfort! Nay, ſhall we not find diſcomfort in the bitter remembrance of our intemperate uſing them, and little regard of the true *Comforter*? Shall we not find them (as *Job* found his friends) like *Winter-brooks*, full of Rain in Winter, when no need of it, when it rains continually; but, in Summer, when need is, not a drop in them. So, when our ſtate of body and mind is, that we can ſuſtain our ſelves without it, then (perhaps) ſome they yield: but, when ſorrow ſeizeth on the heart, then none at all. In the end, we ſhall ſay to them as he did, *miſerable comforters are ye all*. Wherefore *another comforter* we are to ſeek, that may give us eaſe in our diſeaſe of the mind, and in the midſt of all our ſorrows and ſufferings make us *ire gaudentes*, go away *rejoycing*. No other will do it but this: that, when we have Him, we need look no further.

Job 6. 15, 16.

Job 16. 2.

The other is likewiſe a difference: of *ſtaying with us for ever*. *For ever*? the weak poor comfort we have by the Creatures here (ſuch as it is) we have no hold of it: it ſtayes not, not *for ever*, nay, not for any long time. There be two degrees in it: 1 *Non in æternum*, that is too plain. 2 Nay, not *manent nobiſcum*, they *ſtay not* with us: *fugiunt à nobis*, they flie from us many times in a moment; as *Salomons* fire of *thorns*, a *blaze*, and out ſtraight.

Nay, if they would *tarry* with us, would they not *tire* us? Even *Manna* it ſelf, did it not *grow loathſome*? Do we not find, that when we are ready to ſtarve for hunger, and have meat to drive it away; if we uſe it any while, the meat is as irkſome as the hunger was, and we are as hungry for hunger, as ever we were for meat? That we may not be cloyed, we change them; and even thoſe, we change them for, within a while, cloy us as faſt. What ſhall we do? where ſhall we find *comfort* aright? Ever *per quod faſtidio occurritur, faſtidium incurritur*: ſo that, if they would tarry, we muſt put them away: the not *tarrying* of them with us, that is, the change of them, is it, that makes us able to indure them.

Numb. 11. 6.

Well then; *comfort* us they cannot, when we need it: we muſt pray for *Alium*. If they could, they cannot *ſtay*: not, for any *ſpace*; much leſs, *for ever*. If they could, their very ſtay would prove faſtidious, and yield us but *diſcomfort*. Seeing then, we cannot intreat them to *ſtay* with us; and if we could, *in the evil day*, they could not ſtead us; but, then fail us ſooneſt when our need is greateſt; Let us ſeek for *another*, that through ſickneſs, age and death, may abide with us to all Eternity, and make us abide with Him in endleſs joy and comfort.

The Application to the Sacrament.

Such is this here, which CHRIST promiſed, and His Father ſent this day: and which He will ſend, if CHRIST will ask: and CHRIST will ask, if (now we know the *Covenant*, and ſee the *Condition*) we will ſeal to the Deed.

To a *Covenant* there is nothing more requiſite, than to put to the *Seal*. And we know the *Sacrament* is the *Seal* of the *New Covenant*, as it was of the *Old*. Thus, by undertaking the *duty* He requireth, we are intitled to the *comfort* which here He promiſeth. And, *do this*, He would have us, as is plain by His *Hoc facite*.

Luke 22. 19.

And ſure, of all the times in our life, when we ſettle our ſelves to prepare thitherwards, we are in beſt terms of diſpoſition to Covenant with Him. For, if ever we be in ſtate of *love* toward Him, or toward one another; then, it is. If ever *troubled in ſpirit*, that we have not *kept His Commandments* better; then, it is. If ever in a vowed purpoſe and preparation, better to look to it; then, it is. Then therefore of all times moſt likely to gain intereſt in the *promiſe*, when we are beſt in caſe, and come neereſt to be able to *plead* the *condition*.

Beſides, it was one ſpecial end, why the *Sacrament* it ſelf was ordained, our *comfort*; the Church ſo telleth us; we ſo hear it read, every time to us: *He hath ordained theſe Myſteries, as pledges of His love and favour, to our great and endleſs comfort*. The *Father ſhall give you the Comforter*: *Why* He giveth Him, we ſee: *How*, He giveth Him, we ſee not. The means, for which, He giveth Him, is *Chriſt*.: His intreaty by His *Word*, in *prayer*; by His *fleſh* and *blood* in *Sacrifice*: For, His *blood ſpeaks*; not, His *voyce* only. Theſe, the means *for which*: And the very ſame, the means, *by which*, He giveth the *Comforter*: by CHRIST the *Word*; and by CHRISTS *body* and *blood*, both. In *tongues*, it came: but the *tongue* is not the inſtrument of *ſpeech* only, but of *taſte*, we all know. And, even that Note hath not eſcaped the Ancient Divines; to ſhew, there is not only comfort by *hearing the Word*, but we may alſo *taſte of His goodneſs, how gracious He is*, and be *made drink of the Spirit*. That not only by the *letter* we read, and the *Word* we hear; but by the *fleſh* we eat, and the *blood* we drink at His Table, we be made partakers of His *Spirit*, and of the comfort of it. By no more kindly way, paſſeth His Spirit than by *His fleſh* and *blood*, which are *Vehicula Spiritus*, the proper *carriages* to convey it. *Corpus aptavit ſibi, ut Spiritum aptaret tibi*: CHRIST fitted *our body* to *Him*, that He might

Hebr. 12. 24.

Pſal. 34. 8
1 Cor. 12. 13.

fit

fit *His Spirit* to *us*. For, ſo is the Spirit beſt fitted, made remeable, and beſt exhibited to us, who conſiſt of both.

This is ſure: where His *fleſh* and *blood* are, they are not *examines*; ſpirit-leſs, they are not, or without life; His *Spirit* is with them. Therefore was it ordained, in thoſe very Elements, which have both of them a comfortable operation in the heart of man. One of them (*bread*) ſerving to *ſtrengthen* it, or make it ſtrong: and *comfort* cometh of *confortare*, which is to *make ſtrong*. And the other (*wine*) to make it *chearful* or glad: and is therefore to be miniſtred to them that mourn, and are oppreſt with grief. And all this, to ſhew that the ſame effect is wrought in the inward man, by the holy *Myſteries*, that is, in the outward, by the *Elements*: that there, the heart is *eſtabliſhed by grace*, and our ſoul endued with *ſtrength*, and our conſcience made *light* and *chearful*, that it faint not, but evermore rejoyce in His holy comfort. Pſal. 104. 15.

To conclude: where ſhall we find it, if not here, where, under one, we find CHRIST our *Paſſeover* offered for us, and the *Spirit* our *Penteceſt* thus offered to us? Nothing remaineth, but the *Father* Himſelf: And of Him we are ſure too. *Filium in pretium dedit, Spiritum in ſolatium: Se ſervat in præmium.* His *Son* He gave, to be our *price*; His *Spirit* to be our *comfort*: Himſelf He keepeth to be our everlaſting *reward*. Of which *reward* there, and *comfort* here, this day and ever may we be partakers, for him that was the price of both, *Jeſus Chriſt*.

A

SERMON
PREACHED
BEFORE THE
Kings Majesty,
AT *WINDSOR*,
On the *XII.* of *May*, *A.* D. MDCXI.
being *WHIT-SUNDAY.*

IOHN, Chap. XVI. Ver. VII.

Sed Ego veritatem dico vobis: Expedit vobis, ut Ego vadam: Si enim non abiero, Paracletus non veniet ad vos; si autem abiero, mittam Eum ad vos.

Yet I tell you the truth: It is expedient for you, that I go away: For, if I go not away, the Comforter *will not come unto you; but, if I depart, I will send* Him *unto you.*

BUT *if I go, I will send Him unto you.* And He did go, and He did *send* Him; and, this day He did send Him. So that, between this *Text* and this *Feast*, there is that mutual reference and reciprocation, that is between *promissio missionis*, and *missio promissionis*; the *promise* of the *sending*, and the *sending of the promise*: The *promise of the sending*, the substance of the *Text*; and the *sending* of the *promise* the substance of the *Solemnity*: It being the Solemnity of *mittam*, and *veniet* (both in the Text) the *sending* and *coming* of the *Holy Ghost*.

CHRISTS words they be: and all is nothing else, but a setting forth, or demonstration of the *non veniet*: Of *non veniet*, the not coming; and of *Expedit*, the *Expediency* of CHRISTS *going*, and consequently of this *Feast*.

There seems to be a question here, whether best, the *Comforter come*, or *not come*: that is, whether any *Whit-suntide*, or no? The question of His coming grew out of another, of CHRISTS *going*; whether best CHRIST go, or not go: That is, whether any *Ascension*-day, or no. The *Apostles* were all mainly against His *going*, and so opposed hard against the *Ascension*. But CHRIST here resolveth the point thus: If they were against the *Ascension*, they lost *Festum Paracleti*, a Feast, which they might not miss out of their *Kalendar*: and so with promising them, this perswades them, to bear with that; to yield to the *Ascension*, in hope of *Whit-suntide*.

Which two *Feasts* are both in the *Text*, and the two main points of it: Here is an *abeam*, a *going*, and here is a *veniet*, a *coming*: CHRISTS *going*, that is the *Ascension*; the *Holy Ghosts coming*, that

that is *Pentecoſt* (the day which we now celebrate) as it were ἀντιβαμβεύμα, one to make amends for the other. And ye ſhall obſerve, it is uſual. Anon after *Chriſtmas*-day, and the poor eſtate of *Chriſts birth*, there cometh the *Epiphany* with a *ſtarre*, and *great mens oblations*, as by way of compenſation. Preſently after *Good-friday*, and the ſorrow of His Paſſion, *Eaſter-day* followeth ſtraight, the day of His triumph, to revive us again. And even ſo here, upon *His Aſcenſion*, or going from us, there enſueth *Whitſunday*, the mends together withall. No *impedit*, without an *expedit*: no *abeam*, but a *mittam*: no going away, to bring a loſs; but a *coming* too, to make a ſupply.

The truth is: *Aſcenſion*-day, though to Him it were a day of glory; yet, to them it could not be; but a day of ſorrow. It was a *going* to His *Father*; but, it was a *going*, from them. Going from them, they were to loſe Him; and loſs breeds ſorrow; and a great loſs (as this was) great ſorrow. It did ſo; the very next words before theſe are, *Your hearts are full of ſorrow*. And Ver. 6. good reaſon: 1. To part with, to forgo any friend, is a grief. Not without ſome grief, doth the *Apoſtle* recount, that even *Demas* was fallen off, and had forſaken Him. 2. And, if any friend, how 2 Tim. 4. 10. much more of ſuch a friend, as CHRIST was to them? It was a *Feſtival*, all the while, and they the *Children of the Bride-chamber*, ſo long as He was with them. To forgo ſuch an one, muſt fill up the mea- Mat. 9. 15. ſure, a good way.

3. But to fill it full; if to part with ſuch an one be grievous, at any time; then, to part with Him; then, He to leave us, and we Him, when we have moſt need of Him, when *troubles are at hand* is above meaſure grievous. And at hand they were (*ver.* 2) *perſecutions to riſe*, and they to be in that caſe, that they that cut their throats, ſhould *think they did* God *good ſervice*. If needs He would leave them, He ſhould ſtay, till faire weather: Now, a tempeſt is toward; then, to be left, is the worſt time that may be.

Now, joyne all theſe, 1 of a *friend*; 2 of *ſuch a friend*; 3 at ſuch a *time*, to be deprived; and tell me, if there were not great reaſon, *ut triſtitia impleret cor eorum*, their hearts ſhould be *full of ſorrow*, For His going: *Non expedit ut abeas*. This for them.

Now for CHRIST: we ſhall ſee, *quàm incerta providentia noſtra*. It falleth out mony times, men are grieved with that, which is for their good: and earneſtly are ſet on that, which is not expedient for them. It was their caſe, in deſiring, CHRIST might not *go*. All was out of miſtaking. Therefore CHRIST begins: *But I tell you the truth*: (as much to ſay) you are in an errour all this while: *your hearts be full of ſorrow*, becauſe your heads are full of *errour*. You conceive of my ſtay as beneficial to you, but falſly: *I tell you true*, it is ſo far from that, as, *impediet*, it will hinder you, turn to your loſs. You apprehend my *going*, as an hindrance; but erre. 1. *I tell you true*, *expedit vobis*, it ſhall be your *gaine*. 2. This gain, and loſs, are ſet down both: 1 The loſs, in the *not coming*: 2 the *gaine*, in the *coming* of the *Comforter*, this day. 3. This *coming*, or *not coming*, depends upon *Chriſts going*, or His *ſtay*. *Non veniet niſi*, if *Chriſt go not*, *He cometh not*: *veniet ſi*, if CHRIST *go*, *He cometh*. Seeing then, ye ſhall be loſers by my ſtay, and gainers by my *going*, be not for *my ſtay*: *My ſtay* will deprive you of Him: *non veniet*. Be not againſt *My going*, my abſence will procure you Him: *Mittam*. I love you not ſo evil, as to ſtay with you for your hurt. Be not you grieved; be not againſt that, which is for your good.

The manner, of this anſwer is, 1 Firſt *retorquendo* (holden ever to be the beſt.) You think, it will hinder you: I ſay συμφέρει, it *will benefit you*, that I *go*. 2 Then, to prove it; He proceeds, *abducendo ad abſurdum*. For why, *if I go not*, there will follow a main inconvenience, which by no means is to be admitted, and that is, *Non veniet Paracletus*. The *expedience* of *veniet*, we deduce out of the inconvenience of *non veniet*.

This inconvenience, if He *go not*. What if He go? He will *come certainly*: For, He will be ſure to *ſend Him*. Now chooſe, whether I ſhall *go*, and you have Him: or ſtay, and you want Him. The anſwer is clear: have Him ye muſt; want Him ye may not. So, if this be the caſe; If no *Aſcenſion*, no *Pentecoſt*: we yield, *Aſcendat Chriſtus*, *ut deſcendat Paracletus*.

Where we have to conſider of theſe: 1. Of the reaſon: *It is expedient*, expedient *for you*, *I go*. *The Diviſion.* I.

Then, of the two. 1 The *inconvenience* of *non veniet*, the HOLY GHOST *not coming*: 2 And of the neceſſity of *ſi non abiero*, that CHRIST muſt go, that He may come. II.

And laſt, of *Veniet* and *Mittam*, *His coming* and *Chriſts ſending*. Where we are to Treat, 1 of *Paracletus*, His name and nature firſt; 2 and then of the *time*, and *manner* of His *ſending*. III.

THere is no act of our *Saviour Chriſts*, but ever at the firſt view, there ſheweth forth; no ſpeech, but ever at the firſt hearing, there ſonndeth ſome vertue in it. As here, in this, that vertue which the *Apoſtle* (2 *Cor.* 1. 10.) calleth ἐπιείκεια, His *mildneſs* and equity; the beams of that vertue brake forth in this. 1 Herein is equity: This very firſt, that He would yield to yield them a *reaſon* of His *departure*: Not uſe His authority (as well He might) I. *The Reaſon*, it is *expedient*,

come,

come, and *go* at His pleasure, who could ask Him why? but even condescends to render them (though far His inferiors) a *reason* of His going and coming; which (sure) He was no way bound to do.

2. And what reason? that is next. It is not *Licet*, what is lawful for Him; but *Expedit*, what is *expedient* or meet to do.

3. And thirdly, His *expedit* is not *expedit mihi*, but *expedit vobis*: meet or *expedient*, not for Himself, but for *them*, to whom He renders it.

There was, amongst the heathen, one, that would have His *will* stand for *reason*. And was there none such, among the people of GOD? Yes: we find (1 *Sam.* 2.) one, of whom it was said: *Thus it must be, for Hophni will not have it so, but thus.* His reason is, *for, he will not*: And GOD grant, none such be found among *Christians*.

I. A *reason* given. 1 Sam. 2. 16.

2. Not *licet*; but *expedit*. 1 Cor. 6. 12. 10. 23.

But, among *Christians*, there were, that stood with Saint *Paul*, upon *licet*: what they might do, this was lawful for them, and who should abridge them of it; St. *Paul* may well seem to have had relation there, to his Masters reason here, where He teacheth them a better rule, if they could hit of it: That *licet* is not it; *expedit* is CHRIST'S, and is the true *Christians* reason.

3. Not *expedit mihi*, but *expedit vobis*. Chap. 11. 50.

And not *expedit*, at large. For so, we know not whom it refers to. It may be to Himself, *expedit mihi*; as, all the worlds reasons *tread inward*. No: but *expedit vobis*, *for them*, their profit and benefit, rather than His own. We find one before, in this Gospel *Chap.* 11.) and He was the *High Priest*, that made His, from *expedit*; but, it was *expedit nobis*: so reasons *Caiaphas*, there. But, CHRIST our *High Priest* taketh it the other way. I do it, because it is *expedient for you*, that I do it. And, the *Apostle* followeth Him in that too: *Heb.* 13. *Use your Rulers* (your spiritual Rulers) so as they may do their office *with joy*, *not with grief*; ἀλυσιτελὲς, *for that is not good for you: not for you* (hear you) and let them go. Well, certainly herein is equity; herein is mildness, in these two first words. It was, *to his Father*, and to His *glory* He went: He would not do it, but acquaint them with the *reason* of it: and that reason was, He would not do it, but that it was *for their good*. I have enough, from these three, if we learn to avoid 1 *Hophnies non vult enim*, to make our *vult* our *enim*; And the 2 *Corinthians* standing with him, upon his *licet*; 3 And frame our Rule, by *expedit*: and that, not *Caiaphas expedit nobis*, but CHRIST'S *expedit vobis*: *for you*, it is good; you the *Disciples*: and make that the rule of our *going out* and coming in. This for *Expedit vobis*.

Heb. 13. 17.

II. The inconvenience of *non veniet*.

If it be *good*, and *good for them*, they will not hinder it; *Nemo impedit, quod expedit*: That lesson will soon be learned, to yield to that, which is for our behoof. All the matter will be, to bring [*expedit vobis*] and [*ut ego abeam*] together: to understand that good: how [*Ego abeam*] can be *expedient* for them. Indeed it is hard to conceive. This we can well conceive: *Expedit vobis, ut ego veniam*, expedient it is, that I come; and say with the *Apostle*, *etiam veni*, yea, *come Lord, come quickly*. And this we can also *Expedit vobis, ut ego maneam*, expedient it it is, that I tarry, and say with them (*Luke* 24.) *mane nobiscum Domine*; yea, *tarry with us good Lord*. It is more than expedient, for thee, so to do. But *Expedit vobis ut ego abeam*, expedient, *I go* my way, and leave you, *Durus est hic sermo*, it is a hard saying and who can endure it, That it should be good for them, or for any, to have *Christ*, go from them or forsake them?

Apoc. 22. 20.

Luk. 24. 29.

And sure, the proposition is not so hard, but the reason that induced it is as hard, and more, if more may be: The *Comforter will not come*. Be it so: let Him not come; stay you. *In te satis nobis*, we are well enough, we desire no other *Comforter*. And the other moveth not neither, *unless I go*: why, may He not stay, and he come notwithstanding? What hinders it, but we may enjoy both together? Two difficulties, which must be cleared, or we cannot proceed.

Non veniet, that may be answered with, *Ne veniat*. But, He is a *Comforter*. No comforter to CHRIST; no loss so great, as to lose Him: if we may keep Him, we care not: *Ne veniat*. Stay His *Ascension*, we fear not *Pentecost*. But, He is in earnest, and tells us for a *truth*, It is altogether *expedient*, the HOLY GHOST come: So *expedient*, *Ut expedit, ut ego abeam, potius quàm ille ne veniat*: Better *I go* than *he not come*; of the twain, better I spared than he. So it must be; else he saith nothing: else the balance hangs even; one, as good as the other, they may take which they will; say, they were well enough, as they are. But weigh the Feasts together, *Ascension*, and *Pentecost*; the *expedience* of *Ego abeam*, and the *expedience* of *Ille veniet*; better CHRIST depart, than the HOLY GHOST stay from us. This sets before us and shews us the greatness of this Days benefit: consequently, the highness of this Feast: not only, that it is equal, to any of those precedent; (that the HOLY GHOST is equal to *Christ*, else should we be at an after-deal, and change for our loss: No, Saint *Augustine* prayeth well, *Domine da mihi alium te, alioqui non dimittam te*, give us another as good as your self, or we will never leave that, or consent that you leave us:) But, that some inequality there is; else they might stand, as they are, seeing they should be never the better: but sure, as the case standeth, more for their behoof, than *Christ* Himself.

I. The inconvenience of *non veniet*.

We shall never see it in kind, the *experience* of *veniat*, the absolute necessity of His coming, till we see the inconvenience of *non veniet*; that it by no means may be admitted; we cannot be without Him. First then, absolute necessity it is; in both the main principal works of the Deity,

all

all three persons co-operate, and have their concurrence. As, in the beginning of the *creation*, not only *dixit Deus* was required, which was the *Word*; but *ferebatur Spiritus*, the *motion of the Spirit*, to give the *Spirit* of life, the life of Nature. As, in the *Genesis*, so in the *Palingenesie* of the world, a like necessity: not only the *Word* should take *flesh*; but flesh also *receive the Spirit*, to give life, even the *life of grace* to the *New Creature*. It was the counsel of GOD, that every person of the *Trinity*, should have his part in both; in one work, no less than the other, and we therefore *baptized* into all three. Gen 1. 3. Gen 1. 2. Joh. 1. 14. Gal. 6. 15.

But I add secondly; more than *expedient* it is, the work of our salvation be not left half undone, but be brought to the full perfection; which, with *non veniet*, cannot be: if the *Holy Ghost come not*, CHRIST'S coming can do us no good; when all is done, nothing is done. No, said not He *Consummatum est*? Yes: and said it truly in respect of the work it self; but *quoad nos*, in regard of us and making it ours, *non consummatum est*, if the HOLY GHOST come not too. Shall I follow the *Apostle*, and *humanum dicere, speake after the manner of men, because of our infirmitie*: GOD Himselfe hath so expressed it: A *word* is of no force, thought written (which we call a *deed*) til the *seale* be added: that, maketh it authentical, GOD hath borrowed those very termes from us: CHRIST is the *word*; the HOLY GHOST the *Seale*, *in quo signati estis*, *Ephes. IV. XXX. Nisi veniat*, if the *Seale* come not to, nothing is done. Joh. 19 30. Rom. 8. 15.

2 Yea, the very will of a *Testator*, when it is *Sealed*, is still in suspence, till *administration* be granted: *Christ* is the *Testator* of the *New Testament*: The *administration* is the *Spirits*, 1 Cor. XII. If that come not, the *Testament* is to small purpose. Heb. 9. 15. 1 Cor. 12. 3. 11.

3 Take CHRIST as a *Purchaser*: the purchase is made, the price is paid; yet is not the state perfect, unless there be *investiture*, or (as we call it) *livery* and *seisin*: that maketh it compleat. *Perquisitio*, that very word is CHRISTS: but the *investiture* is by the *Spirit*, *II Cor. V. V.* If He come not, we lack that: that, we may not lack; and so not lack Him. What will ye, that I say? Unless we be joyned to Him, as well as He to us; as He to us, by *our flesh*, so we, to Him by *His Spirit*: nothing is done. The exchange is not perfect, unless, as He taketh our *flesh*, so He give us *His Spirit*: as He carrieth up that to heaven, so He send this down into earth. Ye know, it is the first question the *Apostle* asked: *Have ye received the Holy Ghost since ye believed?* If not, all else is to no purpose: without it, we are still (as *Jude* calleth us) *animales, Spiritum non habentes*, natural men, but without the *Spirit*. And this is a certain rule, *Qui non habet*, He that *hath not His Spirit, is none of His*; *Christ* profiteth him no thing. Act. 19. 2. Jude ver. 19. Rom. 8. 9.

Shall I let you see one inconvenience more, of *non veniet*? As nothing is done for us, so nothing can be done by us, if He come not. No means on our part, avail us ought. 1 Not *Baptisme*; for *nisi ex Spiritu*, if He *come not*, well may it wash *soile* from our skin, but no *stain* from our soul: no *Laver of regeneration*, without *renewing of the Holy Ghost*. 2 No *Preaching*, neither, for, that is but a *letter that killeth*, except the *Spirit* come too, and quicken it. 3 No *Sacrament*; we have a plain Text for it: *The flesh profiteth nothing, if the Lord and giver of life* (the *Spirit*) be away. 4 To conclude, no *prayer*: for *nisi*, unless the *Spirit* help our *infirmity*, and *make intercession with us*, we neither know how, nor what to pray. So, the Spirit must *come* to all: and it goeth through; neither can ought be done for us, or by us without it. Away then with *ne veniat*: we cannot say it; we may not think it: We cannot spare this first. Another *veniat* there must be; a second *Advent*, besides CHRISTS. CHRISTS *Advent* begins all: this, ends all our solemnities. *Come* He must: and we must all agree, to say, *Veni Creator Spiritus*: the inconvenience of *non veniet* we cannot endure. 2 Cor. 3. 6. Joh. 6. 63. Rom. 8. 26.

2.

But then, there ariseth a new difficulty upon *Si non abiero*. We see a necessity of His coming: but, we see no necessity of CHRISTS going. Why not *Christ* stay, and yet He come? Why may not CHRIST *send for* Him, as well as *send* Him? Or, if He *go*, come again with Him? Before, it was, *Ne veniat ille, mane tu*: now, it is, *Veniat ille, et mane tu*. Why not? Are they like two buckets; one cannot go down, unless the other go up? If it be so *expedient*, He come, CHRIST (I trust) is not impedient, but He may come. The necessity of *Si non abiero.*

CHRIST (sure) and He are not ἀσύμφυτα, *incompatible*: they may be, and abide together well enough. We believe, He was *conceived by the* HOLY GHOST: then, no *antipathy* between them. At His *Baptisme*, He was known by this, that the *Spirit rested and stayed upon Him*: why not now, as well? We see not, how this holdeth: *If I go not, He will not come*. It cannot be denied, they two can stay together, well enough; and the time shall come, we shall enjoy them both together, and the *Father* with them. That time is not yet: now, it is otherwise. Not for any let in themselves; that is not all: but, for some further matter and considerations noted by the *Fathers*, for which, *it was expedient*, CHRIST should go, that the *Holy Ghost might come*. John 1. 32.

First, for *veniet*. The HOLY GHOST cannot *come*, as He should, He should come as GOD. The stay of CHRIST would have been a let of the manifestation of His *God-head*. To manifest *His God-head*, being to shew great Signes, and work great Wonders, if CHRIST had still remained and not gone *His* way, they would not well have been distinguished, and great odds have been ascribed to *Christ*. So, the *Holy Ghost* have wanted that honor and estimation due to *Him*: an impeachment it would have been, to his Divinity. But *Christ* ascending; all such imaginations cease. 1 On the *Holy Ghosts* part.

2 On *Christs.*

From *mittam Eum:* a little impeachment it would have been, to *Christs* equality with *His Father.* For, *He* not going to *send Him*, but staying still here, the *sending* of the *Spirit* would have been ascribed to the *Father* alone, as *His* sole Act. This would have been the most: that the *Father*, for *His sake*, had sent *Him*; but *He*, as GOD, had had no honour of the *sending.* Being ascended and glorified, *mittam* will straight be conceived: *Quem mittet Pater, & quem mittam à Patre:* that with the Father, *He* sends *Him* equally, and we alike beholden to them both.

John 14.26. 15.26.

3 On *theirs*, as their case *was to be.*

A third is in *vobis*, on their part also. As their case was to be, it was (so) meet, even in regard of them. They were to be sent abroad into all coasts; to be scattered all over the earth to preach the Gospel, and not to stay together still, in one place. His corporal presence would have stood them in small stead: He could have been resident but in one place, to have comforted some one of them; St. *James* at *Jerusalem*: as for *John* at *Ephesus*, or *Thomas* in *India*, or *Peter* at *Babylon*; as good (for them) in heaven as in earth; all one. The *Spirit*, that was to succeed, was much more fit for men dispersed. He could be, and was present with them all, and with every one, by Himself, as filling the compass of the whole world.

4 On *theirs*, as their case *was then.*

This as their case was to be. But, the *Fathers* rather pitch upon their estate as presently it was: *Vobis*, that is, *vobis sic dispositis: for you*, that is, you *so disposed*, as I find, you are. So, it is *ad homines:* to them affected in such sort, as then they were. Whereby he giveth us to understand; some are in that case; as *it is expedient*, *Christ* withdraw Himself from them. And is there any *vobis*, can any man be in that case, it should be good for *Christ* to depart for him? It seemeth so. We see oftentimes, the case so standeth, even in regard of this life; that, from some, it is good their *meat* be taken, and yet is meat the stay of their life; that, from some, it is good their *blood* be taken, yet blood is natures treasure, and that holdeth us in life; that, from some, *light* be taken, in some disease of the eyes, yet is *light* the comfort of this life. All this we conceive, *Expedit, ut cibus, ut sanguis, ut lux abeat*; and all this better, than *expedit ut Christus abeat*; we may spare them all, better than Him.

1 For *His bodily presence.*

Yet CHRIST it is, that telleth it us, and telleth it us for a matter of great truth: these were: (and whose case is better than these?) But, if these, some there are, in that case, it may be said to them truly, *It is expedient I be gone.* And what case may that be? Even that case, that maketh the mother many times withdraw her self, from her young child, whom (yet) she loveth full tenderly, when the child groweth foolishly fond of her: which grew to be their case just. *Christs flesh*, and His *fleshly presence*, that, and none but that. So strangely fond they grew of that, as they could not endure He should go out of their sight: Nothing, but his carnal presence, would quiet them. We know, who said: *If thou hadst been here Lord:* as if, absent, He had not been, as able to do it, by His *Spirit*, as present by His *Body.* And *a Tabernacle* they would needs *build Him*, to keep Him on earth still; and ever and anon they were still dreaming of an *earthly kingdome*, and of the *chief Seats* there, as if their consummation should have been in the flesh. These phansies (indeed, *errors*) they fell into, about the flesh: they had need have it taken from them. The *Spirit* was gone quite: they had more need, to have Him *sent.* This was, at no hand, to be cherished in them: they were not to be held as children still, but to grow to *mans* estate, to perfect age and strength; and so consequently to be weined from the corporal presence of His flesh; nor to hang all by *sense*, to which (it is too true) they were too much addicted. The *corporal* therefore to be removed, that the *spiritual* might take place: the *visible*, that the *invisible:* and they, not in sight or sense, as hitherto; but, in spirit and truth, henceforth to cleave unto Him. To say (with the *Apostle*) *If we have known* CHRIST *after the flesh, yet now henceforth we know Him so no more.* This was for them: And we should have been no better, as now we are; the flesh will but hinder the *spirit*; even the best.

Joh. 11.21.

Mat. 17.14.

2 Cor. 5.16.

2 For *His spiritual presence.*

This, for His Bodily presence. But, the *Fathers* go yet further; and inquire, whether this also be not true, in His spiritual presence: and resolve, that, even in regard of that, it is no less true. To some *vobis*, it is *expedient*, that, even after that manner also, CHRIST go from them. And who are they?

As grown *faint.*

1. One *Vobis*; when men grow faint in seeking, and careless in keeping Him (as in *Cant.* 3.) *lie in bed, and seek Him.* Gone He was; and meet, He should so be, to teach them to *rise* and *seek*; to *watch* and *keep* Him better.

Cant. 3.1.

As *overweening.*

2. Another *Vobis*, when men grow high-conceited and overweening of themselves, and their own strength; and say (with *David*) *non movebor*, as if they had CHRIST pinned to them; and (with *Peter*) *Etsi omnes, non ego.* It is more than time, CHRIST be gone from such, to teach them to see and know themselves better.

Psa. 30.7. Mat. 20.33.

But, if CHRIST leave us, if He withdraw His *spiritual presence*, we fall into *sinne*; and that cannot be *expedient* for any. *Good, that I have been in trouble*; for *before I was troubled, I went wrong:* but, not good for any, to fall into sin. Yes indeed: *Audeo dicere* (saith Saint *Augustine*) I dare avow it, *Expedit superbo, ut incidat in peccatum* (there are the very terms) *it is expedient* they fall into some notorious sin (as *David*, as *Peter* did) that their faces may be filled with *shame*, and they, by that confusion, learn to walk with more humility. The *Messenger of Satan*, that was sent the *Apostle*, *to buffet* him, was of this nature, and to no other end sent, but to prevent this malady. In a word: CHRIST must withdraw (no remedy) that we may grow humble, and being humble, the HOLY GHOST may *come:* for He *cometh*

Psa. 119.67.

2 Cor. 12.7.

Esay 57.15.

eueth to none, *reſts on none*, *giveth grace* to none, but the *humble*. So we ſee, *Chriſt* may be, and is, even according to His *ſpiritual preſence*, withdrawn from ſome perſons, and for their good. *Chriſtus abit, ut Paracletus veniat*: and that many ways meet it is, it ſo ſhould be. This makes us ſay, Go *Lord*, *Set up thy ſelf above the heavens, and thy glory, over all the earth.* 1 Pet. 5. 5. Pſal. 108. 6.

If He go not, the *Holy Ghoſt* will not come. But, if CHRIST go, will He come? ſhall we not be left to the wide world, without both? will the *Comforter come?* He will: for, CHRIST will not fail but *ſend Him*. If He take His body from our eyes, He will ſend His *Spirit* into our *hearts*. But, *ſent* He ſhall be; here is *mittam Eum*, And ſo He did. CHRIST *ſent* Him, and He *came*; and in memory of this *Veniet & mittam*, hold we this Day. He did, to them: but, will He alſo to us? He will. And, ſhall we ſee *fiery tongues?* That, is not *Chriſts* promiſe, to ſend *fiery tongues*; but *Illum*, Him, *the Comforter*. And, *Comfort* it is, we ſeek. It is not the *tongues*, or *fire*, we care for, or will do us good. We conceive (I truſt) after two manners, He came, as this day: 1 One viſible, *in tongues of fire that ſate upon their heads*: 2 The other inviſible, by *inward graces*, whereby He poſſeſſed their *hearts*: The former was but for Ceremony at firſt; the other is it, the real matter, *Illum*, Him. And Him, this day as well as that, this day and ever, He will not fail to *ſend*. Always, we are to think, His promiſe and His prayer were not for theſe only, but for all that ſhould *believe on Him*, by their word, to the worlds end.

III. Of *Mittam Eum*. 1 *Eum* the Perſon.

Now this laſt point (theſe two, 1 *Mittam*, 2 *Illum*) we are ſpecially to look to. CHRIST is gone, once for all. We have no hold now, but of this promiſe, *I will ſend Him*. That we take heed, we forgo not Him, and loſe our part in the promiſe too. A great part of the world is (ſure) in this caſe: CHRIST is gone, and *the Comforter is not ſent*. Not *this*: for I ſpeak not of the worlds comfort, the rich mans (*Luk.* 16.) *qui habeat hic conſolationem*, who had his comfort, here in *good fare* and *bravery*, and all manner delights of the fleſh, *fleſh-comforts*: but, this here is *Paracletus qui eſt Spiritus*. 1 *Illum*, that is, *Spiritus ſanctus*. Luke 16. 25.

And becauſe all Religions promiſe a Spiritual comfort; it is ſaid further, *Paracletus qui eſt ſpiritus veritatis*: No *ſpirit* of *error*, but the *ſpirit* of *truth*. And becauſe all *Chriſtians* (though counterfeit) claim an intereſt in *Spiritus veritatis*; yet further, it is added, *Paracletus qui eſt Spiritus ſanctus*: He is no unclean *Spirit*, but one *ſanctifying*, and leading us into an *holy* and *cleane* life. This is the true *Comforter* (and none other) that *Chriſt* promiſeth to *ſend*. 2 *Paracletus*,

Chriſt will *ſend Him*. But (that we miſtake Him not) not, unleſs we call for Him, and be ready to entertain Him: For [*cletus*] is in *Paracletus*; Of which let me tell you, theſe three things: It is the chief word of the Text, and chief thing of the Feaſt. It is tranſlated *Comforter*: that tranſlation is but *ad homines*, for their turn, to whom He ſpeaks; for, as their caſe was, they needed that office of His, moſt. But, the true force of the word *Paracletus* is *Advocatus* (not the *Noun*, but the *Participle*) one *called to*, ſent for, invited to come, upon what occaſion, or for what end ſoever it be. For what end ſoever it be, the perſon *ſent for*, is *Paracletus* (properly) *pro eâ vice*; for that time and turn; *Advocatus*. But, becauſe the *ſpirit of the world, ruleth in this world*, the worldly affairs come thickeſt, our affections in that kind ſo many and oft; it is come to paſs, that the *Lawyer* hath carried away the name of *Advocatus* from the reſt; and they grown to be the *Paracleti* of this world, called for even from the Prince to the Peaſant, and conſulted with, none ſo often. The *Phyſician*, he hath his time and turn of *advocation*, to be a *Paracletus* too; but nothing ſo oft: for *Barnabas* (which is interpreted the *ſon of conſolation*) never, till both *Zenas* the *Lawyer*, and *Luke* the *Phyſitian* have given us over; never called for, but when it is too late. Act. 4. 35.

But firſt, *from mittam Paracletum*, this we have. *Mittam*, *Chriſt will ſend*: but *Paracletum*, if you *ſend for Him*. *Veniet*, *come* He will, but not come, unleſs called: nor *ſent*, but *ſent* for. If we call Him, *veniet*, He will come: if we ſend *for Him*, He *will ſend Him*. That, is our duty; but what is our *practice?* We miſs in this firſt, *we call not for Him*. We find no time for Him, He is fain to call for us, to Ring a Bell for us, to ſend about to get us; and then are we *Advocati*, not He. When we ſend for Him, He is *Paracletus*: when He, for us, then we are, and not He: (if we be that, if we be *Advocati*, and not rather *avocati*; every trifling occaſion being enough, to call us away.) Thus we ſtumble at the very threſhold: and do we yet marvail, if *Chriſt*, *ſend Him not*, nor He come? 1 Our duty, *to call for Him for Comfort*.

Men are ſent for, for ſome end: and divers are the ends, thereafter as our need is. We ſend not for them, only when we are in heavineſs, to *comfort* us; but when we are in *doubt*, to reſolve us: which is the ſecond ſignification, and ſo [*Paracletus*] is turned *advocate*, or *counſellour* (1 *John* 2. 1.) And the *Holy Ghoſt* looketh to be ſent for, for both: for *counſel*, as well as for *conſolation*: *for both*; he is good for both. Yea, many are His uſes: and therefore He thinketh much to be ſent for, but for one, as if He were good for nothing elſe. If we be in *doubt*, He is able to *reſolve* us: if perplexed, to adviſe and to guide: if we know not how, to frame our *petition* for us: If we *know* not, to *teach*; if we *forget*, 2 For *counſell*

to *remember* us: And not only one use (as we phansie) if we be out of heart, to *comfort us*.

[a] Joh. 4. 5. [b] Act. 2. 3. [c] Joh. 3. 8, [d] Joh. 2. 20. [e] Joh. 15. 26. [f] Esay 11. 2.

And, because his uses be many, His types are so. [a] *Water* sometimes, sometimes [b] *fire*: One while [c] *winde*, one while [d] *oyntment*: and according to our several wants we to send to Him, for *fire*, to *warme*; for *winde*, to *coole*; for *water*, to *clense us*; for *oyle*, to *supple us*. And, as His *Types*, so His *names*: the [e] *Spirit of truth*, the [f] *Spirit of counsel*, the *Spirit of holiness*, the *Spirit of comfort*: And according to His several *faculties*, we to *invocate* (or *call for*) Him, by that name, that is most for our use or present occasion. For all these, He looks, we should send for Him.

Our error is, as if He were only for one use or office; for *comfort* alone: so, in all others, we let Him alone; and if never in heavinesse, never look after Him, or care once to hear of Him. But, He is for *advice*, and direction also. No les; *Paracletus*, a *Counsellour*, than *Paracletus*, a *Comforter*: He is not sent by CHRIST, to *comfort* only. Ye may see, by the very next words: the first thing He doth, when He cometh, is, He shall *reprove*; which is farre from *Comforting*. But *sent He* is, as well to mediate with us, *for* GOD: as, *with* GOD, for us. GODS *Paracletus*, His Sollicitor, to call on us for our duty; as our *Paracletus*, or *Comfortor*, to minister us *comfort*, in time of need.

Verse 8.

Our manner is, we love to be left to our selves, in our consultations to advise with flesh and blood; thence to take our direction, all our life: and, when we must part, then send for *Him*, for a little *comfort*, and there is all the use, we have of *Him*. But, he that will have *comfort* from *Him*, must also take *counsel* of *Him*; have use of *Him* as well against *error* and sinful life, as against *heavinesse of minde*. If not, here is your doom: where you have had your *counsel*, there seek your *comfort*: he that hath been your *Counsellour*, all the time of your life, let him be your *Comforter*, at the hour of your death. And good reason: He will not be *Paracletus* at halves; to stand by at all else, and only to be sent for in our infirmity.

Base it is, to send for Him, never but when in extream need: but, even otherwise *extra casum necessitatis*, for entertaining of acquaintance and to grow familiar, as we use to do those, we delight in. The *word* [ ] giveth as much: He should be near us, by us, one ordinary; not a stranger, to call or send for a great way off. It is so expedient, that *He* may know us throughly, and we Him: the best and neerest way to find sure *comfort*, when most we shall need it. For he that should minister it soundly indeed, had need be familiarly acquainted with the state of our souls, that he may be ready and ripe, then. To go to a *Lawyers reading*, and not hear it, serves us not for our worldly doubts: nor to hear the *Physick Lecture*, for the complaints of our bodies. No: we make them *Paracletos*, we call them to us, we question with them in particular, we have private conference, about our estates. Only, for our souls affaires, it is enough to take our directions in open Churches, and there delivered in gross: private conference we endure not; a *Paracletus* there, we need not. One we must have, to know throughly the state of our lands or goods: One we must have, entirely acquainted with the state of our body: In our souls, it holdeth not. I say no more: it were good it did. We make him a stranger, all our life long; *He* is *Paraclitus* (as they were wont to pronounce him;) truly *Paraclitus*, one whom we *declined*, and looked over our shoulders at: And then, in our extremity, suddenly *He* is *Paracletus*; we seek, and send for *Him*, we would come a little acquainted with *Him*. But, take we heed of *Nescio vos*; It is a true answer: We take too little a time, to breed *acquaintance* in. *Nescio vos* (I fear) they find, that so seek Him: *Paracletus*, they do not; *Paraclitus*, rather.

Mat 25 12.

2. His sending: 1 The *Time*. *Mittam.*

This, of *Paracletus*. Now, of *Mittam*, the 1 *time* and the 2 *manner*: both are to the purpose. The *time*, that when He *sends*, we make ready for Him. The time of the year was this time, in the *Spring*, the fairest and best part of it. The time of the *moneth*, the *third day*: (so they deduce, from the fifteenth day, the day of the *Passeover*, and so fifty days, it will so fall out by calculation:) that is, the *beginning of the moneth*. The time of the *day*, it was before *the third houre* (that is, nine of the clock in the morning plainly.) So it was still *prime*. These teach us, it would be in our *prime*, the time of *health* and *strength*, when we lay the grounds of our *comfort*; not to tarry, till the frost and snow of our life; till the *evil dayes come*, *and the yeares approach*, *whereof we shall say*, *We have no pleasure in them*, He, in the *spring*: we in the end of the year. He, in the *beginning* of the *moneth*: we, in the *last quarter*; nay, even *pridie calendas*. He, before *nine in the morning*: we, not till after *nine at Night*. If we will keep time with *Him*, we know what *His* time is of *sending*.

Act. 2. 5.

Eccles 12.

2 The *manner*. Per Paracletum.

The *manner* is best: and it is in the body of the word. As the *Spirit of truth*, by *preaching*: as the *Holy Ghost*, by *prayer*; the *Paracletus* (we know, what *He* meaneth) *per paracletin*, by invitation. As the *Dove* to *baptisme*, the *Winde* to *Prayer* (*Aperui os & attraxi Spiritum*, *Psal.* 119. 131.) the *tongue*, to a *Sermon*; the *Paracletus*, to *Paraclesis*, as it were a refreshing: (so, friends meet and nourish love and amity one with another.) And, even *humanum dicere*, after natural men, when our spirits are spent and we wax faint, to recover them

1 Cor. 10. 3, 4.

(or

(or never) in the natural man, it is done, no way more kindly, than by *nouriſhment*: ſpecially, ſuch as is apt to breed them (as, one kind is more apt than other.) There is a *ſpiritual meat*, and a *ſpiritual drink*, (ſaith the *Apoſtle*:) in which kind, there is none ſo apt to procreate the *Spirit* in us, as that *fleſh* and *blood*, which was it ſelf *conceived* and procreate by the *Spirit*, and therefore full of *ſpirit* and *life*, to them that partake it. It is ſure; to invite and allure the *Spirit* to come, there is no more effectual way; none, whether CHRIST will *ſend Him*, or whether *He* will come, more willingly, than to the preſence of the moſt holy *Myſteries*. And namely, at this feaſt; concerning which, our *Saviour Chriſts* voice is to ſound in our ears, *Si quis ſitiat; veniat ad me*: *If any thirſt, let him come to me and drink*: *Which he meant and ſpake* (ſaith St. *John*) *of the Spirit*, Joh. 7. 39. which was to be given at that time eſpecially, when *He* was newly glorified. *De meo accipiet* (ſaith *Chriſt* of *Him*:) and it is nowhere more truly fulfilled, that he ſhall take of *Chriſts*, and give it us, than it is done, of that, which is *His* moſt intrinſecally. That was, this very day; and no better opportunity, no fitter time, to receive the *Spirit*, than the day of the *Spirit*; the day of CHRISTS *ſending*, and of *His coming*. When ſhall *He* be *ſent* or *come*; if then, *He* do not? But, keeping the *time*, and obſerving the *manner*, we truſt in *His* promiſe, and call upon *Him*; that ſo *He* will *ſend Him*; and upon the *Holy Ghoſt*, that ſo *He* will *come*. And as we be *His Paracleti*, *His* gueſts, ſo *He* will be ours, dwelling with us with *His aſſiſtance*, and being in us by *His graces*, to life eternal. Which Almighty GOD grant, *&c.* Verſe 14.

A

SERMON

Preached before the

KINGS MAJESTY,

At *WHITE-HALL*,
On the *XXXI.* of *May*, A. D. MDCXII.
being WHITSUNDAY.

ACTS Chap. XIX. Ver. I, II, III.

And it came to pass, &c. *That Paul came to Ephesus, and found there certain* Disciples,

And said unto them, *Have ye received the* HOLY GHOST, *since ye believed?*

And they said unto him, *We have not so much as heard, whether there be an* HOLY GHOST.

And He *said unto them*, *Unto what were ye then baptized? And they said*, *Unto Johns Baptisme.*

HEre is a question, *Have ye received the Holy Ghost?* And here is an answer to it: *Nay not so much as heard, whether any Holy Ghost, or no.* There is no fitter time, to ask and resolve this question of His *receiving*, than this day, the day, He was *received visibly*: nor to amend this answer (*Not, whether any or no,*) than this day, on which He declared Himself to the world, when it was *both heard* and *seen*, that there was an *Holy Ghost*.

Act. 2. 33.

The part *Narrative.*

The *Narrative* is thus, briefly. Saint *Paul* came to *Ephesus*, and there he found certain *Disciples*. At the first meeting, the very first question he asks, is *Si recepistis*, Whether they had *received the Holy Ghost?* Mark it well. It is the first point, he thinks meet to be enquired of, or to inform himself concerning.

The first question.

The answer.

The *Apostle* (no doubt) hoped for an answer *affirmative* from them: That they had *received Him*. Theirs is a strange *negative*: That, not only they had *not received Him*; *Sed neque*, But were so far from that, as they had not so much as *heard, whether there were any* to receive: whether, there were any, at all. Whom they should have *received*, *Him* they had not *heard of*. This was a great rudeness. And yet *Disciples* they were, and Disciples that had *believed*, and believed *a good while since*. And they were *twelve* (it is said at the *seventh verse*) that is, a full *Jury*; and yet put the *Holy Ghost* upon their Verdict, that, they return, is an *Ignoramus*.

The second question.

The *Apostle*, little looked for such rudeness, at *Ephesus*, the most civil place of all *Asia*. This answer almost posed him; yet, he gives them not over. Nay, he must not leave them thus. *Whether one, or no*: This answer (of force) begets another question, to find where the error was. *Disciples* they were, and

and therefore *baptized*; baptized, and yet had *not heard of the Holy Ghoſt*? He muſes *how*, or *into what they had been baptized*, and asks them that. They tell him, *into Johns baptiſme*, and further they had not gone. Of *Johns Baptiſme* I will not now ſtand to enlarge; This is certaine, a *Baptiſme* it was, wherein (it ſeemes) there was no mention, nor *no hearing* of the *Holy Ghoſt*. *The anſwer.*

Now by this time, their rudeneſſe, that ſeemed ſtrange at the firſt, is not now ſtrange when the reaſon of it is knowne. And it might ſeeme in ſome ſort to excuſe them, in that, they were but at *Johns Baptiſme*: and ſo it did. But, yet to accuſe them withall, that they were but at *Johns Baptiſme*: (for it was now more than *twenty yeares* ſince *John* was dead) that, all this while, they were no further; that (as He ſaith to the *Hebrewes*) *conſidering the time, whereas they might have been Teachers, they had need to be catechiſed, in the very rudiments of Religion.* *The error.* Heb. 5. 12.

Yet * *quencheth he not this flax*, though *it did but ſmoak*; beares with them, rates them not, but teacheth them; firſt, that as *John* was to CHRIST; ſo was *Johns baptiſme* to *Chriſts baptiſme*, in manner of a *Parate viam*, or introduction, *in venturum*, to one *that was to come*, and they, no otherwiſe to conceive of it. *The rectifying.* * Mat. 12. 20.

It was *Apollo's* caſe (in the *Chapter* before, *Verſe* 25.) *He knew not* but *Johns baptiſme* neither, at the firſt. And theſe (it may well be) were His Diſciples. But as *Aquila*, there taught, *Him*: So doth the *Apoſtle* theſe here, *the way of truth more exactly*. And ſo, being taught they were baptized with a baptiſme, where, they both *heard of, and received the Holy Ghoſt*. Verſe 5. 8.

Thus doth end the *Narrative* part. And therein, he gives us an example in himſelf, of his owne rule to *Timothy*. If we meet with ſuch, as theſe at *Epheſus*, raw and evil catechiſed *Chriſtians*, that we grow not abrupt, but exerciſe our office, *in all long-ſuffering and doctrine*: not in *doctrine* alone, but in *long-ſuffering* and *doctrine*. For without *ſuffering*, and ſuffering *long* other whiles, all our *doctrine* will do but little good. *The Apoſtles patience.* 2 Tim. 4. 2.

Out of all this, we gather theſe points. Firſt, the neceſſity of *Receiving the Holy Ghoſt*; in that, it is his firſt care, his firſt queſtion he asks. Of the other Perſons in the God-Head, it is enough we hear of them and believe in them: Of the *Holy Ghoſt* it is not ſo. To hear of Him, or beleeve in Him, will not ſerve, but we are to *receive* Him to. To know not onely *Quod ſit*, that *He is*, but to certifie our ſelves, *Quod inſit*, that He is *in us*: For *He ſhall remaine with you* and ſhall be *in you* (it is CHRIST.) But then, *receive* we cannot, unleſſe firſt we *heare*: *heare*, that there is one *to receive*, or ever we receive Him. Firſt, notice of *His being*, and then ſenſe of *His receiving*. And indeed, the *hearing* of Him is a way to His *receiving*: For, though, not every one that *heares, receives*: yet none *receives*, but he *heares* firſt. So, that ground muſt firſt be layd. *The part diſpoſitive.* Joh. 14. 17.

And to lay that ground, no better way than the *Apoſtle* here directs us to, by his ſecond queſtion; get us to our baptiſme. Ask, *into what we were baptized?* There we ſhall not faile, but reſolve our ſelves, that *one* there *is*, *receive* Him after, as we may.

Now, but that the *Apoſtle* had a better conceit of theſe, here, than there was cauſe, and ſo erred of charitie, ſuppoſing theſe Diſciples better Schollers than they were; Hee would have begun with the latter, and firſt asked them, *If ever they heard of Him*: and then after, *if they had received Him*. For, that is firſt in nature, *An ſit*, then *An inſit*. *The right order.*

There then let us begin. I am ſorrie and aſhamed, that we ſhall need deale with *An ſit*: Yet (I know not how) as theſe dayes of ours grow from evill to worſe, and from worſe to worſt of all: it is no more than needs. Not that I doubt of any ſuch, who (as theſe here at *Epheſus*) *have not heard of the* HOLY GHOST: For (no doubt) long yer this, *His ſound is gone out into all lands*: but rather, ſuch other (as Saint *Paul* found at *Epheſus* too) I can tell them no better, than he doth, *Beaſts in the ſhape of men*. That have *heard*, and yet take to themſelves, (a *Chriſtian libertie* (they call it) and that forſooth, *humbly*, *ſimply*, and *modeſtly*; but in deed) an *unchriſtian licenciouſneſs*, *proudly*, *loudly*, and *malapertly*; to call in queſtion what they liſt: and, to make *Quere's* of that which the *Chriſtian* world hath long ſince reſolved, and ever ſince believed, concerning GOD, CHRIST and the Bleſſed *Spirit*: no leſſe matters. Rom. 10. 18. 1 Cor. 13. 30.

So then, to theſe two parts, we reduce all: The *Hearing of him* firſt: Then 2 The *receiving of Him*. 1. The *Hearing*, and therein, 1 *Where* we ſhall *hear of Him*? and 2 *What* we ſhall *hear of Him*? *Where* we ſhall *hear of Him*? At our Baptiſme: 2 And *What* we ſhall *hear of Him* there: That *one there is* (at leaſt) and I truſt, ſomewhat elſe beſides. *The Diviſion.* I.

2. Then, the *Receiving* of *Him*; And in it, three points: 1. Firſt, that this queſtion muſt be anſwered to, and ſo we bound to *receive him*, And that, either *affirmativè*, or *Negativè*. We have, or we have not. 2. Then, *Have We received Him*? How to know, if we have. 3. *Have We not received Him*? How to procure, if we have not. In the former, of *Hearing*: is matter of *faith*. In the latter, of *Receiving*: matter of moral duty. Both, meet to be intreated of, at all times, but at no time ſo fit, and ſo proper, as at this Feaſt. II.

There

The hearing.

THere is no *receiving* of Him that *is not*. Therefore, no talk of *receiving*: no place, for the first question, *Have ye received?* till the latter be first resolved, *Is there one to receive?* For resolution whereof, He might have sent them, to the very beginning of

Gen. 1. 2. *Genesis*, where they should have heard, the *Spirit of* GOD *moved on the face of the waters.* Or to the *Law*; where the same *Spirit came down upon the seventy Elders.*

Num. 11. 26. Or to the *Psalmes*; where they should have heard *David* say of Him, *Emitte Spiritum & creabuntur*, Send forth thy *Spirit*, and all shall be made. And *Spiritum Sanctum ne auferas*, Take

Psal. 104. 30. Psa. 51. 11. not thy *Holy Spirit* from me. Or, to the *Prophets*: The Prophet *Esay*: CHRIST'S first

Esay 61 1. Joel 1. 28. Text; *Luke* 4. *The Spirit of* GOD *is upon me.* The Prophet *Joel*: Saint *Peters* Text this day, *I will powre My Spirit upon all flesh.*

Luke 1. 35. Luke 3. 22. Or if ever they had heard of our SAVIOUR CHRIST, Saint *Paul* might have sent them, to His *Conception*: Where they should have heard the *Angel*, say, *Spiritus Sanctus superveniet in te*, to the *Blessed Virgin.* To *Christs baptisme*, where, He came upon *Christ* in a visible shape. To his promise so * often iterate, of *Sending them*, the *Holy Ghost.* To his Ca-

* Joh. 14 16. 15. 26. 16. 7. veat, *Not to sinnne against the* [a] *Holy Ghost* in any wise, ir was a high and heinous offence, it

a Mat. 12. 31, 32. *could not be remitted.*

b Joh. 20 22. Or, if they had heard of the *Apostles*: Of [b] *Christs breathing on them*, and willing them to

c Act. 2. 3. *receive the Holy Ghost.* Or but of this day, and in what sort [c] He was visibly sent downe, like *firie tongues, upon each of them.* Or of their solemn meeting and *Council at Jerusalem*, and De-

d Act. 15. 28. crees there, the tenor whereof was, [d] *It seemed good to the Holy Ghost, and us.* Or but of the strange end, that hapned to *Ananias*, they could not chose, but have heard his offence told

Act. 5. 13. Him by St. *Peter*, *He had lyed to the* HOLY GHOST: and straight upon it; *he had not lyed to man, but to* GOD directly.

2. At Baptisme. 1 That one there is.

All this, he might; yet, this he did not, but takes a plaine course, sends them to their *baptisme*, (still supposing it, to be CHRISTS *Baptisme*, they were baptized with, the only true Baptisme.) And, seeing the *Apostle*, upon good advice, took that for the best way; we Cannot follow a better direction: and so, let us take it. We mean not (I trust) to renounce our Baptisme. By it, we are, that we are. And, at it, we shall not fail, but heare, *There is a Holy Ghost.* Expres mention of Him, is directly given in charge, in the set form of Baptisme, prescribed by our SAVIOUR: That all should be (as we all are) *baptized, in the name*

Mat. 28. 19. *of the Father, the Sonne and the Holy Ghost.*

Yea, I adde further: He could no better refer them; than to *baptisme.* For, a special prerogative hath the *Holy Ghost*, in our baptisme, above the other two Persons. That *Laver*, is His Laver properly; where, we are not only to be baptized *into Him* (as into the

Tit 3. 5. other two) but also even to be baptized *with Him*: which is proper, to him alone. For, be-

Joh. 3. 5. sides the *Water*, we are there, to be *born anew of the Holy Ghost* also, else is there *no entring for us into the kingdome of God.*

2. Cant. Eunom. l. 2 De Spirit. Sanct. This for *Baptisme.* But let me also tell you a saying: It is St. *Basils*, and well worth your remembring. He beginneth with, *In hoc baptizamur*, and proceedeth three degrees further, all rising from thence naturally: they be but the train of *baptisme.*

1. First. *Et quomodo baptizamur, ita & credimus.* As we are *baptized*, so we *beleeve.* As is our baptisme, so is our belief. And our *beleefe*, is there (at our baptisme) repeated from point to point. A point whereof, is, *I beleeve in the Holy Ghost*, And, *we desire to be baptized in that faith.* There He is now again, at our *baptisme.*

Yea, before we come so farre: even, at *Christs conceiving*, there we *heare* of Him first, *Who was conceived by the Holy Ghost.* So, three several times, we there *hear* of Him. 1 *Which was conceived by the Holy Ghost.* 2 *I beleeve in the Holy Ghost.* and 3 *In the name of the Holy*

1 Cor. 13. 2. *Ghost.* At our baptisme, all three. And *in the mouth of three witnesses, is every point sufficently estabished.*

2. Saint *Basil* proceeds: *Et quomodo credimus, ita & glorificamus.* As from *Baptisme*, to *Beleef*: So from *beleeving*, *to giving glory.* And there, he flatly avoweth (which all the Christian world knew to be true, nor was there ever Heretik found, so bold as to deny it) That the Δοξολογία (as they call it) that is, the use of saying, *Glory be to the Father, and the Sonne and the Holy Ghost*; this form of concluding Psalmes, and Hymnes, and thanksgivings, was ever received, and retained in the Church, from the beginning; as with us, still it is. So was *Baptism*, so was *thanks* for the baptized party (the new member of the Church;) so, all concluded. So that way, we *hear* of *Him* there, again.

3. Yet one more, and it is His last. *Et quomodo glorificamus, sic & benedicimus.* As we *glorifie* GOD so we *blesse men*: As we give *glory* to Him: so we receive *blessing* from Him. How? the form is often heard, and well known, it is the *Apostles*: *The grace of Christ our Lord, the*

2 Cor. 13. 13. *Love of* GOD *His Father*; *Communio*, and *the fellowship of the Holy Ghost, to be with us.* So, after Baptism; So, after Sermon; So, is the congregation ever dismissed. Then, there we *glorifie Him.*

And

And in Him we there are *bleſſed*. And ſo, we *hear* of Him, once more; *quòd ſit*, that a *Holy Ghoſt there is*.

Upon the matter: no *Baptiſme*; no *Belief*, GOD no *glory*, men no *bleſſing*, but ſtill we *hear of Him*. So as, if any but *ſee baptiſme*, hear but the *Creed*, be at the daily *Service*, hear the Church rendring *glory to* GOD, receiving *bleſſing* from the Biſhop or Prieſt: by ſome of theſe, or all of theſe, they cannot chooſe but *hear* of the *Holy Ghoſt*. There is then no ſaying, for us, *Sed neque audivimus*: Away with that, And ſay with Saint *Baſil*, *In hoc baptizamur*, there we begin, *Et quomodo* 1 *baptizamur ſic credimus*, 2 *Et quomodo credimus ſic glorificamus*, 3 *Et quomodo glorificamus ſic benedicimus*. So, we are 1 *baptized*, *in Him*; 2 and as we are baptized, ſo we *believe*; and 3 as we believe, ſo *glorifie* we *God*; and 4 as we glorifie *God*, ſo *bleſs* we men; bleſs, and are bleſſed. Theſe four, they are all here, and they are not far ſet, they have no curious ſpeculation in them, they will ſerve for any honeſt or good hearted *Chriſtian*, to reſt in, and they need go no further, than *In quo ergo baptizati eſtis*.

Thus, we are referred, and we know, where we are ſure to *hear of Him*. But, if we ſtay a little upon [*In quo baptizati*] and look better into it, this is not all, but we ſhall find further, not only that ſuch an one there is, but take more perfect notice of Him; And firſt, that He is GOD. And by no other, but by the ſame ſteps we went before. 2 That *He is* GOD.

GOD, firſt. For that, we cannot be baptized into any name, but GOD'S *alone*, the *Apoſtle* diſputes it at large, 1 *Cor.* 1. that it cannot be, that it is not lawful, to be baptized into S. *Peters* name, or into his, or into any name elſe, but GOD'S only. But, in His name, we are baptized: even in the name of the *Holy Ghoſt*, that, proves Him GOD. 1.

GOD, ſecondly. For we *believe in Him*. We there profeſs it. *Et nemini Chriſtianorum unquam dubium fuit; nos in Deum, non in Creaturam, credere* (ſaith *Athanaſius ad Epiſcopos Afric.*) Never any Chriſtian doubted of this, that we believe not *in any Creature*, but *in* GOD alone. *Believing* then *in Him*, we acknowledge Him to be GOD. 2.

GOD, thirdly. For, we aſcribe to Him *glory*. And *glory* is proper to GOD *only*: So proper, that *He* ſaith expreſly, *Alteri non dabo*, He will not *part with it, to any other*. But we render Him *glory*, and *With the Father and the Son*, pariter *together*, *He is worſhipped* and *glorified*: Therefore, GOD with them, even in that reſpect. 3. Eſay 42.8.

Laſtly, GOD, from *bleſſing* alſo: for, that is one of *Gods* peculiars: To bleſs *in His name*: by putting His name, upon children, old and young, and upon the Congregation, *to bleſs them*. But, with His name, we bleſs, no leſs, than with the reſt. Therefore, as they, ſo He; GOD *above all*; as to *bleſs*, ſo *to be bleſſed for ever*. 4. Num. 6 27.

And upon theſe four we reſt. Theſe four, 1 To be *baptized into Him*, 2 *To believe in Him*, 3 *To aſcribe glory to Him*, 4 *To bleſs by Him*, or *in His name*, They are acts, ſuch acts, as cannot be given to any, but to GOD only; and ſo evidently, we there *heare* of Him, that *He is* GOD alſo. And ſuch are the two acts, in the *Creed* of *Conſtantinople*, *To be Lord and giver of life*, and *To ſpeak by the Prophets*. Such are many other attributes, and works (that cannot agree to any, but GOD) aſcribed to the *Holy Ghoſt*; which might be, and which elſewhere have been alledged: But now we are to keep us to our *Baptiſme*, and go no further.

And if we will ſtay yet, but a little, at our *Baptiſme*; and hearken well: as we hear that He is GOD; ſo ſhall we, that, He is GOD *in unity*. For there, we hear but, *In nomine*, but, of one name. Now as the *Apoſtle* reaſoneth (*Gal.* 3. 16.) *Abrahæ dictæ ſunt promiſſiones, & ſemini ejus. Non dicit Seminibus, quaſi in multis; ſed tanquam in uno, Semini ejus.* To *Abraham* and *his ſeed*, were the promiſes made. He ſaith not, *To the ſeeds*, as of *many*; but to *his ſeed*, as of *one*. So we, are baptized, *Non in nominibus, quaſi multis, ſed, in nomine, quaſi uno*: not in *the names*, as of *many*, *but in the Name*, as of *one*. *One name*, and one nature, or eſſence. *Unum ſumus* (ſaith CHRIST) of two of them: *Unum ſunt*, ſaith Saint *John*, of all three. This we *hear* there. 3 GOD *in unity*. Joh. 10.30. 1 Joh. 5.6.

Unum ſunt; but not *unus*. For, as from the *name*, we reduce the *unity*: So, from the *number* (*Three*) do we, the *Trinity*. *One* in *name* and *nature*: yet *diſtinct* between themſelves. *Diſtinct in number*, as in our baptiſme. The *Father*, *Sonne*, *Holy Ghoſt*. And that number, diſtinct to the ſenſe, as at *Chriſts* Baptiſm, the *Father* in the *voice*, the *Sonne* in the *flood*, the *Holy Ghoſt* in the ſhape of a *Dove*. And that ſhewed to be, a diſtinction of perſons, in *Chriſts* promiſe. 1 *Ego*, the Perſon of *Chriſt*: 2 *Patrem*, the Perſon of the *Father*, 3 and *Paracletum*, the Perſon of the *Holy Ghoſt*. The *Holy Ghoſt* (I ſay) *diſtinct* from the *Father*; *The Lord and His Spirit hath ſent me*, *Eſay* 48. 16. From the *Sonne Paracletum alium*, by *alium*, the *Sonne* one, *He* another. And diſtinct, as a *Perſon*: For (to omit other perſonal acts, which properly agree to none but a reaſonable nature determined: As [a] *To be the Lord*, [b] *To ſpeak*, [c] *teach*, [d] *reprove*, *comfort*, [e] *be a witneſs*, [f] *place Biſhops*, [g] *make Decrees in council*:) That which we hear of at our Baptiſm, aſcribed to Him, *to conceive the humane nature of Chriſt*, is an act ſo *perſonal*, as, in propriety of ſpeech, can agree to none, or be affirmed of none, but of an intire Perſon. This we *heare*. 4 *Diſtinct*, Joh. 14.16. In *Perſon*. Joh 14 16. [a] 2 Cor. 17.18. [b] Act. 11.12. 13.2. [c] 1 Joh. 2,17. [d] Joh. 4. 16. 16.7.8. [f] Act. 20.28. [g] 15. 28.

A *perſon* then, *diſtinct* by Himſelf, yet (as a perſon) not, *of* or *from Himſelf*. And, this we *hear*, from the very term it ſelf [*of Spiritus.*] For even as *filius alicujus*, ſo *Spiritus, alicujus, eſt, ab aliquo*: proceed from Him, whoſe *Son*, or *Spirit* they are; So the *Son* of GOD, and *Spirit* 4 *Proceeding*.

rit of GOD, do from GOD: GOD *of* GOD, either. *Eo ipſo* than, that He is *Spiritus Domini*. He *proceeds* without more ado.

5 *From the Father and the Son.* Joh. 15. 26. Joh. 20. 22. Joh. 16. 13, 14.

Proceeds: and *from both*. 1 From the *Father*, the *Conſtantinopolitan* Council, from the expreſs words, *who proceedeth from the Father*: 2 From the *Sonne*; The Council of *Toledo* the eight, from the viſible ſign, where the *Sonne breathed on the Apoſtles*, and willed them, from Him *to receive the Holy Ghoſt*. And *Non à ſemetipſo loquetur, ſed de meo accipiet*, ſt eweth fully as much. Briefly· *Sent by the Father*, *John* 14. 26. *Filioque*, and by the *Sonne* too, *John* 15. 26. And ſo, the *Spirit* of the *Father*, *Matth.* 10. 30. *Filiique*, and by the *Son* too, *Gal.* 4. 6.

6 *Breath-wiſe.* Pſa. 104. 30.

Proceeding from them; and not by way of *generation*: (That is *Chriſts* proper; He is often termed, the *Only Begotten*, and ſo, none but He) but by way of, *Emitte Spiritum*, Emiſſion, ſending it forth: that is (out of the very body of the word *ſpirit*) by *ſpiration*, or *breathing*. One *breathing*, yet from both: even as the breath (which carrieth the name and reſemblance of it) is one, yet from both the *noſtrils*, in the body natural.

All theſe are expreſſed, or implied, in our *Baptiſme*. And now laſtly (to return home to our purpoſe) *proceeds* from them, to come to us: is *breathed* from them, to *inſpire* us: *Sent*, by them, to be given us: *Per Spiritum ſanctum qui datus eſt nobis*, by the *Holy Ghoſt* which is *given* us: given *to receive*, and ſo, to be *received* of us. Which openeth the way, and maketh the paſſage over, to the ſecond queſtion, *Si recepiſtis*, *Have ye received?* And ſo, (as we ſee) the two parts, follow well and kindly, one upon the other. For, this now, is the laſt thing to be *heard* of Him; that, it is not enough, to *hear* of Him: but, that we are to *receive* Him alſo: and to give account to St. *Paul*, that we have ſo done.

Rom. 5. 5.

So then, we have now cleared the firſt queſtion, at our Baptiſm: and have *heard*. 1. That ſuch a one there is. 2. And that He is GOD. 3. GOD, *in unity of name*. 4. Yet, *in number, diſtinct*; and diſtinct *as a Perſon by Himſelf*. 5. A perſon by Himſelf, yet not *of Himſelf*, but *proceeding*. 6. Proceeding *from both Perſons*; that ſtand before Him, the *Father* and the *Son*. 7. And that *breath-wiſe*. And ſo, we have done with that. But yet, we have not done, though. For, the other queſtion muſt be anſwered too; no remedy, it imports us. For, as good not *hear* of *Him* at all, as *hear*, and not *receive Him*.

II. The *ſecond part*.

Thither then, I come. *Si Recepiſtis?* Have ye received the *Holy Ghoſt?* Wherein theſe three points. 1. That we are liable to this queſtion, and to the affirmative part of it, *that we have*, and ſo are bound *to receive Him*: For ſo, *ſi*, preſuppoſeth. 2. If we ſo have, how to know it. 3. If we have not, how to compaſs it.

1. The *neceſſity*.

How much it importeth us, to *receive Him*, we may eſteem, by this, that S. *Paul* makes it his article of *Imprimis*, begins with it, at the firſt, as the moſt needful point.

Two things are in it. Firſt, that *receive* we muſt. Secondly, that it muſt be the *Holy Ghoſt*, we are to receive.

1. Of *receiving*.

Receive? What need we receive any *Spirit*, or *receive* at all? May we not, out of our ſelves, work that, will ſerve our turns? No: For *holy* we muſt be, if ever we ſhall *reſt in His holy Hill*: for *without holineſs*, *none ſhall ever ſee* GOD. But holy we cannot be, by any habit moral, or acquiſite. There is none ſuch in all moral Philoſophy. As, we have our faith, by illumination: ſo, have we our holineſs, by inſpiration: *receive* both; both from without.

Heb. 12. 14.

To a habit the *Philoſophers* came, and ſo *Chriſtians* may: but that will not ſerve, they are to go farther. Our habits *acquiſite* will lift us no farther, than they did the Heathen men: no farther than the place, where they grow, that is, earth and nature. They cannot work beyond their kind (nothing can;) nor riſe higher, than their ſpring. It is not therefore *Si habitum acquiſiſtis*: but, *ſi ſpiritum recepiſtis*, we muſt go by.

2. Of *receiving the Holy Ghoſt*. 1 Pet. 1. 4.

But then, why *recepiſtis Spiritum Sanctum*, the *Holy Ghoſt?* No *receiving* will ſerve, but of Him? The reaſon is, it is nothing here below, that we ſeek: but, to heaven we aſpire. Then, if to heaven we ſhall, ſomething from heaven, muſt thither exalt us. If *Partakers of the divine nature*, we hope to be (as, *great and precious promiſes we have* that we *ſhall be*) that can be no otherwiſe, than by *receiving* one, in whom *the divine nature* is. He being *received*, imparts it to us, and ſo makes us *conſortes divinæ naturæ*; and that is the HOLY GHOST.

For as an abſolute neceſſity there is, that we *receive the Spirit*, elſe can we not live the life of grace; and ſo conſequently, never come to the life of glory. *Recepiſtis Spiritum* gives the life natural. *Recepiſtis Spiritum Sanctum*, gives the life ſpiritual.

1 Cor. 15. 45.

1. There holdeth a correſpondence, between the natural and the Spiritual. The ſame way the world was made, in the beginning, *by the Spirit moving upon the waters of the deep*: the very ſame, was the world new made, (the Chriſtian world, or Church) *by the ſame Spirit moving on the waters of baptiſme*.

2. And look, how in the firſt *Adam*, we come to this preſent life, by *ſending the breath of life, into our bodyes*. So, in the ſecond, come we to our hold, in the other life, *by ſending the Holy Ghoſt into our ſoules*.

3. By that Spirit, which CHRIST *was conceived by*; by the ſame *Spirit* the Chriſtian alſo muſt be. Not to be avoided, abſolutely neceſſary all theſe; it cannot be otherwiſe.

Ano-

Another *neceſſity* of His *receiving*. For, [a] *The houſe will not ſtand empty long*. One Spirit or other, holy, or unholy, will enter and take it up. We ſee, the greateſt part of the world by far, are entred upon, and held, ſome by the [b] *ſpirit of ſlumber*; that paſs their time (as it were in a ſleep) without any ſenſe of GOD, or Religion at all. Others by the [c] *ſpirit of giddineſs*; that reele to and fro, and every year are of a new Religion. Others, by [d] *the ſpirit of error*; given over *to believe lyes through ſtrong illuſion*. And they that ſeem to know the truth, ſome with the [e] *unclean ſpirit*, ſome with [f] the *ſpirit of envy*, or ſome ſuch (for *they are many:*) that, a kind of neceſſity there is to entertain and receive the *good ſpirit*; that ſome or other *evil ſpirit*, from GOD, ſeize not upon *us*. From which GOD deliver us. 2.

a Luk. 11. 24.
b Eſay 29. 10.
c Eſay 19. 14.
d 1 Tim. 4. 1.
e Luke 11. 24.
f Jam. 4. 5.

A third neceſſity there is, we *receive Him:* for that, with Him, we ſhall receive, whatever we want, or need to receive, for our ſouls good. And here, fall in all His *Offices*. By Him, [g] *we are regenerate* at the firſt, in our baptiſm. By Him after [h] *confirmed*, in the impoſition of hands. By Him after [i] *renewed to repentance*, when we fall away, by a ſecond impoſition of hands. By Him, [k] *taught* all our life long; that we know not; [l] *put in minde* of what we forget; [m] *ſtirred up* in what we are dull; [n] *helped* in our *prayers*; [o] *relieved* in our *infirmities*, *comforted* in our heavineſs: in a word, [p] *ſealed to the day of our Redemption*, and [q] *raiſed up again in the laſt day*. Go all along; even from our Baptiſm, to our very Reſurrection, and we cannot miſs Him; but *receive Him* we muſt. 3.

g Tit. 3. 5.
h Heb. 6. 2.
i 1 Tim. 5. 22.
k Joh. 2. 27.
l Joh. 14. 26.
m 2 Cor. 3. 6.
n Rom. 8. 26.
o Joh. 14. 16.
p Eph. 4. 30.
q Rom. 8. 11.

And on the other ſide, *Si non recepiſtis*, without Him received, receive what we will, nothing will do us good: Receive the Word, it is but [r] *a killing letter*; receive Baptiſm, it is but [s] *Johns Baptiſm*; but a [t] *barren element*; receive His fleſh, [t] *it profiteth nothing*; receive CHRIST, it will not do; for [u] *Qui non habet Spiritum* CHRISTI, *hic non eſt ejus*, He that hath not His *Spirit* is none of His. So, CHRIST renounces him, He hath no part in him. To *receive* CHRIST, and not the HOLY GHOST, is to no purpoſe. To conclude, if we *receive* not Him, we be but [x] *animales*, *ſpiritum non habentes*; only men of *ſoul*, having not the *Spirit*, [y] *Et animalis homo*, the natural man that never *received the Spirit*, neither *perceiveth*, *nor receiveth the things of God*, hath nothing to do with them. So that, *Spiritum non habentes*, is enough, and there needs no more (but only that) to condemn us. All this, laid together, we ſee, *Recepiſtis ſpiritum*, is no more than needs; and it muſt needs have an anſwer.

r 2 Cor. 3. 6.
s Gal. 4. 9.
t Joh. 6. 63.
u Rom. 8. 9.
x Jude 1.
y 1 Cor. 2. 14.

The next point is, how to certifie our ſelves, whether we have *received* this *Spirit* or no. I ſay 1 Whether the *Spirit*, firſt: 2 And then, whether that *Spirit* be the *Holy Ghoſt*, after. 2. If we have *received*, how to *know it*. 1 Whether *received the Spirit*.

Of the *Spirit* the ſigns are familiar. For if it be in us, (as the natural Spirit doth) At the *heart* it will *beat*: At the *mouth*, it will *breath*; At the *pulſe* it will be *felt*. Some one of theſe may; but all theſe will not deceive us.

At the *heart* we begin; for that is firſt, [a] *Dabo vobis cor novum, & ſpiritum novum*. A *new heart* and a *new ſpirit* we ſhall find. [b] *We ſhall be renewed in the ſpirit of our mind*. *Sane novum ſuperveniſſe Spiritum, nova deſideria demonſtrant* (ſaith *Bernard*:) That a *new ſpirit* is received, no better way, to know, than by *new thoughts*, *and deſires*. That he that watches well, the currant of his deſires and thoughts, may know, *whether*, and *what ſpirit* it is, he is led by, old or new. Therefore our SAVIOUR CHRIST *breathed into them*, when he firſt gave them the HOLY GHOST, that they might receive Him, there within, even [c] *in viſceribus*, in the *inward parts*. [d] *A timore tuo Domine concepimus ſpiritum ſalutis*: We ſhall know the Spirit is conceived, by the *fear of God* in our hearts; it is, as the *Syſtole* or drawing in to refrain us from evil. And we ſhall know it, by [e] *Charitas Dei diffuſa eſt in cordibus noſtris*, the love of GOD there ſhed abroad *in our hearts*. Which is, as the *diaſtole* or dilating it out, to all, that good is. 1 The *heart*.

a Ezek. 36. 26.
b Eph. 4. 23.
c Jer. 31. 33.
d Eſay 26. 18.
e Rom. 5. 5.

But then, this every one may ſay; All is well within: and their word muſt be taken, we cannot gain-ſay them. For no man knows, in ſo ſaying, whether they ſay true or no. Therefore we go ye further, and ſay: *Idem eſt vitæ & vocis organon*, the *breath* that ſerves us for life, or to live by; the ſame ſerves us alſo for the *voice*, or to ſpeak by. So, that way ye ſhall know it. For if [f] *in ore ipſorum non eſt ſpiritus*; no *breath* be to be perceived in their *mouths*, if they [g] *ſpeak not through their throats*, they are but *Idols* and no better. Will ye ſee it at the *Mouth*? [h] *Credidi, propter quod locutus ſum*, ſaid he: And *habentes eundem Spiritum*, if we have the ſame ſpirit, (ſaith the Apoſtle) we ſhall do no leſs. This we know for certain, that upon this day, the *Holy Ghoſt* came in the ſhape of *tongues*, and they are for ſpeech. And this likewiſe, that, upon *the receiving the Holy Ghoſt*, theſe here (in the Text) and generally all other, *ſpeak*, and that with *new tongues*, not ſuch as they ſpake with before. The miracle is ceaſed: but the *moral*, holdeth ſtill; where the *Holy Ghoſt is received*, there is ever a change in the *dialect*, a change from [k] *curſed*, *unclean*, *corrupt communication*, unto [l] *ſuch as becometh Saints*. 2 The *ſpeech*.

f Pſal. 115. 7.
g Pſal. 116. 10.
h 2 Cor. 4. 13.
k Eph. 4. 31.
l 5. 3.

But then again, becauſe even birds may be, and are ſometimes taught, to ſpeak, (and that, holy phraſes for a need;) therefore further yet to the *pulſe* we go, and touch it. To the *hand*, to the *work*, and enquire of that. The *Holy Ghoſt* was firſt *given* and *received* by the [m] *breath* inward, for the heart. Then, by [n] *fiery tongues*, for the *ſpeech*. But ever after, and here in this place, the *Holy Ghoſt* (we know) was *given* and received, by [o] *laying on of hands*: and that, to admoniſh us, that by *impoſita*, and by *admota manus*, by *lifting up*, and *laying to our hands*, we may know, we have received Him: we have had *laying on of hands*, if we uſe laying or putting our hands to any good *work*. 3 The *Work*.

m Joh. 20. 22.
n Act. 2. 3.
o Act. 8. 17.

As for what is in the heart; [p] *Quis cognoscit illud?* who knows it? not we our selves: *our own hearts, oft deceive us.* And there is [q] a *verbis confitentur*, confess at the mouth, with a *factis negant*, deny with the deeds: and that deceives too. But there is [r] *opus fidei*, the work of faith, from [s] *fides quæ operatur*, faith that worketh, that is, Saint *Pauls* faith; that can [t] *shew it self* by his *working*, that is, Saint *James* faith: and there, may well be the Spirit. But without *works*, there, it may not be. For without *works*, S. *James* is flat, it is but [u] a *dead faith*, the carcass of faith, and there is no *Spirit* in it. No Spirit, if no *work*. For *usq; adeo proprium est*, operari *Spiritui, ut nisi operetur, nec sit*: so kindly it is, for the *Spirit* to be *working*, as if it *work not*, it *is not*. There is none, to *work*: *Spectrum est, non Spiritus*, a flying *shadow* it is, a *Spirit* it is not, if *work* it do not.

p Jer. 17.9. q Tit. 1.16. r 1 Thes. 1.3. s Gal. 5.6. t Jam. 2.18. u Jam. 2.24.

And yet I cannot deny, *works* there may be and *motion*, and yet no *Spirit*: as, in artificial Engines, Watches, and Jacks, and such like. And a certain artificial thing there is in Religion (we call it *Hypocrisie*) that by certain pins and gins, makes shew of certain *works* and *motions*, as if there were *Spirit*, but surely *Spirit* there is none in them. Vain men they are, that boast of the *Spirit* without the *work*: Hypocrites they are, that *counterfeit* the *work*, without the *Spirit*. You shall easily discover these *works*, that they come not from the *Spirit*, by the two signs, in *Psame* 51. נבון and גריבה, *constant*, and [x] *free*. They that come from cunning, and not from the *Spirit*, ye shall know them by this, they be every foot out; they are not *constant*, they continue not *uniform* long, and when the barrel is about, or the plummets down, they stay. But howsoever, long they will not hold, but *vanish* like the *cloud*, *dry away* like the *dew of the morning*, לאבריה no *constancy*.

Vers. 10. 12. Hosea 6.4.

And ye shall know them again, by the other note גריבה which makes the difference, between the *Creatures*, and the *Spirit*. For the *Creatures* are produced *from without*: The *Spirit* doth *emanare*, proceed *from within*. So these, they have *principium motus ab extra*, that that makes them go, is something, some Engine without; they flow not *freely*, they come not *kindly*, as from within לאבריה *no natural motion*, *Ingenious* but not *ingenuous*. *Ingenuity* and *constancy*, the *free* proceeding, the *constant* continuing of them, will soon disclose, whether they come from a *Spirit* or no; will soon shew they come from the *art* of *Hypocrisie*, not from the *Spirit of true piety*.

2 Whether received the *Holy Ghost*.

And these will serve, to know whether from *a Spirit*. Now, whether that *Spirit* be *Holy* or no. For divers times doth the Apostle distinguish, and say: *We have not received this Spirit*, but that; as *Rom.* 8. 15. 2 *Tim.* 1. 7. and namely, 1 *Cor.* 2. 12. *that we have not received the Spirit of the world, but the holy Spirit which is of God.* This same *Spirit of the world*, it is *sacer Spiritus* (for there is no touching it) but not *sanctus*. *Sacer*, as he is called *sacra fames*: for *sancta fames* he could never have called it. That *Spirit of the world*, be it from *policy*, or be it from *Philosophy*, both are *res sacræ* (and *sanctæ* also may be, as they may be used) but of themselves *secular* they are, and *from men*: *Holy*, or *from heaven* they are not. But this *Spirit*, this *Winde* must *blow from heaven*, not from our caves here beneath. And so you shall soon discern it. Do but mark the coasts, whence and whither it bloweth, the motive and the mark, and you shall distinguish it straight. For if, from a secular reason; if, to an end beneath; *virtus ab imo* it may be, *virtus ab alto* it is not.

Act 2.2.

For example, I do forbear to sinne: what is my motive? *Because* (as *Micah* saith) it is against *Omri's statutes*, some penal law; I shall incur such a *penalty*, be liable to such an *Action*, if I do not: It is well; but all this, is but the *spirit of the world*: *E prætorio, non sanctuario*, bloweth out of *Westminster-Hall*, not out of the *sanctuary*.

Luk. 24.49. Mic. 6. 16.

I go further, to a better *Spirit*; Though there were no penal Law, I forbear to *sinne*, because it is a *brutish thing*, and so against reason: and *ignominious*, and so against my credit and reputation. Nay then, further yet; because, I shall thereby *endanger my soul*, for that it will bar me of heaven, or be a means to bring me to hell (for the Heathen men took notice of both these places:) all this while this is no more, than the *Spirit of the Philosophy schooles* will teach: no more than might be taught in the *School of Tyrannus*, before Saint *Paul* ever came in it. It bloweth (this wind) out of *Aristotles Gallery*, not out of the *Sanctuary* yet: *E Lycenio, non sanctuario*. But, if with eye to GOD, I forbear: because in so doing, I shall offend Him, and do evil, against the rule of his Justice, the reverence and Majesty of His Presence, the awful regard of His Power, the kind respect of His Bounty and Goodness; This now, cometh from the *sanctuary*, this wind bloweth *from heaven*; this is right *sanctus* indeed.

C. Ver. 9.

Verse 25. Gen. 11.9.

This is the Line. Again, look to the Level. If it be *Demetrius's* end, here in the Chapter, *Isthinc est acquisitio nobis*, by this we have our advantage. If it be theirs, *paremus nobis nomen*, so I shall make my name *famous* upon earth, or any of that level, it is but of the world: *sacer spiritus*, not *sanctus*. But, if of our well doing, GOD His will be the *center*, and His glory the *circumference*: we do it, not that our will, but His be done; not, our name, but *his be hallowed*: the *act is holy*; and the *Spirit* is of the same kind. Otherwise, philosophical, politick, moral it may be: theological, religious, holy it is not. Our line and our level, or inducements, or impediments to our doings, mark them, what coast they come from, and whether they bend, ye shall easily conclude; as before, whether *recepistis Spiritum*; so here, whether *recepistis sanctum* or no.

And

And thus we know, whether we have received. But, if we have not, how then? How may we (by the grace of GOD) so dispose our selves, as we may receive Him. And now we are come to the *duty* of the day: For this, is the day of His *receiving*.

2. If we have not *received*, how *to procure it*.

The ways are two: 1 One, that we lay no bars to keep Him from us. 2. The other, that we use all good means to allure Him to us.

First, that we fall not into Saint *Stephens* challenge, that we * *resist not the Holy Ghost*, and His *Coming*. And *resist* Him we do, if we lay any impediments in His way; nay, if we remove them not: As the manner is, as they do, that draw the Curtains, or open the Casements, that would take in breath.

1 The *removing impediments*. * Act. 7. 51.

Of these, I find three of note: quit they must be all, or no receiving Him.

One, and a chief one, is *Pride*. For the HOLY GHOST will not [a] rest, but *upon the lowly*, saith *Esay*: nor GOD, *give grace, but to the humble* [b] (saith *Solomon*.) That we therefore pray to Him, *that giveth grace to the humble*, to give us the grace to be *humble*, that so we may be meet to receive Him. For, at His first coming He came as a *Dove*, and did [c] *light upon Him*, that was Himself, *humble and meek*, like a *Dove*, and willeth us to learn that lesson of Him, as that which will make us meet to receive the *Dove* which He received, whose qualities are like His, of a *meek* and *quiet spirit*; which howsoever the world reckon of it, is with GOD a *thing much set by*.

1 *Pride*. a Esay 57. 15. b Prov 3. 34. c Mat. 3. 16. d Mat. 11. 29. 1 Pet. 3. 4.

In the beginning, the *spirit moved upon the waters* and at *Baptism*, it doth so: And our SAVIOUR CHRIST speaking of the graces of the *spirit*, doth it in terms of *water*: and water (we know) will ever to the *lowest* place. *Pride* then is a bar, and *humility* a disposing means, to the prime receiving of the HOLY GHOST. Joh. 7. 39.

Another impediment is *Carnality*. For *spiritual*, and *carnal*, are flat opposite. *Quod sabbum est, mundum est*, ever: No *holiness* without *cleanness*. So that, the *unclean spirit* must be cast out, yet the HOLY GHOST *received*. A *clean box* it must be, that is to hold this *Ointment*. The *Dove* lights on no *carrion*. Into our Bodies, as a *Temple*, He is to come: as into a *stewes*, he will not. And that which we said right now, of *water*, we here repeat again. The *spirit* in the beginning *moved* there, and at *Baptism* came thither again; and his *gifts* are as *streames* of *water*; and *water* (we know) is a *cleanser*. To keep our selves *clean*, is a means; to pour our selves out into riot and excess, is a bar, keeps Him far away from us.

2 *Carnality*. 1 Joh. 2. 27. 1 Cor. 6. 19.

But the third is *ex totâ substantia*, against the HOLY GHOST: and that is, *the spirit in us, that* (as Saint *James* saith) *lusteth after envy*; after *envy*, or *malice*, or whatsoever savoureth of the *gall of bitterness*; in which whosoever are, S. *Peter* saith plainly, *they have no part or fellowship, either in giving, or receiving of the* HOLY GHOST. The HOLY GHOST, as, in the body, He expresseth by the breath, and in that form given by CHRIST: so in the *soul*, by mutual and reciprocal love; which is (as it were) the *lives-breath* of the *soul*. So is His Nature, and so is His Sign: the *Dove* brought an *Olive branch*, and that is the sign of *love* and *amity*: and so is His *Office*, *to shed abroad love in our hearts*: And how can that be received, if malice be not first of all voided out? They are as opposite; as S. *Lukes fire from heaven*, and S. *James fire from hell*: one must be *quenched*, or the other will not *burn*.

3 *Malice*. Acts 8. 23. Gen. 8. 11. Rom. 5. 5. Acts 2. 3. Jam. 5. 6.

Now these being removed, 1 *Pride*, 2 *Lust*, and 3 *Malice*, and so a place made; we are to invite the *Spirit*, by all good means he loveth, and as it were to gather wind as much as we can. To that end to get us to the place, and to visit it oft, where this aire breatheth: and, that is (as we find; (*Numb.* XI. XVI.) *The door of the Sanctuary*. If any be stirring, if any be to be found, there it is. No place on earth which the *Holy Spirit* more frequenteth, hath duer commerce with, than the *Holy places*, where the *remembrance of His name is put*; for *thither He will come to us and bless us with His blessing*.

2 The *using* the *means*. Exod. 19. 24.

Being there, it is but an easie lesson, yet *David* thinks meet to teach it us, by his example; *Os meum aperui, & Spiritum attraxi*, To *open our mouth* and draw it in. And that *opening* is by prayer. *Zachary* calleth it *Spiritum precum*; the *spirit*, that is, the active *inspiration* or *attraction* of it, where we express our desire to draw him in. Which very attraction or desire hath a promise, by the mouth of our Saviour *Christ* Himself; that His heavenly *Father* will give the *Holy Ghost* αἴτουσιν αὐτὸν to them that will make petition, *seek* and sue, *open* their mouth, and *pray* for it.

1 *Prayer*. Psal. 119. 131. Zach. 12. 10. Luke 11. 13.

Then secondly, look, how the *Breath* and the Voice *in naturalibus* go together; even so do the *spirit* and the Word in the practice of *Religion*. The [a] HOLY GHOST is *Christs spirit*, and [b] *Christ* is the *Word*. And of that *Word*, the *Word* [c] that is preached to us, is an abstract. There must then needs be a nearness, and alliance, between the one and the other. And indeed (but by our default) The *Word* and the *Spirit* (saith *Esay*) *shall never faile, or ever part*; but one be received, when the other is. We have a plain example of it this day, in S. *Peters* auditory (*Act.* 2.) and another, in *Cornelius* and his family (*Acts* 10.) even in the *Sermon time*, the *Holy Ghost* fell upon them, and they so *received* Him.

2 The *word*. a Rom. 8. 9. b Joh. 1. 14. c 1 Pet. 1. 15. Esay 59. 21.

Yea, we may see it by this, that, in the hearing of the *Word*, where He is not *received*, yet He maketh proffers, and worketh somewhat onward. Upon *Felix*, *took him with a shaking*, and further would have gone, but that he put it over to a *convenient time*, which *convenient time* never came. And upon *Agrippa* likewise, *somewhat* it did *move* him, and more it would, but that he was content to be a *Christian*, ὀλίγῳ, to take his Religion, by a little (as it were upon a knives-point) and was afraid to be a Christian *in multo*, too much a Christian.

Acts 24. 25. Acts 26. 28.

That

That we ſee not this effect, that with the *Word* the *Spirit* is not received as it would be, the reaſon is, it is no ſooner gotten, than it is loſt. We ſhould find this effect, if after we had heard the *Word*, we could get us a little out of the noiſe about us, and withdraw our ſelves ſome whither, where we might be by our ſelves, That when we have heard Him ſpeak *to us*, we might *hear* what *He would ſpeak in us*. When we have heard the *voice before us*, we might hear the other *behinde us*, *hæc eſt via*. When, the voice that *ſoundeth*; the other of *Job*, *vocem audivi in ſilentio*: there, hear Him, *reprove*, *teach*, *comfort us*, *within*. Upon which Texts are grounded the *ſoliloquies*, *the communing with our own ſpirits*, which are much praiſed by the Ancients; to this purpoſe: for, *in meditatione exardeſcit ignis*, by a little *muſing* or meditation, the *fire* would *kindle* and be kept alive, which otherwiſe will dye. And certain it is, that many ſparkles kindled, for want of this, go out again ſtraight: for, as faſt as it is written in our hearts, it is wiped out again: as faſt as the *ſeed* is *ſown*, it is *picked up by the fowles* again, and ſo our receiving is in vain, the *Word* and the *Spirit* are ſevered, which elſe would keep altogether.

Pſa 85.10. Eſay 30.21. Job 4.16.

Pſa.39.3.

3. The *Sacrament*

Laſtly, as the *Word* and the *Spirit*; ſo the *Fleſh* and the *Spirit* go together. Not *all fleſh*, but *this fleſh*, *the fleſh* that was *conceived by the Holy Ghoſt*, this is never without the *Holy Ghoſt*, by whom it was *conceived*: ſo that, receive one, and receive both. Ever with this blood there runneth ſtill an arttery, with plenty of Spirit in it: which maketh, that we eat there *eſcam ſpiritualem*, a ſpiritual meat, and that in that *Cup*, we be made *drink of the Spirit*. There is not only *impoſitio manuum*, but after it, *poſitio in manus*; putting on of the hands, but putting it into our hands. *Impoſitio manuum*, putting on of hands, in *Accepit panem & calicem*: And *poſitio in manus*, putting it into our hands, in *Accipite*, *edite*, *bibite*. And ſo, we in caſe, to receive body, blood, Spirit and all, if our ſelves be not in fault.

1 Cor. 10. 3. 12. 13.

All *together joyntly*.

Now then if we will invite the *ſpirit* indeed; and if each of theſe, by it ſelf in ſeveral, be thus effectual to procure it: put them all, and bind them all together, *Accipite verba*; take to your *words*, *Hoſees words*, words of earneſt *invocation*. *Suſcipite inſitum verbum*, receive or take to you the *Word* (S. *James* word) *graffed into you*, by the Office of *Preaching*. *Accipite corpus*, *accipite ſanguinem*; take the holy myſteries of His *body* and *blood*, and the ſame, the holy arteries of His bleſſed Spirit. Take all theſe in one, (the attractive of *Prayer*; the *Word*, which is *ſpirit* and *life*; the *bread of life*, *and the cup of Salvation*:) and is there not great hope, we ſhall anſwer S. *Pauls* queſtion, as he would have it anſwered, *affirmativè*? *Have ye received*? Yes; *we have received him*. Yes ſure. Then, if ever; thus, if by any way. For on earth, there is no ſurer way, than to joyn all theſe: and He ſo to be *received*, if at all.

Hoſ. 14.7. Jam. 1.21.

So, we began with *hearing* outward, and we end with *receiving* inward. We began with one *Sacrament*, *Baptiſm*; we end with the other, the *Euchariſt*. We began with that, where we *heard of him*; and we end with this other, where we may and ſhall (I truſt) *receive him*. And Almighty GOD grant, we ſo may *receive* Him at this good time; as in His good time, we may be *received* by Him, thither, whence He this day came of purpoſe to bring us, even to *the holy places made without hands*, which is His heavenly kingdom, with *God* the *Father* who prepared it, and *God* the *Son* who purchaſed it for us. To whom, three Perſons, *&c.*

A

SERMON
PREACHED
BEFORE THE
Kings Majesty,
AT *WHITE-HALL*,
On the *XXIII.* of *May*, *A.* D. MDCXIII,
being *WHIT-SUNDAY.*

EPHES. Chap. IV. Ver. XXX.

Nolite contristari, *&c.*

And grieve not (or, be not willing to grieve,*) the* Holy Spirit *of* God; *by whom ye are sealed unto the day of* Redemption.

THis *Request*, or *Counsel*, or *Caution*, or *Precept* (or what ye will call it) of the *Apostles*, is sure very reasonable: *The Holy Ghost, by whom we are sealed to the day of Redemption*, that we would not *grieve Him.*

Not the HOLY GHOST. He is the *Spirit* of the *Great* and *High God*: And so, for His *Dignities* sake. Not *Him* again, as by whose means we have our *signature* against the great *Day of Redemption*: And so, even for His *benefits* sake. These two, 1 for His *Greatness*, or 2 for His *Goodness*; *Greatness* in Himself, *Goodness* to us: For either of these, or for both of these, we would be so respective of Him, as *not to grieve Him*, *Not to grieve Him.* He might well, and (as one would think) should rather have said *yield him all cause of joy and contentment*: It had been but reason, so. Now, that, He doth not move: only this; that we would not minister unto Him any cause of *grievance*: And what could He say less? To such a *Person*, and for such a *Benefit*, it is but even a small pleasure. If not *rejoyce him*, yet *Grieve him not.* And it is so reasonable, I see not how well it can be Denyed Him.

Now then as we see it is but reasonable (this Request;) So is it exceeding fit for this time. It is for *the Holy Ghost*: And this is the *Holy Ghost's Feast.* It mentioneth His *Sealing* (for a reason:) And this is (as I may call it) His first *Sealing-day*: this the day, on which the *Spirit of* GOD first set His *Seal* upon the Fathers of our faith, the blessed *Apostles.* On which He then did, and on which He ever will, though not in like manner, yet in like effect (it being His own day) *visit us from on high*, if by some *grievance* or other, we disappoint Him not, and so drive Him away.

So, what easier request than this, *Nolite contristari?* And what fitter time to move for the *Holy Ghost*, than upon His own Feast, and upon His *Sealing-day?* And this is the *Summe*,

The

The diviſion. The parts fall out evidently two, 1 The *Party*, for whom this Requeſt is preferred: 2 And a *Duty*, or (it is not worth making a duty) rather a common ordinary *Courteſie* to be done Him. 1. The *Party*, *The Holy Spirit of* GOD, *by whom we are ſealed to the Day of Redemption.* 2. The *Duty* (or what ye will call it) *Nolite contriſtari.*

I In the Party, two *Motives* there be: 1 His *Perſon*, and 2 His *Benefit*. 1. His *Perſon* in theſe: The *Holy Spirit of* GOD. 2. His *Benefit* in theſe: *By whom ye are ſealed to the Day of Reaemption.* His *Perſon* ſet forth in the original, with very great *energy*: ſuch, as our tongue is not able to expreſs it fully enough. For it is not Πνεῦμα ἅγιον Θεοῦ, but with greater *emphaſis*;

1. but three words, and three *Articles*, every word his ſeveral *Article* by it ſelf, τὸ πνεῦμα, τὸ ἅγιον, τοῦ Θεοῦ. *The Spirit*, not a *Spirit*; and not *Holy*, but *The Holy*; nor of GOD, Θεοῦ; but of ὁ Θεός, *The* GOD, that is, the only, living and true GOD. All, *The's*; never an *A* among them.

2. Then, His *Bounty* or *Benefit* vouchſafed us: *By whom, we have our ſealing to the Day of Redemption.* Wherein, theſe four points come to be weighed: 1. Of *Redemption*. Firſt, *What* and *how* it is. 2. Then, that it hath a *Day*; the *Day of our Redemption*. 3. That, againſt that Day, we are to be *Sealed*. 4. That, the *Holy Ghoſt* keepeth that *Seal*; and His Office, it is to paſs it to us. This is the *Benefit*.

Now, either of theſe is a *Motive* of it ſelf. 1 His *Perſon*: *Grieve not the holy Spirit of* GOD, and there ſtay: for, that, of it ſelf, is reaſon enough: 2 Or, leave out His Perſon, ſet that by, and ſay, but even, Him, *Who ſeals unto you*, ſo great a favour, as to ſave you, at the great Day: Him (be He what He will, GOD, or *Man*, *Spirit* or *fleſh*, *holy* or *common*) *grieve Him not*. This is reaſon enough too: *Grieve Him not, for His own:* If not for His own, yet not, for His *Seals* ſake.

II. The *Duty* followeth. To this Perſon great, and of great bounty beſide (to ſpeak as *Naaman's* Servants did to him) *Si rem grandem dixiſſet Apoſtolus*; if the *Apoſtle* had enjoyned us *ſome great piece of ſervice*, we ought not to have thought much of it. How much more then, when he ſaith, but this, *Do not grieve Him* (and there is all?) which is no *poſitive*, or *actual* piece of ſervice, of *pains*, or of *peril*; only a *privative*, of *diſ-ſervice* (as they call it) which is ever as little as can be required: *Non contriſtari.*

1. *Non contriſtari*: or at leaſt, *Nolite contriſtari*; for, there be two degrees: 1. That we
2. *do it not*. 2. That *willingly* we do it not. That we have a *will* not to do it. Which reading, *offers more grace*. For, much depends upon our *willingneſſe*, or *not willingneſſe* to it.

In both which, we have 1 firſt to weigh, whether we can *grieve* Him, or He *be grieved*: (that ſo we may underſtand the phraſe, and take it right.) 2 Then, how it is, we do it, and what thoſe *grievances* be; that ſo, we may take notice of them, and be careful to avoid them.

3. 3. Laſt of all, the fitting it to the *Time* and ſhewing it ſeaſonable. For, by occaſion of the *Perſon*, His Feaſt; and by occaſion of *the day of Redemption*, the Day of *Sealing* alſo will fall in; and the intended action, with it. Which (as we ſhall ſhew) is it ſelf a kind of *Signature*. Do it not; This time, do it not: It is *His* own *Feaſt*, now; It is *His Sealing-day*, this; Now then, *Nolite contriſtari*. Thus lie the Parts. Of which, that what ſhall be ſpoken, *&c.*

I. Grieve not.

TWo ſorts of perſons there be, that (if we be well adviſed) we would be loth to *grieve*: 1 *Great Perſons*; 2 and ſuch as carry the reputation of being *Good*. Not *Great*, in regard of their *power*: They may do us a diſpleaſure: The motive of *fear*. Not *good*, in regard of their *bounty*: Others are, and we may be, the better for them: the motive of *hope*. If He be *Great*, though He *Seal* us nothing, no wiſdom, to offend Him. If He be to *ſeal* us a favour (though otherwiſe He be not *great*) for His favours ſake favour Him ſo much, as *grieve Him not*. Either of theſe available; but where they meet, there is *vis unita*. Specially, if we add, *In quo vos*; that our parts be in it; and *Signati eſtis*, that either He already hath, or is ready to do it for us: The motive of *love*, and of the greateſt love, the *love* of *our ſelves*. Then it comes home indeed. Theſe three meet all in this Party. 1. He is τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ. 2. *Sigillum habet*. 3. *In quo vos.*

I. Not the *Spirit* of GOD.

I begin with *Quantus*, how great. He is *the Spirit of* GOD. And were it but the *Spirit* of *man*, our own Spirit; Sins of the greater ſize, would be forborne, as for other divers, ſo even for this reaſon, that they be *gravamina ſpiritus*, *grievances* againſt our own *ſpirit*; which, every one feels, whoſe conſcience is not ſeared. And if the *Apoſtle* had ſaid, Eſchew them, for that they breed *ſingultum & ſcrupulum cordis*, the *up-braiding* or *yexing* of the *heart* (as [a] *Abigail* excellently termeth it,) or (as [b] *Solomon*) *vulnus ſpiritus*, the wound, or *gall* of the *Spirit*; or (as [c] *Eſay*) *compunctionem*, the prick or *ſting* of *conſcience*; or (as our [d] *Saviour* Himſelf) *a worme*, which once bred, *never dies*, nor, *never leaves gnawing*: he had ſaid enough. But this, even the Heathen could have ſaid too.

a 1 Sam. 25. 31.
b Prov. 18. 14.
c Eſay 29. 10.
d Mar. 9. 44.

The

The *Apoſtle* doth like an *Apoſtle*; tels us truly, there is a greater matter longs to it than ſo. There is a farre higher *Spirit* than ours, than any in man (our Spirit is nothing to it) *the Spirit of* GOD: they be *grievances* againſt *it*.

To ſpeak then of *the Spirit of* GOD: [a] GOD is a *Spirit*; and GOD hath a *Spirit*. Hath many, created, in His power, and at His command: but hath one, one above all, uncreated, *intimum ſubſtantiæ*, of His own ſubſtance: Known ever, by the article ὁ, (as S. *Baſil* obſerveth) *the Spirit*, the *ſoveraigne Spirit*: Styled ever, with this addition, *His own Spirit*, the Spirit not of any Saint, *in concreto*, or *in abſtracto*, but even of GOD himſelf. The Spirit of GOD. a Joh. 4.24. b Eſay 48.16.

Our *Saviour* CHRIST teacheth us, to take notice of Him, as we do of the *Wind*; By His effect. For the wind: it is a body of ayre, but ſo thin and ſubtile, as it is next neighbour to a Spirit. We ſee ſoul rule here in the world ſometimes, houſes blown down, trees blown up by the roots. When we ſee this, we know ſtraight, this cannot be done without ſome power. And that power (we are ſure) cannot ſubſiſt of it ſelf (it is an accident:) muſt (needs) have his inherence in ſome ſubſtance. That ſubſtance, if it be viſible, we call it a *body*: if inviſible, a *Spirit*. So our *Saviour* tels us, *Spiritus eſt qui ſpirat*; It is the *Wind* did this, blew all theſe down. Joh. 3.8.

And even ſo, of the *Spirit of* GOD, when (as upon this day) they that could ſcarce ſpeak one tongue well, on a ſudden, were able perfectly to ſpeak to *every Nation under heaven*, every one *in his own tongue*: this (we know) could not come to paſſe but by ſome power. And ſure we are, that power muſt have for His Subject, ſome *ſubſtance*: And not any viſible or bodily; Then, ſome *Spirit* it muſt be: And no *Spirit* in the world could effect this: And ſo the *Spirit of* GOD.

But the relation of theſe tongues depends upon S. *Lukes* credit. There was after, a more ſtrange and famous operation, which in all Stories we find. The Temples of Idols blown down all the world over: yet the world it ſelf blown quite about, turned up-ſide down (as it were) from Paganiſme, and the worſhip of Heathen gods to the truth of Chriſt in Religion. And that, maugre the *ſpirit of the world*, which bluſtred, and bent it ſelf againſt it, *totis viribus*, This we find: And for certain, this work and this power could not come from any other *Spirit*, but the *Spirit of* GOD only. Thus we take notice of Him by His *effects*: and of his *Greatneſſe* by the greatneſſe of his effects.

2 The *Holy Spirit*.

The Spirit of GOD; and the *Holy Spirit*: what needs this? To make Him *great* (as the world goes) what needed *Holy*? Or, if a title muſt be added, to that end, there were other ſtyles many, in the eye of fleſh, more magnificent and likely to ſhew Him for *Great*, than this of *Holineſſe*. The Spirit of *Principality*, of *Courage*, *Power*, *Government*; divers other. And all theſe, are from Him too; He the fountain of all. So the *Apoſtle* tels, 1 *Cor*. 12. And, though the Spirit be all theſe; yet choyce is made of none of all theſe, but only of this one [*Holy*] from among them all, τὸ ἅγιον. And His title is not *The High and Mighty*: nor, *The Great and Glorious*: but only, *The Holy Spirit*. Nor, do the Seraphins and Powers of Heaven cry, *Magnus*, or *Celſus*, or *Fortis*, thrice; but *Sanctus*, *Sanctus*, *Sanctus*; *Holy* and *thrice Holy*, to GOD Himſelf: making choice (I doubt not) of His Soveraign Attribute, to laud and magnifie His glorious Name by. Which teacheth us a leſſon (if we would learn it) That, it is the Attribute in GOD, which of all other, He doth; and which of all other, we ſhould moſt eſteem of. And by vertue of this (if we kept right) Places, and Times, and Perſons, and things *ſacred* ſhoul be in regard accordingly. For this we may be ſure of: were there in GOD's titles, a title of higher account; *the Spirit of* GOD ſhould have been ſtyled by it. But in GOD, *Holy*, *Holy*, is before *Lord of Hoſts*: His *Holineſſe*, firſt; His *Power*, after. Verſ. 4.11. Eſay 6.3. Eſay 6.3.

3 The *Holy Spirit of God*. Exod 28.36.

Thus, have we two reaſons *de non gravando*: 1 Firſt, were He but the *Holy Spirit*, for that He would be ſpared. For, without all queſtion, He is the more to be ſet by, byreaſon of that Attribute: It is GOD's cheif, as ye may ſee in the *High Prieſts forehead*, as ye may hear, out of the *Angels mouths*.

2 Then again, that He is GOD's; and not a *Spirit*, but *The Spirit of* GOD; we will forbear Him ſomewhat (I truſt) for His ſake, whoſe He is. Put theſe two together. Eſay 6.3.

And to theſe two for a ſurpluſage joyn that, He is not only *Dei*, but *Deus*; *Of God*, but *God* alſo: and then, we have our full weight for this part, for His Greatneſſe.

And this we ſhewed, laſt Feaſt. We are *Baptized* into Him: We *believe* in Him: We yield Him equal glorifying: We bleſs by Him or, in His name no leſſe than of the other two: So, in the Deity, He is: And a Perſon He is: For, to *Seale* (which he is ſaid here to do;) to *ſeale*, is ever an act perſonall. Thither then, I now come, even from His *Greatneſſe* to His *Goodneſſe*.

2. The *Holy Spirit of God*, by whom *ſealed*.

For He is not great, as the Great CHAN: but, He is *Good* withall. And *Great*, and *Good* withall, that carries it ever; If, *In quo vos* come to it, that this *goodneſſe* reach to us.

And ſure, this Party His (*Greatneſſe* ſet apart) is, to us, the Authour of many a benefit. No perſon of the three hath ſo many, ſo divers denominations as He; And they be all, to ſhew the manifold diverſity of the gifts, He beſtoweth on us. They count them. 1. [a] His רוּחַ מְרַחֶפֶת or *agitation*, which maketh the *vegetable power* in the world. 2. His [b] נֶפֶשׁ חַיָּה *Spirit* or *ſoul of life*, in the *living* Creatures. 3. His [c] נְשָׁמַת חַיִּים *heavenly Spirit* of a *double life*, in mankind. 4. Then, that in [d] *Bezaleel*, that gave him excellency of *art*. 5. That in [e] the LXX. *Elders*, that gave them excellency of *wiſdome* to govern. 6. That in [f] *Balaam* and the *Sybils*, that gave them the *Word of Prophecy*, to foretell things contingent. 7. That of the [g] *Apoſtles* (this day) that gave them skill, to *ſpeak all tongues*. All theſe are from Him. All theſe he might, but doth not reckon up any of them. And that, becauſe, though they be from *the Holy Spirit of* GOD, yet not from

a Gen. 1.2. b Gen. 1.20. c Gen 2.7. d Exod. 31.13. e Num. 11.26. f Num 24.14. g Act. 2.5,8.

Him, as *Holy*; but, as *the Spirit of* GOD only, without eye or reference to this Attribute [*Holy*] at all.

But from *the Holy Spirit* (or the *Spirit*, as He is Holy) cometh the *gratum faciens*, the gift of gifts, the gift of *grace*, which He beſtoweth on His Saints and ſervants, and maketh them ſuch, by it. We wave all the former, all the *gratis data*, and take our ſelves only to this. And here again, there come in upon us as many more. 1. The grace [a] *reproving* and checking them within (when they are ready to go aſtray) *Spiritus reflans*, the wind againſt them, [b] *not ſuffering them to go into Aſia or Myſia* (when they ſhall do no good there) but making them even *wind-bound* as it were. 2. *Spiritus afflans*, the wind with them, [c] *guiding them*, and giving them a good paſs *into all truth*. 3. The grace [d] *teaching them* what they knew not, and *calling to their minds*, that they did know, and have forgot. (And ſo, *Spiritus diffians*, blowing away and ſcattering, as it were, the miſts of *errour* and *forgetfulneſs*.) 4. The grace [e] *quickning* them and ſtirring them up, when they grow dull, and even *becalmed*. 5. The grace inſpiring, and [f] *inditing their requeſts, when they know not what, or how to pray*. 6. The Spirit breathing, and [g] *ſhedding abroad his love in their hearts*: which makes them [h] *go bound in the ſpirit*, and (as it were) with full ſail to *Jeruſalem* (when it is for His ſervice.) 7. And laſt, the *Spirit* [i] *ſealing them* an aſſurance, of their eſtates to come: which is the moſt ſoveraign of all the ſeven; as that, which doth ſanctifie (that is) ſever and ſet us apart, from the reſt of the World, and *proprios dicare*, make us His own peculiar.

a Joh. 16. 8.
b Acts 16. 6, 7.
c Joh. 16. 13.
d Joh. 14. 26.
e 2 Cor. 3 6.
f Rom. 8. 26.
g Rom. 5. 5.
h Act. 20. 22.
i 1 Cor. 1. 22.

Now, this *Benefit* we find (here) woven and twiſted with another: For, two are mentioned, 1 *redeeming*, and 2 *ſealing*. We muſt look to *ſuum cuique*. Both, are not the HOLY GHOST's: One belongs to CHRIST. His, the Office to *redeem*, and that day (the *day of Redemption*) His. The other, to the *Holy Ghoſt*. The *ſeal* is His; and His, the *day of ſealing*. We are to paſs both theſe Offices. To be *redeemed*, queſtionleſs: But, take this withal; it is not enough, that (to be *redeemed*) if by this *ſeal* alſo, it be not paſſed to us.

Of theſe then briefly. 1. *Redemption* there is. 2. That, hath a *day*. 3. Againſt that day, we to be *ſealed*. 4. The *Holy Ghoſt* hath that *ſeal*: He is to do it; that *Office* is His.

CHRIST's is firſt: we muſt then go a little from the *Holy Ghoſt*: we will come to Him again, ſtraight.

1 *Redemption.*

Oft we have heard; in *Redemption*, there is *emption* (a buying) and *Re* (that is) *back*: a *buying back* of that, which formerly hath been loſt, or made away.

It is of two ſorts: 1 *Real*, and 2 *Perſonal*. Redemption *real*, of our eſtates, lands, or goods; Redemption *perſonal*, of our own ſelves, ſouls and bodies. This, in the Text, ſeemeth to be *perſonal*: *In quo vos*, by whom *you*; you *your ſelves*: there is not mention of any *poſſeſſions*. And ever, of the twain, this is the greater. You know, who ſaid *skin for skin*, all that a man hath, to redeem himſelf. But indeed, upon the matter; this *Redemption*, is of both. For, CHRIST's *Redemption*, is not of one half; but, a *total* entire *Redemption* both of *Perſons* and *Eſtates*.

Job 2. 4.

Now, mens perſons come to need *redeeming*, by *Captivity*: And in that caſe, there muſt be a *ranſome*. Mens *eſtates*, come to need it, upon a *ſale out-right*: and in that, there needs a new *Purchaſe*.

We were gone both ways. Both are in the 7. to the *Rom.* at the 23. Verſe, *There is a Law in our members leading us captive*: when, either we are taken, and carried away by ſtrong hand, with a tentation: or over-wrought by the ſleights of the enemy. At the 14. verſe: there is a *ſale*, *Carnal* and *ſold under ſin*: when, for ſome conſideration, as we think (but many times, ſcarce valuable) we make away our eſtates, by our own voluntary act.

CHRIST *Redeemes* us from both. His *Ranſome* ye ſhall find, 1 *Tim.* 2. 6. Ἀντίλυτρον. And His *Purchaſe*, *Chap.* 1. 14. *Redemptionem* περιποιήσεως; that is of Purchaſe, plain. His *purſe* went not for either, but His *Perſon*. His *death*, as the High Prieſts, freed us *from captivity*; His *blood*, as the *blood of the Covenant* was the *price*, that cleared our eſtate, from all former bargaines and ſales.

Num. 35. 28.

2 The Day of *Redemption.*

This *Redemption* hath a *Day*. But by this reckoning, that *Day* ſhould be paſt. The *Day* of His *Paſſion*, was the Day of that payment, and that is paſt: How can we be *ſealed* againſt it, then? But (if ye mark it well) Lightly, there are more dayes, than one, go to a full *Redemption*: Two, at leaſt: And, till the ſecond come, the *Redemption* is not compleat.

In the *Real*: there is one day of 1 *paying* the mony; another, of 2 *putting in poſſeſſion*, ever. That (lightly) is not the ſame day; but ſometimes, a good while after.

In the *Perſonal*: 1 One day, when concerning a Priſoner, a condemned man, it is graciouſly ſaid by His Majeſty, he ſhall not dye. 2 Another, when this is put under *Seal*, and brought to the priſon, for his releaſe: And poſſibly, a good diſtance, between theſe.

I know, all is counted as good as done, when the *money* is *paid*, or the *word ſpoken*: But, the Priſoner lieth by it ſtill; and the poſſeſſion is out of our hands, till the ſecond day cometh: So, that is the *Day of Redemption* conſummate.

And

And even ſo, ſtands it with us. The *Ranſome* was paid down; the *ſentence reverſed*, the day of His *Paſſion*. The putting us in poſſeſſion, the perfect ſetting us free; that hath another day, not yet come. For, out of poſſeſſion we are as yet; and, in a kind of priſon, we are ſtill. The firſt day, the *pay-day*, is paſt; we hold a memory of it, of all dayes, on *Good-friday*. But Himſelf tells us, of another day after that (the day of His *ſecond appearing*) and, *when that comes, then He bids us lift up our heads and look up cheerfully; for then our Redemption draws nigh*, is even hard at hand; (that is) our *full, perfect, plenary Redemption*, indeed. And till that come, for all the *firſt fruits* of the *Spirit*, *We groan ſtill, as ſubject to vanity and corruption* (our *priſon-irons*, as it were) and *all the creatures together with us*, do the like. Thus far *Redemption*, and the *Day* of it: And thus far CHRIST'S *Office*. Luke 21.28. Rom.8.22,23.

Now between theſe two *Redemption-dayes* (the firſt and the ſecond) cometh in the *Seal*. And, againſt that ſecond day come (which is in truth, the very *Day* of *full Redemption*) it will ſtand us in hand, to provide, we be *ſealed*, and have this mark of ſeparation. It is exceeding material. No claim of *Redemption* without it. In vain ſhall we ſay, we are *redeemed*; unleſs, we then have this *ſeal* to ſhew. Therefore, not to reſt upon *Redemption* with a blank, or the conceit of that: but know, there is a further matter ſtill (even *obſignati eſtis*) and look to that. For, when that *Day* comes, all will go by it. In very deed (upon the point) the *Day* it ſelf goes by it: for, if *ſealed*, then *a Day of Redemption*: If otherwiſe, then no *Day of Redemption*, but a *Day* of utter *deſolation*. 3 *Ye are ſealed againſt that day.*

Ye have a type of this, in the old Teſtament (*Ezek.* 9.) *Six* fellows came forth with *Axes*, to make havock and deſtroy. There goes one before, and makes a *Tau* in the *fore-heads* of ſome certain perſons: they, and none but they, ſpared: the reſt, hewed in pieces, every mothers Son. Ezek.9.4.

The like again, in the New Teſtament (*Apoc.* 7.) the *four Angels* hold the *four winds*, ready to *deſtroy the earth*. But firſt goeth one with a *ſeal*; and a proclamation there is, to make ſtay, till we have *ſealed* ſome: and (that done) as for the reſt, deſtroy them and ſpare not. As much to ſay: theſe with the *ſeale*, are they, to whom the *Redemption* ſhall be applied, and for whom only, it is available. Paſs over theſe: theſe are mine; *I ſee my ſeale* upon them. The reſt, *neſcio eos*; I find not my mark, *I know them not*. Do with them, what ye will. Rev.7.2.

And (becauſe I ſpake of *paſſing over*) in the *Paſſe-over*, it was ſo; both acts, there, The *Lamb ſlain*, there is *Redemption*: the *poſts* ſtroken with *Hyſſope dipped in the blood*, there is the *ſignature*. Anſwerable to theſe two, with us; *Redemption* by the SON of GOD at *Eaſter*: and the *ſealing* by the HOLY GHOST at *Whitſuntide*. Exod.12.6, 7.

But, further yet: theſe with the *ſeal*, not only ſave them, deſtroy them not: but, let them alſo *enter into my reſt, my glory, my joy*. I did not only ranſome their perſons; but, I redeemed alſo their eſtates: purchaſed an eſtate of bliſs, for them, and in their names. This was *prepared* by the FATHER, *Redeemed* by the SON, and now, the *conveighance* of it *ſealed* by the HOLY GHOST: Let them poſſeſs it. Heb.4.11. Mat.25.21. Mat.25.34.

And by this, ye ſee, how great matters both *perſonal* and *real*, depend upon this *Seal*: how much it importeth us, not to miſs it. What reckoning we now make of it, how light, it skills not: The day will come, if we had the whole world to give, we would to be found with *Seale* upon us.

This *ſeale* (which makes up all, and without which nothing is authentical) is in the diſpenſing and diſpoſing of the *Holy Ghoſt*. We are therefore of neceſſity to paſs His Office alſo: that ſo, all the Trinity may co-operate, and every Perſon have a hand, in the work of our Salvation. Remember, I have told you heretofore, that CHRIST, without the *Holy Ghoſt*, is as a *Deed*, without a *ſeal*; as a *Teſtator*, without an *Executor*. It is ſo: For all he hath done; *Redemption*, or *no Redemption* goeth by this *ſeal*: all, that CHRIST hath wrought *for us*; by that, the Holy *Spirit* doth work in us. And the *Apoſtle*, as he ſaith here, *He the party, by whom ye are ſealed, to the day of Redemption*: So he might have added, and without whom, ye are left blanck, for the day of deſtruction. For, by and from Him we have it: and by and from any other, we have it not. 4 *By whom ye are ſealed.*

And, if it be not to be had, from any other: We may well think it excludeth our ſelves, and our own ſpirit. There were (I wot well) in the heathen, and may be in the Chriſtian, other good moral vertues: But, they will not ſerve, to *ſeal* us againſt the *day*, here ſpecified. One may have them all, and be never the nearer, at the *day* of *Redemption*. That, which is, then, to ſtand us in ſtead (let us not deceive our ſelves) we ſpin it not out of our ſelves, as the Spider doth her web: It is of the nature of an *aſpiration*, or of an *Impreſſion*. It is *from without*; as *breathing*, and, as *ſealing* is. And it is the *breath* of this *Spirit* (the *Spirit of* GOD:) and the *print* of His *ſeale*, muſt do this. From without, it cometh, from the *Spirit of* GOD, not our own ſpirit. That we phanſie not, we may have it, ſome other way, from our own ſelves. *It is He, that hath made us, and not we our ſelves*, GOD the *Father*: It is *He*, that hath *redeemed* us; and not we *our ſelves*, GOD the *Son*: and, it is *He* that hath *ſealed us*, and not we our *ſelves*, GOD the *Holy Ghoſt*: That the whole glory may redound to the bleſſed *Trinity*; and he, that rejoyceth, may *rejoyce in the* LORD.

Then to end this point. 1. There is a *day* in coming. 2. A *day* of *Redemption* to ſome it is; and may prove ſo, to us. 3. To us it may, if we be found *ſealed*. 4. Found ſealed we cannot be, but by the *Holy Ghoſt's* means, we muſt be beholden to Him: He keeps the *Seale*: He ſets it to. 5. To Him we ſhall be beholden, and He will ſet it to, if we *Grieve Him not*. Why then, this brings us directly to the duty, *Nolite contriſtari*, Grieve Him not.

II. The duty.

This Party, whoſe favour may thus much ſtead us; and that, againſt a time we ſhall ſo much ſtand in need of it; what can we ſay, or do worthy of Him? We (no doubt) will riſe ſtraight in our magnifical loftie ſtyle, and ſay, What? Why, work Him all poſſible *joy* and *jubilee*; and all too little. Sure, it were ſo to be wiſhed. But hear you, *Interim*, I would (ſaith the *Apoſtle*) we would but do thus much for Him, and *not grieve* Him. Even as, in another place touching GOD's *Name*; we in our riſing vein would ſay, GOD's *Name*. What, but *glorifie* it, make it famous, renowned everywhere? Ye ſay well, ſaith He; In the mean time, I would *His Name* might not be *evil ſpoken of by your means*. Let your *lætificat*, and *glorificat* alone, and but even *Nolite contriſtari*. The *Apoſtle* pleads but for that; that will content Him: And I would, He might not fail of that, till the other come.

1. *Grieve not.*

1 Tim. 6. 1.

And that (I truſt) He ſhall not fail of, *Non contriſtari*. We will never ſtand with Him for this. It is but a ſmall matter, this, but even *rationabile obſequium*, a requeſt of great modeſty; rather a *courteſie*, than a duty, *Not to grieve*.

Rom. 12. 1.

1 *Not any man.* Prov. 3. 29.

Not to grieve? Why reaſon would (ſaith *Solomon*) we ſhould *not grieve* any of our *Neighbours*, ſeeing they dwell by us, and do us no hurt. But (as I ſaid) not the *great*, if there be any wiſdome: nor the *good*, if there be either grace, or good nature in us.

2 *Not* GOD. Eſay 7. 13.

Well, howſoever we deal with men, here (high or low, good or otherwiſe) in any wiſe take heed of offering it, to GOD. Why (ſaith *Eſay*) *Is it not enough for you to grieve men, but will ye grieve my* GOD *alſo? Provoke we Him* (ſaith the *Apoſtle*) *Are we ſtronger than He?* As if he ſhould ſay, that were extream folly.

3 Not the *Spirit of* GOD. Mat. 12. 32.

But yet one ſtep further: I ſay, and CHRIST ſaith as much: If *God*, yet not the *Holy Spirit* of GOD though, not that Perſon. Sinnes and *grievances* againſt the other two, may and ſhall; ſin againſt Him, ſhall *never be forgiven*. *Grieve not Him* then, at any hand.

1 *Whether we can grieve.*

But I ask: Can we *grieve the Spirit of God*, that is, *God?* Can He be *grieved?* Indeed, they be two Queſtions: 1 Can we? and 2 can He? I ſhould anſwer ſomewhat ſtrangely (but truly) to ſay, we can, and He cannot. For we may (on our parts) *grieve*; (that is) do what in us lieth, to *grieve Him*. And with Him, the *endeavour*, is all; and to do what we can, *habetur pro facto*, though the effect follow not. This, we can: So badly demean our ſelves; as, if it were poſſible by any means in the world, that *grief* could be made to fall into the divine Eſſence (let Him look to it) we would do that, ſhould provoke it in Him; that, ſhould even draw it from Him. Let Him thank the high ſuper-eminent perfection of His nature, that is not capable of it: If it were, or any way could be, we would put Him to it.

Mat. 5. 28.

Now, I find in the Goſpel (from our SAVIOUR's own mouth) *he that looketh on a woman with luſt after her, hath* (on his part) *committed adultery with her*: (the woman in the mean while, remaing chaſt, as never once thinking of any ſuch matter.) Then, if the one party may be an *Adulterer*, and the other (as I may ſay) *not adultered*: why not, in like ſort, *one grieve*, and yet *the other not grieved?* Alwayes, this uſe we may make of it, *ad exaggerandam peccati malitiam*, to aggravate ſome ſins, and ſhew the heinouſneſs of ſome ſinners, that do (on their part) all they can, to do it; and that is all one, as if they did it. This is * *Tertullians*.

* *Contra Marcion.* l. 2.

How to underſtand this phraſe.

But, GOD forbid, it ſhould lie in the power of fleſh, to work any *grief* in *God*: or, that we ſhould once admit this conceipt, the Deity to be ſubject to this, or the like perturbations, that we be. And yet, both this paſſion of *grief*, and divers other (as, *anger*, *repentance*, *jealouſie*) we read them aſcribed to *God* in Scripture: And, as aſcribed in one place, ſo denied as flatly in another. One where it is ſaid, *It repented God, He had made* Saul *King*: In the ſame place by and by after, *The ſtrength of Iſrael is not as man, that He can repent*. One, where GOD *was touched with grief of heart*: Another, *There is with Him the fulneſs of all joy for ever*; which excludeth all *grief* quite.

1 Sam. 15. 11. Gen. 6. 6. Pſa. 16. 11.

How is it then? How are we to underſtand this? Thus: That when they are denied; that is to ſet out unto us, the perfect ſteddineſſe of the Nature divine, no wayes obnoxious to theſe our imperfections. And that is the true ſound Divinity.

Rom 6. 19.

But, when they are aſcribed, it is for no other end, but even *humanum dicere*, for our *infirmity*, to ſpeak to us our own language, and in our own termes: ſo to work with us the better. Lightly, men do nothing ſo ſeriouſly, as when they do it in *paſſion*: Nor indeed any thing throughly at all, or (as we ſay) home, unleſſe it be edged with ſome kind of *affection*. Conſequently, ſuch is our dull capacity, we never ſufficiently take impreſſion, *God* will do this, or that to purpoſe; except He be ſo repreſented unto us, as we uſe our ſelves to be, when we go through with a matter. In puniſhing, we pay not home, unleſſe we be *angry*: When GOD then is to puniſh, He is preſented unto us as *angry*, to note to us,

He

He will proceed as effectually, as if He were ſo indeed. We are not carefull enough (we think) of that we love, unleſſe there be with our love, ſome mixture of *jealouſie*: When GOD then, would ſhew, how chary He is of the entireneſſe of our love towards Him, He is ſaid, to be *a jealous* GOD. We alter not what once we have ſet down, but when we *repent*: When GOD then, changeth his courſe formerly held, he is made, as if He did *repent* (though, ſo to do, were ever His purpoſe.) And ſo here: we withdraw not our ſelves, from whom we have converſed with before, but upon ſome grievance: When the *Spirit* of GOD then withdraweth himſelf for a time, and leaves us, He is brought in as *grieved*. For that if it were otherwiſe delivered, it would not ſo affect us, nor make in us the impreſſion, that this way it doth. So that, *Grieve Him not*, that is (in direct termes) Give Him not cauſe to do that, which in *grief* men uſe to do, to withdraw Himſelf, and to forſake you. If ye do, believe this; He will as certainly give you over, as if He were *grieved* in earneſt. This is from Saint *Auguſtine*.

By this time, we know how to conceive of this phraſe aright. Now, how to have uſe of it. And of this *humanum dicit*, this uſe we may have. Firſt, upon theſe places, where we thus find affections attributed to *God*, Our rule is ever, to reflect the ſame *affection* upon our ſelves, which is put upon Him; to be *jealous* over our ſelves, to be *angry*, or *grieved* with our ſelves, for that, which is ſaid to *anger*, or to *grieve* GOD. And that, upon this Soliloquy with our ſelves, That, how light ſoever we ſeem to make of ſin, yet in that, it is ſaid, thus to *grieve* GOD's *Holy Spirit*, it muſt needs be ſome grievous matter certainly. And yet (methinks) it toucheth not the *Spirit* of GOD though: He ſhall loſe nothing by it. He needs not to *grieve* at it. Of the twain, it ſhould rather ſeem to concern us; we may come ſhort of our *Redemption*, by the means; and (a worſe matter than that) be caſt into eternal perdition. The loſs is like to be ours. And is this ſaid *to grieve the Holy Spirit of* GOD; and ſhall it not *grieve* us, whom it more nearly concerneth? Shall we be ſaid to *grieve* Him with it, and not our ſelves be *grieved* for it? This, or ſome, to like effect. How to have uſe of this phraſe.

Then, it teacheth us (this phraſe) withal, what in this caſe we are to do, when it happeneth. Sure, even that, which we would do, to one *grieved* by us (whom we make ſpecial account of, and would be right loth to loſe his favour:) never to leave, but to ſeek, by all means, to recover him; by ſhewing our ſelves ſorry, and *grieved*, for *grieving* of him; by vowing, never to do the like more; by undertaking any thing, that may win him again. The only way to remedy it, is, to take us to the ſame affection: As here, that it *grieve* us to do any thing, may turn Him to *grief*, or, if we have done it, never ceaſe to be *grieved* with our ſelves, till we have recovered Him; His favour, and His grace again.

2 *How we do grieve Him.*

Now then, were it not well, to take notice of theſe *grievances*, that we might avoid, not offer them: and ſo fulfill the *Apoſtles Nolite Contriſtari*? Divers there be. But one of them, we cannot but take notice of (This verſe is ſo hemmed in with it, on both ſides.) Our verſe begins with [And] which couples it, to the former. And the very ſame that is in the former, is repeated over again, in the next after. And this it is: To ſet a *ſeal* upon our lips, from *foul language*, *bitterneſs*, *curſing*, *ſwearing* without any ſenſe at all. That theſe, come not out of our mouths. That we leave theſe in any caſe; and then, follows our verſe, *And grieve not the Holy Spirit*: as if He pointed us to theſe, and ſaid, Theſe are ſuch, whereby we *grieve the Spirit of God*, and all good men, that hear them. (And that is one ſpecial way to *grieve the Spirit*, to grieve *good men*, in whom it is.) His very coming (this day) in ſhape of *tongues*, ſheweth, He would have the print of His *ſeal* upon that part, upon the *tongue*: and His *fire from heaven*, *breath*; not this *fire from hell*, thus ſparkle from it. S. *James* makes ſhort work: *If any would be holden for religious*, and *refrain not his tongue from theſe, that mans religion* is (to be prized) as, *little worth*. This, from [And] the firſt word, the *Copulative* to the bordering verſe, which I could not avoid. And grieve not. James 3. 6. James 1. 26.

But I chooſe rather to hold my ſelf to the point of *ſealing*, within the Text; and the grievances againſt it: which I reduce to theſe two: 1 Either, *Before* when we are not yet ſealed, but are to be, when He offers to do it: 2 Or, *After*, when we are already paſt his hand, and his *ſeal* upon us. There are grievances, both ways. *How in the act of Sealing.*

Firſt, the Spirit of *God* doth come, and offer to *ſeal* us: our part were to invite Him to come if He did not; but if He come, to be glad of it; but in any wiſe, to be willing, withal. Otherwiſe, *Ipſum nolle, contriſtari eſt.* For if we be not willing, but refuſe and ſhift Him off ſtill, is it not *juſtum gravamen*? But, even as there were, that, when *Chriſt* ſet His foot on land, and offered to come to them, *intreated Him, He would be gone again*: ſo when the *Holy Ghoſt* makes the like proffer, He hath his *Gergeſites* too, that can ſpare Him and His *ſeal both*. Men are (I know not how) even loth and (as it were) afraid; think it a diſgrace to them, many (and, that would be called *men of ſpirit*) that any *ſeal* or mark of *holineſs*, ſhould be ſet, or ſeen upon them. Content with a *Label*, without any *ſeal* to it, all their life long. And of thoſe *Label-Chriſtians*, we have meetly good ſtore. As *the Spirit of God*, they like Him well enough to have their *breath*, and *life*, and *moving* from Him: yea, arts and tongues too, if He will: But, as *the Holy Spirit*, not once to be acquainted with Him. And what is this plain, but their ſpeech, *Cauſe the holy one to ceaſe from us?* But yet I do not ſay [not at all:] For, if He will come and *ſeale* them, ſome quarter of an hour before they dye; for that, they will not ſtand with him. But they deſire to wear the *Signature* of the *fleſh*, or of the *world*, of *pride*, or of *luſt*, as long as they are able to ſtand on their legs. *Animales*, all their life: and *ſpiritum habentes*, at the hour of their death. *Clinici Chriſtiani*, 1 *Before* it, I. Mat. 8. 34. Eſay 30. 11. Jud. 19.

ſtiani, beddered *Chriſtians*, (as the *Primitive Church* calleth them) when the *fleſh* leaves them, let the *ſpirit* take them and *ſeal* them: Then the *ſeal* (and ye will,) but, not before. But, this is an indignity, and cannot be well taken. He will not endure, thus to be trifled with and ſhifted off, when He would: and if, then He *ſeals* us not; when we would, we have our mends in our own hands.

But ſecondly, ſay we be willing He come: Is it not our part, againſt He comes, to diſpoſe our ſelves, and be ready wrought, to receive the figure of His *ſeal*? Then, if either He find us ſo *indurate*, in malice and deſire of revenge, or ſins of that ſort; that, as good offer him a *flint* to *ſeal*, which will take no print: Or, on the other ſide, find us ſo *diſſolved* (as it were) and even molten in the ſins of the fleſh, that, as good offer Him a diſh of *water* to *Seal*, that will hold no figure: Both come to one: 1 Not to ſuffer Him, to do it; and 2 not to be in caſe, to receive it: 1 Not *diſpoſed* to it; Or, 2 *indiſpoſed* for it. And can he chooſe, but reckon this as a ſecond *gravamen*, and go His way, and leave us as *He* found us?

After it. 1. Theſe two, *before* we be: Two more, when we be *ſealed*. For, when we have well and orderly received it; then doth it behove us, carefully to keep the *ſignature* from defacing or bruiſing: If we do not, but carry it ſo looſely, as if we cared not what became of it; and, where we are *ſignati* to be cloſe and faſt, ſuffer every trifling occaſion to break us up; have our ſouls lie ſo open, as all manner of thoughts may paſs and repaſs through them: Is not this a third? When one ſhall ſee a poor *Countrey-man*, how ſollicitous he is, if it be but a bond of no great value, to keep the *ſeal fair* and *whole*: But if it be of higher nature, as a *Patent*, then to have his *box*, and *leaves* and *wooll*, and all care uſed, it take not the leaſt hurt: And on the other ſide, on our parts, how light reckoning we make of the *Holy Ghoſts ſeal*; vouchſafe it not that care, do not ſo much, for it, as he, for his *Bond of five Nobles*, the matter being of ſuch conſequence: This *contempt*, muſt it not amount to a *grievance*? Yes, and that to a *grave gravamen*, a *grievous* one. For this is even *Margaritas porcis* right.

2. But yet further: If having received this *ſeal* upon us, we ſo far forget our ſelves as we be brought, to let His *æmulus*, the *fiend*, the *evil ſpirit*, (whom He can by no means endure) even to *Super-ſigillare*, ſet his mark over it, *ſeal* upon *ſeal*; put his print, with his image and Superſcription, above and upon the HOLY GHOSTS: This is ſo foul a diſgrace, as He can never brook it. And ſhall we once conceive, but, upon ſo bad uſage as this, He will do, what men *grieved* uſe to do, ſay preſently, *migremus hinc*, away, here is no place to ſtay, and ſo leave us, with our *new image* upon us?

And if ſo, a worſe matter, than all yet. For, He no ſooner gone, but in His place another will come, and, as he hath *ſealed* us, ſo *ſeize* on us: and, not alone neither, but company with Him, *Seven more worſe than Himſelf*; and *the end of that man, worſe than His beginning*, a thouſand-fold. Theſe they be then, theſe four: Not to offer theſe, is *Non contriſtari*. Luk. 11. 26.

2. *Nolite contriſtari.* But then, if our hap be ſo evil, as we do; yet that we remember, *Nolite*, do it not *willingly*: Have a *will*, not to do it. If we fall into any of the former four, 1 *neglect* to receive Him, when He cometh: 2 *diſpoſe not* our ſelves, as we ſhould, againſt He cometh: Happen to 3 *bruiſe*, or *marre* our *ſeal*: Yea 4 *admit* a *ſealing* upon it (of the *world* upon GOD, the *fleſh* upon the *Spirit*, prophane upon Holy:) yet let not our *will* be to it: At leaſt, not our *whole will*; not our *full conſents*. Let it but happen *per accidens* (as we ſay) either ſurpriſed with the violence, or wearied with the importunity of the tentation; or circumvented with the ſleights of the *Serpent*: but ever carry *voluntatem* (if it may be;) or elſe (as in the Schools they call it) *velleitatem de non contriſtando*. A great matter depends on this: For, *wilfully* to do it, that is indeed, to *grieve*; if it be not more, *even to work deſpite to the Spirit of Grace*. Heb. 10. 29.

Application to the *time*. Now, to draw to an end. This requeſt never comes ſo fit, as on this Day. For there is in the Text, a *day* of *redeeming*; and there is by like analogy, a *Day* of *ſealing*. As that, CHRIST'S: ſo this, the *Holy Ghoſts Day*. Now, if the *ſealing-day* be the *Holy Ghoſts*; then, *reciprocè*, the *Holy Ghoſts Day*, that is the *Day* of *ſealing*. And this is the *Holy Ghoſts Day*. And not only, for that originally ſo it was; but for that it is to be intended, ever, He will do His own chief work, upon His own chief Feaſt; and *opus Dei*, the days *work*, upon the *Day* it ſelf. So that, now we are come about, to our firſt *grievance*, *Not to refuſe Him*: not at any time; but not, *at His own time*; not then, when He ſits in His office, and offers to ſet His *ſeal* on us.

Application to the *Sacraments* And, that, He now doth. For, when we turn our ſelves every way, we find not (in the Office of the Church) what this *Seal* ſhould be, but the *Sacrament*; or what the *print* of it, but the *grace* there received, a means to make us, and a *pledge*, or *carneſt* to aſſure us, that we are His. 2 Cor. 5. 5.

The outward *ſeal* ſhould be a thing *viſible*, to be ſhewed: And the *Sacrament* is the only *viſible* part of Religion, and nothing ſubject to that ſenſe, but it. This I find, that the School-men, when they numbred *ſeven*, thoſe *ſeven* were the *ſeven ſeals*: So, for *ſeals*, they have been ever reputed. But what doubt we? One of them, is by the *Apoſtle* named a *ſeal*, in expreſs terms: *The ſeal of righteouſneſs*. And, if one, then the other: Both are of like nature. Only this difference between them (for which we have great cauſe, highly to magnifie the goodneſs of GOD:) That, where the one *ſeal*, (the *ſeal* of *Baptiſm*) can be ſet to but once, and never repeated more; this other ſhould ſupply the defect thereof, as whereby, if we have not preſerved the former figure *entire and whole*, we might be (as it were) *new ſigned* over again. And that, not *once* alone, and no more; but, that it ſhould be *iterable*: whereby it cometh to paſs, that of this *ſealing*, there be many days; many days, to *ſeal* us well, and make us ſure againſt that one *Day*, the *Day of Redemption*. GOD therein providing for our frailneſs. As indeed, without it, a great many of us, I know not how we ſhould have done. Rom. 4. 12.

A ſeal of Redemption. This then, is the *Seal*. I add further, that it may be rightly called, *the ſeal of our Redemption*,

as

as whereby the means of our *Redemption* is applied unto us: the *Body* and the *Blood*, one *broken*, the other *shed*, of Him, whom GOD *sealed* to that end, even to *redeem* us. Joh. 6, 27.

And by, and with these, there is grace imparted to us; which grace is the very breath of this *Holy Spirit*, the true and express *Character* of His *seal*, to the renewing in us, the image of GOD, whereunto we are *created*. And with grace, which serveth properly (*pro tota substantia*) to and for the whole substance of the soul, the two streams of it, one into the *understanding* part, the other into the seat of the *affections*. Into the *understanding* part, the assurance of *faith* and *hope*: Into the part *affective*, the renewing of *charity*, the ostensive part of this seal, *In quo cognoscent omnes*, by which all men may know, and *sine quo cognosci nemo*, without it no man, that we are *sealed* aright, and are truly His. This grace we are thus to receive there: Only, that we [a] *receive it not in vain*: [b] *be not wanting to it*, after: [c] *neglect it not*: [d] *Quench it not*: [e] *fall not from it*: but [f] *stand fast*, and *continue in it*: Be careful to [g] *stir it up*: Yea, [h] *to grow and increase in it, more and more*, even to the consummation of it, which is *glory*. *Glory*, being nothing else, but *grace consummate*: the figure of this stamp, in His full perfection. The *print* of this *seal*. Joh. 13. 35.

a 2 Cor. 6. 1.
b Heb. 12. 15.
c 1 Tim. 4. 15.
d 1 Thes. 5. 19.
e Gal. 5. 4.
f Rom. 5. 2. Act. 13. 43.
g 2 Tim. 1. 6.
h 2 Pet. 3. 18.

Resolve then, not to send Him away (on His own Day) and nothing done; but, to receive His *Seal*, and to dispose our selves, as pliable and fit to receive it. And, that shall we but evil do, may not at all, unless it please Him, to take us in hand, and to work us ready for it. To pray Him then, so to do, to give us hearts of wax, that will receive this impression: And, having received it, to give us careful minds withal, well to look to it, that it take as little harm, as our infirmity will permit. That so we may keep our selves, from this unkind sin, of *grieving Him*, that hath been and is so good to us. Which, the GOD of mercy grant us, for His *Son*, and by His *Spirit*, to whom, &c.

A

SERMON

Preached before the

KINGS MAJESTY,

At *GREEN-WICH*,
On the *XII.* of *June*, A. D. MDCXIV.
being WHITSUNDAY.

PSAL. LXVIII. Ver. XVIII.

Aſcendiſti in altum, &c.

Thou art gone up on high; Thou haſt led captivity captive, and received gifts for men: yea, even [a] *the rebellious* haſt Thou led, *that the* LORD GOD *might dwell* [b] there.

[a] Or, *for thine enemies.*
[b] Or, *among men.*

THIS is CHRIST (the *Prophet* here ſpeaketh to.) That He it is, the *Apoſtle* is our warrant (*Epheſ.* 4. 8.) There, he applies it to CHRIST: *Thou art gone up* (ſaith the *Prophet* here) in the ſecond perſon: *He is gone up* (ſaith the *Apoſtle* there, of Him) in the third.

To CHRIST then: And to CHRIST *gone up*, or *aſcended*: and therefore *aſcended*, they be the laſt words of this *Verſe*, *that* GOD, *might dwell among us.* Which cannot be applied to CHRIST Himſelf in perſon, for then, He was not to *go up on high*, from us: but to ſtay here ſtill below with us. Therefore, GOD here, is GOD the HOLY GHOST: who this day, *came down*, after CHRIST was *gone up*, to be not only *among us*, but even *in us*, (ſaith our *Saviour*:) *To be in us and abide with us for ever.* So, the Text begins, with the *aſcending* of CHRIST: and ends, with the *deſcending* of the *Holy Ghoſt.* And, that was upon this day: And ſo, we are come to CHRISTS *hodiè impleta eſt, This day is this Scripture fulfilled*; the beſt application of every Text.

Joh. 14. 17, 16.

Luk. 4 21.

The Summe. Our books tell us, the *Scripture* will bear four ſenſes: All four be in this; and a kind of *aſcent* there is in them.

1. Firſt, after the letter, and in due conſequence to the word immediately next before this (the laſt word of the *Verſe*) which is, *Sinai.* It is a report of *Moſes's aſcending* thither. For, he, from the bottom of the red Sea, *went* up to the top of *Sinai*, leading with him the people of *Iſrael*, that long had been captive to *Pharaoh: and there received gifts*, the *Law*, the *Prieſthood* (but above all) the *Ark of the Covenant*, to be the pledge of GODS *preſence* among them. This is the *Litteral.*

2. This of *Moſes*, by *analogy*, doth King *David* apply to himſelf. To his *going up* to Mount *Sion*, and carrying the *Ark* up thither. For all agree, this *Pſalm* was ſet, upon that occaſion. The very beginning of it, [*Let God ariſe, &c.*] ſheweth as much: The *acclamation* ever to be uſed, at the *Arks* removing, as

2 Sam 6.

is

is plain by *Num.* 10. *ver.* 35. Now, this was done immediately upon His conquest of the *Jebusites*: whom a little before he had taken *Captives*, and made tributaries there. What time also, for honor of the *solemnity*, *dona dedit*, he dealt *bread and wine, to all the people, gift-wise* (as we find 1 *Chron.* 15.) This is the *Analogical*: as *Moses* to *Sinai*, so *David* to *Sion*. 2 Sam. 5. 2 Sam. 6. 19. 1 Chron. 16. 3

From these two, we arise to the *Moral* sense: thus. That, as whensoever God's people are carried captive, and made thrall to their enemies; as then, God seemeth to be *put down* and lie foiled for a time; that one may well say, *Exurge at Deus* to Him: So, when He takes their cause in hand, and works their deliverance, it may well be said, *Ascendit in altum*, He is *gone up* (as it were) to His high throne, or judgement-seat, there to give sentence for them. Ever, the *Church depressing* is (as it were) God's own *humiliation*; and their *deliverance* (after a sort) His *exaltation*. For, then He hath the upper hand. And this is the *Moral*. 3.

Now from this we ascend to the *Prophetical* sense, *to the testimony of Jesus which is the Spirit of all Prophecy*. For, if in any *Captivity* (as of *Egypt*, of *Babylon*) God be said to be *down*: And, in any strange *deliverance* (such as those were) to be *got up on high*: in this of *Christ*, of all other, it is most pregnantly verified. That, the highest *up-going*; higher than *Sion*, or *Sinai* far: That, the most gracious *Triumph*, that ever was. When the *Principalities and powers*, that had carried, not *Israel*, but *mankind*, *all mankind into captivity*; they as *Captives*, were led before His Chariot: attended, as it is in the next verse before, with *twenty thousands of Angels*. What time also, the *gifts* and *graces* of the *Holy Ghost* were shed forth plenteously upon men; which was, this very day: and *God*, not by a *wooden Ark*, but by His own *Spirit* came to *dwell among them*. 4. Rev. 19. 10. Vers. 17.

And, in this sense, the true *Prophetical* meaning of it, doth the *Apostle* deliver it to us; and we, to you. That, God, which ever and at all times, doth then, and at that time did most specially shew the *valour* of His *victory*, and the *bounty* of *His triumph*, when *He went up on high, &c.*

To put that in other order, which is it self, well ordered already, were but to confound it. The order, as it stands, is very exact. 1 *Christs ascending*, first: 2 Then, the *Manner*. 3 And last, the *end* of it. 1 The *Ascending*, in these: *Thou art gone up, &c.* 2 The *Manner*, is *triumph-wise*; and that two wayes: 1 *Leading His Captives before Him*: 2 *Scattering His gifts about Him*: 3 And then thirdly, all to the end, that God, by His *spirit* (the true *Ark* of *His presence* indeed) *might rest with us for ever*. Or, you may (if you please) of these four, make two moities: and give the two former, to *Christs ascending*; the two latter, to the *Holy Ghosts ascending*, in *dona dedit hominibus*; the peculiar of this Day. *The division.* I. II. III.

THou *art gone up*, a *Motion*: and, *on high*, a Place. *Christ*, in His *ascendent going up*; *Christ*, *on high*, is a good sight. A better sight to see Him so, *tanquam aquila in nubibus*, than *tanquam vermis in pulvere*; an *Eagle* in the clouds, than a *worm* in the dust, as a great while we did. To see a *cloud to receive him*, than a *gravestone* to cover Him. Better, *leading Captivity*, than Himself led *Captive*: Better, *receiving gifts for men*, than receiving *wrong* from them. Yet, it is strange, S. *Paul* (*Eph.* 4.) commenting upon this verse (whereto we shall often have recourse,) as we are looking at *His going up on high*, pulls us back, and tells us of His being here down below: *In that he ascended*, what is it (saith He) *but that He descended first*? A note, out of season, one would think. But, he best knew, what was proper and pertinent; and that is, that *Christs going up*, is *ascensus post descensum*. I. *Christs Ascending*: The *motion*. Act. 1. 9. 1 *From whence*; Eph. 4. 9.

And this, as it is for *His glory*: (For, when one hath been *down*, then to *get up*, is twice to get up) Far more, for *His glory*, than if He never had been down. And, the lower He hath been *down*, the more glorious is His *getting up*. *Bis vincit qui victus vincit*; being overcome, to overcome, is *twice* to overcome: For so, he overcomes his overcomers, (and that is a double victory) As, for *His glory*; so, for *our good*. For, His being above, before He was below, is nothing to us. But being *below* first, and then, that He *went up*, that is it we hold by. As the *Son of God*, *he came down*: As the *son of man*, *he went up*. If, as the *son of man*; there is hope, that the *sons of men* may do the like.

But, always remember, there must be a *descent* before. *Ascendit Angelus, & factus est diabolus*: Why? He never *descended* first, and therefore is now in the *bottom of Hell*. But, He that first *descended*, and *ascended* after, is now in the *top of heaven*. To teach us, this high *top* must have a deep *root*. He that is thus high now, was once low enough. We to be as he was, before we be as he is. Descending, by *humility*; condescending, by *charity*. For, he that so *descends* with Him, he it is, and none other, that shall *ascend* up after Him. This is Saint *Paul*, upon *Ascendisti*, His *Motion*.

Now, will you hear him upon *in altum*, *on high*, the pitch of his motion? *On high*, is somewhat a doubtful term: if it be but to some *high mountain* (as they thought of *Elias*) it is *on high*, that. How *high* then? The *Apostle* takes the true altitude for us. Neither, to *Sion*, nor to *Sinai*, set one upon the other, and *Pelion* upon *Ossa* too; it is higher yet. So *high* (saith St. *Luke*) 1 *The place whither*, *Or high*. 2 King. 2. 16.

till a cloud came and took him out of their ſight. And what became of him then? That the Apoſtle ſupplies: He came ὑπεράνω: ὑπὲρ *above*, ἄνω *aloft*: ὑπεράνω ὑπὲρ πάντων τῶν ὑπερῶν, *above all the heavens*, even the very higheſt of them.

Luke 19. Epheſ. 4. 10.

Keeping juſt correſpondence between his *high*, and his *low*. That, was *ad ima terræ*, *to the loweſt parts of the earth*, than which none lower, none beneath them. This was *ad ſumma Cœli*, the higheſt top of the heavens, than which none higher, none above them.

So, *Exurgat Deus*, the firſt verſe is not enough: that was but from the lower parts of the earth, to the upper parts of it. *Aſcendat in altum*, *Let him go up on high*; *ſet up thy ſelf O Lord above the heavens*; there is His right place. And ſo now, He is where he ſhould be. This for *in altum*.

Pſalm 57. 5.

But, we muſt not ſtand taking *altitudes*: This is but the *gaze of the Aſcention*. The *Angels blamed the Apoſtles*; that blame will fall upon us, if we make but a *gaze* of it. What is there in it, *hominibus*, for us *men?*

Act. 1. 11.

Firſt, is He *gone up on high?* We may be ſure then, all is done and diſpatched here below. He would not hence *re infectâ*, till his errand were done, He came for. All is diſpatched: for look to the Text: He went not up till the battel fought, and the victory gotten. For the next point is, *Captivity is led captive.* So, no more for Him here to do: *Conſummatum eſt.* And after it was *conſummatum eſt* for us, no reaſon but it ſhould be *conſummatus ſum* with Him alſo.

John 19. 30. Luke 13. 32.

2.

But though all be done here, all is not there; there *above*, whither He is *gone*. There is ſomewhat ſtill to be done for us. We have our cauſe there to be handled, and to be handled againſt a falſe and ſlanderous adverſary (ſo *Job* found him.) By means of His being there *on high*, *habemus Advocatum*, (ſaith Saint *John*) *we have an Advocate*, will ſee it take no harme. And what were ſuch an one worth in place where?

Job 1. 10. 1. 5. 1 John 2. 1.

3.

But as our caſe is (for the moſt part) we rather ſtand indeed of a good *High-Prieſt*, to make interceſſion; than of a ready *Advocate*, to put in a plea for us. And he is there likewiſe to that end: *on high* within the *ſanctum ſanctorum*, as a *faithful High-Prieſt*, for ever to appear, and to make an *attonement* with *God* for our tranſgreſſions. Thus, there, all is well.

Heb. 2. 17.

But how ſhall we do here, if he be gone up *on high* from us? Not a whit worſe: *Aſcendor cœli, auxiliator*, ſaith *Moſes*, *Deut.* 33. 26.) By being there, He is the better able to help us: to help us againſt our enemies. For, in that He is *on high*, He hath the vantage of the high *ground*; and ſo able to annoy them, to *ſtrike them down*, and lay them flat (as Saint *Paul* found it:) yea, yea, to *raine down fire and brimſtone, ſtorme and tempeſt* upon them.

Acts 9. 4. Pſal. 11 6.

1.

To help us againſt our wants. Wants, both *temporal*; (for; from *on high*, *He can ſend down a gracious raine upon his inheritance* to refreſh it:) and *ſpiritual*; for from *on high* He did ſend down the *gifts* and the *graces* of the *ſpirit*, the *dona dedit* of this *Feaſt*, and of this Text, both. Look to the Text. He is ſo gone up, that our *enemies are His captives*: we ſhall not need to fear, they can go no farther than their chain. And, though He be gone, *dona dedit*, He is ready to ſupply us, upon our need, with all *gifts* requiſite. We ſhall not need to want: for, *no good thing will he withold from them*, *that have*, *Aſcentiones in corde*, that have their hearts upon Him and upon His *aſcention*: that lift up their hearts to Him there.

Verſe 9. Pſal. 84. 5.

6.

There is yet one, and I keep that (for it ſhall be the laſt.) In that He is *aſcended* into heaven, *Heaven is to be aſcended to*: *By the new and living way*, *that is prepared through the veile of His fleſh*, a paſſage there lieth thither. They talk of *diſcoveries*, and much ado is made of a new paſſage found out to this or that place: what ſay you to this diſcovery *in altum*, this paſſage into the *land of the living?* Sure, it paſſes all. And this *diſcovery* is here: and upon this diſcovery, there is begun a *commerce*, or *trade* of entercourſe, between heaven and us. The commodities whereof, are theſe *gifts*: (we ſhall after deal with them) And a kind of *agencie*: *Chriſt* being there, for us; and the *ſpirit* here, for *God*; either *Agent* for other. It is the happieſt news, this, that ever came to mankind. For, *hominibus*, for *mankind* it is, He is *gone up*: far, that is to be repeated to all three, and every of them ἀπὸ κοινοῦ 1 *He is gone up on high*, for *men*; 2 *Led captivity captive*, for *men*, 3 as well, as *received gifts for men.*

Heb. 10. 20. Pſal. 27. 22.

His *going up* then, is not all for Himſelf; ſome part (and that no ſmall) *for us*. For, *thither* He is gone, *ut præcurſor noſter* (*Heb.* 6.) as our *fore-runner* or *harbenger*, *Pandens iter ante nos* (ſaith the Prophet *Mica*) *To make way before us*. *To prepare a place*, and to hold poſſeſſion of it in our names (ſaith He Himſelf.) Till (ſay the *Angels*) *as He was ſeen to go up*, *ſo ſhall he likewiſe be to come down again.* Once more to *deſcend* (it is his laſt:) and upon it, His laſt *aſcending* into His high *Tribunal-ſeat*; there, as our favourable *Judge*, to give us the *Ite benedicti*, the immediate warrant for our *aſcentions*. And ſo he ſhall take our perſons thither, where He now is in our perſon, that *where he is*, *we may be there alſo.* And thus much, for His *going up on high.*

Heb. 6. 20. Mica 2. 13. Acts 1. 11. Matth. 25. 23.

II.

The *manner* of His *aſcending*. In Jubilee. Pſal. 47. 5.

Now, the *Manner*, how He went. *Aſcendit Dominus in jubilo*, ſaith the XLVII. *Pſalme*, a proper and peculiar *Pſalme* for this day. For, this is the *fiftieth day*, and *fifty* is the number of *Jubilee*: we muſt look for a *Jubilee* ever at *Pentecoſt*. He went up in *Jubilo*. Now, to a *Jubilee*, there go two acts: 1 The *releaſing of priſoners*, one. 2 And the *new giving* or granting *eſtates gratis* (*dona dedit*) the other. And both are here.

In *triumph*.

He went up in *triumph*, as a *Romane victor* up to the *Capitol*; as *David*, after his conqueſt, up to *Sion*: ſo He, to the *Capitol* in *Heaven*, to the *Sion* that is above, the *high and holy places made without hands.* Now, two *actus triumphales* there were: 1 One, *Captives* led bound before the *Chariot*:

2 The

2 The other, casting abroad of new coine, or (as they called them) *missilia*, among the multitude. And these two are in this. This the manner of *his going up*, like the *Jewes Jubilee*, like the *Heathens triumph*. 1 First then, of His *valour in his victory, leading his Captivity*. 2 Then, of His *bounty in his triumph; dispersing His gifts*.

1. *Leading captivity captive.*

Of the first. Here is a *Captivity* led in *Triumph*. A *triumph* is not but after a *victory*: nor a victory, but upon a *battel*: and (ever) a battel presupposeth *hostility*; and that, some quarrel, whereupon it grew. His *Ascention* is His *triumph*; His *Resurrection* His *victory*; His *death* His *battel*; His *quarrel* is about *hominibus*, about us *men*, for another captivity of ours, that had happened before this.

I ask then, what was this *Captivity* here? Of *whom*? when *taken*? when *led*? (For, taken it must be, before it can be led in triumph.) Some interpret it by *Satan*; say, it was by him, and the *powers of darkenesse*. Some other, that it was *Adam* and all his progeny: and so, we are in it too. And both say well: they and we are taken together. For, when they were taken *Captives*, we that then were in their hand and power, as *captives* to them, were taken together with them. So both were *taken*, and by Christ, both: but not both alike. Both were *taken*, but not both *led*. They were *taken*, and *led*: we are *taken* and let *go*. And not let go barely, but rewarded with *gifts*, as it is in the *Verse*. Both these are within the compasse of this *Psalme*.

To begin with this of the *Verse*; we find it more particularly set down, *Col.* 2. There, of the *Principalities and powers of hell*, it is said, *Christ spoiled them, made a shew of them, triumphed over them in His own person*. Col. 2. 15.

With these He had battel at His *death*; and then He seemed to lose the field. But, up again He got at His *Resurrection*: and then got the day, carried the victory clear. For lo, as with a trumpet, the Apostle soundeth the victory, *Absorpta mors est in victoria, death is swallowed up in victory*. 1 Cor. 15. 44.

But what was the *quarrel*? That, began about us, *hominibus*: (In every branch, we must take in that word.) for no other quarrel had He, but that these, whom He leads away *captive* here, had led us *captive* away before.

And the *quarrel* was just: for, we were His: twice his. 1 His once, by *creation*, the *work of His hands*. 2 His again now, by *redemption*, the *price of His blood*; He had no reason to lose that, was His quite. It stood not with His honour, to see them carried away without all recovery. Psal. 138. 8. Esay 64. 8. 1 Cor. 6. 20. 1 Pet. 1. 15, 19.

But how came we *captives*? Look to *Gen.* 3. There we find *Lex membrorum*, (as Saint *Paul* calleth it;) *fleshly lusts* (as Saint *Peter*;) a *garrison* that lieth in us, even in our loines, and *fight against our soules*. They surprised *Adam* (and, *of whom one is overcome, his captive he is.*) So was he led away *captive*, and in him all mankind. The effect whereof we see, at Christs coming. The *spirit* of *error* had (in a manner) seised on all the world. And, if *Error* had taken his *thousand*, *Sinne* had his *ten thousand* (we may be sure:) And this was the first *captivity*, under the power of Satan. For, *sinne* and *error* are but leaders under him; take to his use: and so all mankind held *captive of him at his pleasure*. And, O the thraldom and misery, the poor soul is in, that is thus held and hurried under the *servitude of sinne and Satan!* The Heathens *pistrinum*, the *Turkie gallies* are nothing to it. If any have felt it, he can understand me, and from the deep of his heart will cry, *Turne our captivity O Lord*. Gen. 3. 6. Rom. 7. 25. 1 Pet. 2. 11. 1 Pet. 2. 19. Psal. 116. 4.

Will ye then see this *Captivity* turned away, and those, that took us, taken themselves? Look to His *resurrection*, *Agnus occisus est*, is true; like a *lamb* he died; but that was, respect had to His Father. To him, he was a *Lamb* in all *meeknesse*, to satisfie his *justice*, and to pay him the ransome for us, and for our enlargement, whose prisoners justly we were. That paid, and justice satisfied, the *hand-writing of the Law that was against us*, was delivered him, *and he cancelled it*. Then had he good right to us. But *death*, and *he that had the power of death*, the *Divel*, for all that, would not let him go, but detained him still wrongfully. With them, the *Lamb* would do no good: So, he took the *Lion*. Died a *Lamb*, but rose a *Lion*, and took on like a *Lion* indeed; *broke up the gates of death*, and made the gates of brasse flie in sunder: trod on the *Serpents head* and all to *bruised* it, *came upon him, took from him his armour wherein he trusted, and divided his spoiles*. (So it is in the *Gospel*: So, in this *Psalme*.) Till He had *right*, He had no *might*, was a *Lamb*. But, he had no sooner *right*, but he made his *might* appear; was a *Lion*: *Et vicit Leo de tribu Juda*. His *right* was seen in His *death*; his *might*, in his *Resurrection*. Revel. 5. 12. Col. 2. 14. Heb. 2. 14. Luke 11. 22. Revel. 5. 5.

Ye see them *taken*: Now, will ye see them *led*. Of this victory, this (here) is the *triumph*. And, if ye will see it more at large, ye may, in the Prophet *Hosee* 13. and out of him, in the *Apostle* (1 *Cor.* 15.) *death* led *captive* without His *sting*: *Hell* led, as one that had *lost the victory*: The *strength of sinne*, (*the Law*) *rent*, and *fastened to His crosse*, ensign-wise: The *Serpents head bruised* borne before him in triumph, as was *Goliahs head* by *David* returning from the victory. And, this was his *triumph*. Hosee 13. 1 Cor. 15. 55, 56.

So then, upon the matter, here is a double *captivity*, a first and a second. 1. A first, and in it *captivans*, they; and *captivata*, we. 2. A second, and in it *captivans*, he; and *captivata*, they. They took us, and he took them. And this is the *Jubilee*; that he that was overcome, did overcome; and they that had overcome, were overcome themselves. That *captivans* is become *captivata*; and *captivata*, is brought out of *Captivity*, and set at liberty. For the *leading* of this *Captivity*, was the turning away of ours.

The *five Kings*, (*Gen. XIV.*) took *Sodom*, and carried *Lot* away prisoner: Comes me *Abraham* up-

on them, takes the *five Kings*, and *Lot* in their hands: So *Lot*, and they (both) became *Abrahams captives*. The *Amalekites* (1 *Sam. XXX.*) took *Ziklag*, *Davids* town, *his wives, children, and all his people*. *David* makes after them, takes *Amalek*, and with them, his own flock too: and so became master of both. So did the *Sonne* of *Abraham*, and the *Sonne of David*, in this captivity, here.

For all the world, as an *English ship* takes a *Turkish Gallie*, wherein are held many *Christian captives* at the oare. Both are taken, *Turks, and Christians*; both become prisoners to the *English ship*. The poor souls in the *Gally*, when they see the *English ship* hath got the upper hand, are glad (I dare say) so to be taken: they know, it will turn to their good, and in the end to their letting go. So was it with us, we were the children of this *captivity*. They to whom we were *captives*, were taken *captive* themselves, and we with them. So, both came into *Christs* hands: They and we, his prisoners both. But with a great difference. For, they are carried in triumph, to their confusion (as we see) and after condemned to perpetual prison and torments. And we, by this new *captivity*, rid
Rom. 8. 21. of our old, and restored to the *liberty of the sonnes of God*. So that, in very deed, this *captivity* fell out to prove our felicity: we had been quite undone, utterly perished, if we had not had the good hap, thus to be come *Christs* prisoners.

It is not good (simply) to be taken *captive*: but thus, it is. For, *felix captivitas capi in bonum*: He is taken in a good hour, that is taken for so great a good. A happy *captivity* then, may we say: indeed, so happy, as no man can be happy, if he be not thus taken prisoner by *Christ*. It is the only way to injoy true liberty. And this, for this great *captivity* here led.

Other inferior *captivities* there be, in this life, and those not lightly to be regarded neither: But, this of *Mankind* is the maine: the rest, all derived from this, and but pledges of it. We have lived to see, that *Ascensor Cœli*, was *Auxiliator noster*, and *Ductor Captivitatis nostræ*, even this way.

In LXXXVIII. the *invincible Navie* had swallowed us up quick, and made full accompt to have led us all into *captivity*. We saw them *led*, like a sort of poor *captives* round about this *Isle*, sunk and cast away, the most part of them, and the rest sent home again with shame. Eight years since, they that had vowed the ruine of us all; and, if that had been, the thraldom of this whole Land: they were *led captives* in the literal sense, (we saw them) and brought to a wretched end before our eyes. So, He, that here did, still can, and still doth *lead captivity captive* for the good of his. Take these as remembrances here below; but look up beyond these to our *great captivum duxisti* here: And make this use of both, that we, both these wayes, *being delivered, out of the hands of our enemies*, and
Luke 1. 74. 75. from *the slavery of Satan, might serve him, whose service is perfect freedom, in righteousnesse and holinesse before him, all the dayes of our life*.

And this for the first point of *Ascensio in Jubilo*, (a principal part whereof, was the releasing of captives.) And so much for the *triumph* of His *victory*: Now for the bounty of His Triumph. In that, His *valour*; valour in *leading captivity*: in this, His *magnificence*, magnificence in *distributing gifts*.

Scattering His gifts. *Accepit dona.* All this while there hath been nothing but *going up*: Here now, there is something *coming down*, even *Love* with his handful of *gifts*, to bestow them on us: which is the second part; even His largenesse or bounty, as it were the running of the *Conduits with Wine*, or the casting abroad of His new coine, among the lookers on, on this, the *great and last day of the Feast*, the conclusion or shutting up of His *Triumph*. This is the day of *dona dedit* in kind, and *dona dedit*, the high honour of this *Feast*. Alwayes the height of His place, the glory of his triumph, makes Him not forget us, we see by this. He sends these for a token, that He is still mindful of us.

Four points there be in it. 1 *Received*, first: 2 Then, *gifts*: 3 Thirdly, *for men*: 4 And last, an enlargement of this last word *men*; for such *men*, as of all men, seemed least likely to get any of them, *Even for His enemies*.

Received. The *Prophet* here saith, *Dona accepit*; the *Apostle* he saith, * *dona dedit*; and both
Accepit, Dedit. true: *Accepit & dedit*; for, *accepit ut daret*: He did *give*; what he *received*: for, He *received*
* Ephes. 4. 8. *to give*. So, what He *received* with one hand, he *gave* with the other. For, He *received* not for Himself, but for others; Not, to keep, but, to part with them again. And part with them he did, witnesse this day, the day of the *giving*.

Received, from whom? Whosoever the party was, He received them from, he seems to stand well-
Joh 20. 17. affected to us. It is the Father. And we see, he said true of him, *I go up to my Father, and to your Father*; that is, yours as well as mine. Which appeareth, in his Fatherly goodnesse, ready to part with them to us; Yet, not immediately to us; but, by him, to us: that, seeing by whose hands they come, we might know, know and acknowledge both, for whose sake, both he *giveth*, and we *receive* them. We, of him: he, of his Father; but, for us, and for our use.

2. *Dona.* Received *gifts*. Alas poor captives! Never think of any: *Tantùm libera nos* is all, they say. Free us only, and we desire no more. This one *gift* is enough, will richly content them, even the gift of liberty, we even now speak of. Enough for them; but, not enough, for him, *The Scripture*
James 4. 6. *offereth greater grace*. He will let them go, but not let them go away empty. Send them away *rewarded*, and not with one *gift*, but plurally, *dona*; with many. So many, as in the next verse, he saith they be even *laden* with them. And, not give them again their former estate freely (the *Jubilee* of the *Law*,) but,

a far

a farre better than that was, even in *Heaven*, which is farre beyond the *Lawes*, and is indeed the *Iubile* of the *Gospel*.

To speak of these gifts in particular, one hour-glasse will not serve, they be so many. To recapitulate *Dona in Dono*, all in one: It is the *gift of gifts*, the *Gift* of the *Holy Ghost*, the proper *Gift* or *Missile* of this day. *O si scires Donum Dei* (saith our Saviour of it) if we but knew this *Gift!* And God grant, we may know it (that is) that we may receive it; for then we shall, but otherwise we shall never know it: For, *Nemo scit nisi qui acceperit*; *but he that receiveth it*, no man knoweth it. Joh. 4. 10. Rev. 2. 17.

But, *God* it is, this *Gift*. The Text is direct: *This giving* is, to the end, God *may dwell with us*. That cannot be, if He that is given, were not *God*. So then, *Man* He carried up to *Heaven*: *God* He sent down to *Earth*: Our flesh is there, with GOD; His *Spirit*, here, with us. *Felix captivitas*, we said before; *Felix cambium*, may we now say: A *happy captivity*, that, a *blessed exchange* for us, this.

This is but one: it is expressed plurally; *Dona*, many: There be many in it. It is, as the *Arke of the Covenant*: the *Arke* was not empty, no more is this. The *two Tables*, that teach the *heart*; the *hidden Manna*, that feedeth the soul; the *Censer*, that perfumeth all our prayers; the *Rod*, which makes us do (as it self did) of *withered and dead*, to *revive and flourish* again. Great variety of *gifts* there are in it, and all are *feathers* of the *Dove* mentioned in the *Psalme* (*Ver.* 14.) either the *silver feathers* of her *wing*; or the *golden* of her *neck*. For, all are from her. They are reduced all to two: 1 The *gifts* (1 *Cor.* 12.) 2 The *Fruits* (*Gal.* 5.) The *gifts* known by the terme *gratis data*: the *fruits* pertaining to *gratum faciens*. But the *gratum faciens* being to every man for himself: the *gratis data*, for the benefit of the *Church* in common: These latter are ever reckoned the proper, and most principal *dona dedit* of this day. And indeed, they are all in all. For, by them are the Siens planted, on which the other (the *fruits*) do grow. 1 Cor. 12. 4. Gal. 5. 22.

And so it is. For, what were the true and proper *gifts* this day sent down, were they not a *few tongues*? And those *tongues* had *heads*, and those *heads* belonged to *men*, and those *men* were the *Apostles*. Upon the point, these *gifts*, in the end, will fall out to prove *men*: The *gift* ever leading us to the *Office*, and the office to the *Persons*, by whom it is born. Acts 2. 3.

In the place (*Ephes.* 4.) where the Apostle comments upon this Verse, and upon this word *gifts*: aske him, what the *gifts* be? He will tell us, *Ipse dedit quosdam Apostolos*, He gave some *Apostles*, some *Prophets*, some *Evangelists*: These were of the *gifts*. These three now are gone, their date is out. But, in the same period, He puts *Pastors* and *Doctors* too; and them we have still, and they are all the remains, that are now left, of the *dona dedit* of this day. A point, I wish to be well thought on: that, for these *gifts*, this *Feast* is holden; that for these, we keep this high holy-day. Ephes. 4.

What, and are these such goodly *gifts*? Yea, the *Apostles*, *Prophets*, *Evangelists*, we grant: For, we love to build *Sepulchres*, as well as the Pharisees: They must be dead, yet we esteeme them. O if we had lived in the *Apostles* dayes, we would have made otherguess account of them, that we would. We know, how our *Fathers* then did; we would even have done the same. For these, we have left, it is daily heard and seen, how poor a rate we set on them. This we finde: The *Apostles* themselves, were fain to *magnifie* their own *Apostleship*, and to say: Well they *hoped*, the day would come, when their *peoples faith* were as it should be, that they also should be esteemed *according to their measure*; that is, better than they were. So that, they were undervalued. I will not say the same of these, which are all, that are now left of this *dona dedit*: that of these *Holy-day gifts*, there is but a working-day accompt. Yet, these are they, that daily do rescue men and women laden with sinnes, and so *captives* to *Satan*, from *Satans captivity*, and take them prisoners to *Christ*. These they, by whose means and ministery, are wrought in us those impressions of grace, which we call the *fruits* of the *Spirit*, the price whereof is above all worldly *gifts* whatsoever. And, if *God dwell amongst us*, these be they, by whose *doctrine* and *exhortation* we are edified, (that is) framed and reared up, a meet building for Him. 2 Cor. 10. 14.

Truly if we did but seriously think of *Ipse dedit*, who gave; of *Spiritus Sanctus posuit*, who *placed them*; Nay, if but of the *Feast* it self we hold; it would be better than it is, if not for theirs, for the very *Feasts* sake. For, why keep we it? For these *dona dedit*, plain. And how prize we them? I list not tell, how meanly. This I say then: Either esteeme them otherwise, or what do we keep it? Put down the *Feast*, wipe the day of *Pentecost* out of the *Kalender*, keep it no more hardly. Never keep so high a *feast*, for so low a matter. But, if we will keep it, make better reckoning of *Dona dedit hominibus*, than hitherto we have, or presently we do. Acts 20. 28.

Now, the parties for whom all these: *Hominibus*. *Ascendit*, *duxit*, *dedit*, all for *hominibus*, for *men*. *For men*, *He ascended up on high*; *For men*; *He led captivity*; *For men*, *He received these gifts*. They, the cisterne into which all these three streames do flow. As God, of God, He received them; that, as Man, to man, He might deale them. I will tell you Saint *Pauls* note upon this word (and indeed, it is the only cause, for which He there bringeth in this *verse*:) The number, that it is, *hominibus*, not *homini*. To men, among them: To every one, some; Not to any one, all. For, no one man is *hominibus*; and *hominibus* it is, He deales them to. None, so compleat, but he wants some: none so bare left, that he wants all. A note (if well digested) which would cause this fastidious disdaine to cease, we have one of another. *The spoiles are divided to them of the houshold* (*Verse* 12.) come not all to one mans hand: 3. *Hominibus.*

Heb. 2. 4. hand: They be μεριςοὶ, (*Heb.* 2.) by proportion and measure, part and part. So that, any man, though he want this *gift* or that; have not all; if we have but some to do good, and do good with that some, need not be dismayed. He is within the verge of *Christs* bounty, of *dona dedit hominibus*,

4. *Etiam inimicis* The last, is the enlargement of his largesse of this clause in the Grant: *for men*; Yea, for some *men*, some special men (may some say) such as *Abrahm*, and *David*, Gods *friends*: but not for *His enemies*; nor for such, as I. Yes: אפילו בסרים *even for His enemies*; even for *His Rebels* (so is the nature of the word) even to them, this day, is He willing to part with His *gifts*. *His enemies?* why, the Divels themselves are no more, but so, but *His enemies*: what, for them? No: it is *hominibus*, *etiam inimicis*; It is not *dæmonibus*: So, they are out cleare. But, for *men*, though *His enemies*, there is hope in this clause. And O the bountifulnesse of God, that there is hope even for them, that He so farre enlargeth the *gifts* of His *feast!*

Luke 24. 47. Will ye but hear his *Commission* given about this point? This it is: that *remission of sinnes* (the chief *gift* of all) *in His Name*, *be proclaimed to all Nations*, (And, all Nations then (in a manner) were within the *Apostles Cum inimici essemus.*) But, that is not it, but the last words that follow: that this Proclamation should be made, *beginning at Jerusalem.* At *Jerusalem?* why, there all the injuries were done Him, all the indignities offered Him, that could possibly be offered Him, that could possibly be offered by one *enemy* to another. Begin there? why the *stones* were yet moist with His *blood*, so lately shed, so few dayes before, as scarce dry at the Proclamation-time. Well yet, there begin: this is *etiam inimicis* indeed. Enough, to shew, He would have *His enemies* should be the better for this day: *festum charitatis*, this right.

And now ye will see this put in execution? This very day, soo soone as ever these *gifts* were come, Saint *Peter* thus complains, that *Holy and Just One*, *ye have beene the betrayers and murtherers* of Him (that is *inimicis* (trow I) in the highest degree.) Well yet, *repent and be baptized, and your sinnes* (yea even that sinne also) *shall be done away*, and ye shall receive the *gift* of the HOLY GHOST. They, that had laid him full low, past ever *ascending* (as they thought) even they have their parts in His *Ascention*. They, that *bound him as prisoner*, He looses their *captivity*. They, that did *damna dare* to him, He doth *dona dare* to them. All to shew, *Etiam inimicis* is no more than the truth: and what would we more? Then let no man despaire of his part in these *gifts*, or say I am shut out of the *Grant*: I have so lived, so behaved my self; never *dwell with God*, I? Why, what art thou? A *captive?* Nay, art thou an *enemy?* Why, if *de hominibus*, *etiam inimicis*; if a *man*, though an *enemy*, this Scripture will reach him, if he put it not from him. The words are so plain: for men, yea though *His very enemies.*

Verse 1. See then, what difference is between the two *Feasts*: The *Resurrection* (the first *verse of the Psalme*) *Let God arise, and let his enemies be scattered*, (that is) *Inimici dæmones*, or men, that put Him from them. But now, at this, *Let God arise, and let his enemies* (that were, and would not be) *be gathered*, and let *those that hate him*, (and now hate themselves for it) *flie unto him.* It is the *Feast* of *Pentecost* to day. This is the day for *etiam inimicis*: To day, He hath *gifts* even for them too. And thus much for the latter part, and so for the whole *Triumph.*

III. The end, *that God might dwell among men.* The *end* now, why all this. *Hominibus*, *for men*, that *God may dwell among men.* GOD, that is the whole *Trinity*, by this *Person* of it. Why? *dwelt He not among men* before? He did. I know not well, whether it may be called *dwelling*; but sure never so did before, as since these *gifts* came from *Him.*

1. *Dwell*, not *visit.* Did not *dwell* (they call it *visiting*) then: *went* and *came*, and that was all. But, since, He came to settle Himself, to take His residence, not to *visit* any longer, but even to *dwell* among them.

2. *Among men*, at large. Psal. 76. 8. Gen. 9. 27. Ephes. 4. 10. Nor *among men*, before; but, among some men. He was *cooped up* (as it were) *Notus in Judæâ Deus*, and there was all. Since, *the fulnesse of the Gentiles* is come in; *Japhet* into *Shems tents*: All Nations, His neighbours are interessed in Him and his *Gifts*, alike. Saint *Paul* upon this *verse*, *He ascended*, *Ut impleret omnia. Impleret*, His: *omnia*, ours. *Filled* with His *gifts*, He: *full*, *all*; that is, all the compasse of earth full of his fulnesse.

It is for love, φιλανθρωπία, for His love of men, that makes him desire thus to *dwell* with us. This is evident, by this *captivitas soluta*, and these *dona distributa*; by this *Captivity led* (that is) by his fighting for it: by these *gifts* given (that is) by his bidding for it; that all this He doth, and all this He gave, and all for no other end but this. So as, *quid requirit Dominus?* on his part: *quid retribuam Domino?* on ours; all is but this, *ut habitet nobiscum Deus*, that the true *Arke of his presence* (*his Holy Spirit*) may finde a place of rest with us.

Our duty. 1 Chron. 6. 41. What shall we do then? shall we not yeeld to Him thus much, or rather, thus little? If he have a minde to *dwell in us*, shall we refuse Him? It will be for our benefit: we shall finde a good neighbour of him. Shall we not then say (as they did to the *Arke*) *Arise O Lord into thy resting place.*

But

But first, two things would be done. 1 The *Place* would be *meet*: 2 And the uſage or entertainment according. For the *Place*, Never look about for a ſoile, where: The *place*, are we our ſelves. He muſt dwell *in us*, if ever He dwell among us. *In us* (I ſay) not beſide us: שבינה is the word, and ſo it ſignifieth, *Sic inter nos ut in nobis.* *To prepare him a place.*

And if ſo, then *Locus* and *Locatum* would be ſutable. A *Dove* He is: He will not come but *ad tecta candida*, to no foul or ſooty place. *Ointment* He is: poured He will not be, but into a clean, and ſweet; not into a ſtinking or loathſome phial. To hold us to the word: GOD he is; and *Holy* is his title: So would his place be, an *holy place*; and, for GOD, a *Temple*. You know, who ſaith, *Templum Dei eſtis vos: Know ye not, ye are the Temples of God, if He dwell in you?* 1 Cor. 3. 16.

2. To entertain Him. Verſe 16.

But it is not the place (though never ſo commodious) makes one ſo willing to *dwell*, as doth the good uſage, or reſpect of thoſe, in the midſt of whom it is. *Here will I dwell, for I have a delight* (ſaith He.) It would be ſuch, as to delight Him (if it might be: but ſuch, as at no hand to *grieve* Him. For then, He is gone again; *Migremus hinc*, ſtraight, and we force Him to it. For, who would *dwell*, where He cannot *dwell*, but with continual grief?

And, what is there, will ſooner grieve Him, and make Him to quit us, than diſcord or diſ-union? Among divided men, or minds, He will not *dwell*. Not, but where unity and love is. In vaine, we talk of the Spirit without theſe. *Aarons ointment*, and the dew *of Hermon* (both types of Him) ye know what *Pſalme* they belong to: It begins with *habitare fratres in unum*. It is in this *Pſalme* before (verſe 9.) *where men are of one minde in an houſe*, there He delights to be. This very day, they that received Him, were ὁμοθυμαδὸν, *with one accord, in one place*. That ὁμοθυμαδὸν is the *Adverb* of the *Feaſt*. And the *Apoſtle*, in his comment on this verſe: No better way (ſaith he) to preſerve the *unity of the Spirit* (or the Spirit of Unity, chooſe you whether) than in the *bond of peace*. To ſay truth, who would be hired to dwell in *Meſech*, where nothing is but continual jarres and quarrels? Such places, ſuch men, are even as *torrida Zona*, not habitable by the *Spirit*, by this *Spirit*. But for the other ſpirit, the ſpirit of *diviſion*, they are: *Ut habitet Damon inter eos*, a fit place for the *Divel*, to dwell among ſuch. Think of this ſeriouſly, and ſet it down, that at *Salem is his Tabernacle*: and *Salem* is *peace*, and ſo the *Fathers* read it, *In pace factus eſt locus Ejus*. Make Him that place, and he will ſay, here is my reſt, *here will I dwell, for I have delight therein.* Pſal. 133. 1. Ephes. 4. 3. Pſal. 120. 5. Pſal. 76 2.

We ſaid even now: to *dwell among us*, He muſt dwell *in us*: And, *in us*, He will *dwell*, if the *fruits* of His *Spirit* be found in us. And, of His *fruits*, the very firſt is *Love*. And the *fruit* is, as the *tree* is. For, He himſelf is *love*, the eſſential *Love*, and *Love-knot* of the *undivided Trinity*.

Now, to work *love* (the undoubted both *ſigne* and means of His *dwelling*) what better way, or how ſooner wrought, than by the *Sacrament* of *Love*, at the *Feaſt* of *love*, upon the *Feaſt-day* of *Love*, when *Love* deſcended with both his hands full of *gifts*, for very *love*, to take up His *dwelling* with us? By the *Sacrament*.

You ſhall obſerve: there ever was, and will be, a near alliance, between His *dona dedit hominibus*, and His *dona reliquit hominibus*; The *Gifts* He ſent, and the *Gifts* he left us. He left us the *gifts* of his *body* and *bleod*. His *body broken*, and full of the characters of *love*, all over. His *blood ſhed*, every drop whereof is a great drop of *love*. To thoſe which were ſent, theſe which were left (*love, joy, peace*) have a ſpecial connatural reference, to breed and to maintain each other. His *body*, the *Spirit* of *ſtrength*; his *blood*, the *Spirit* of *comfort*: both, the *Spirit* of *Love*.

This *Spirit* (we ſaid) we are to procure, that it may *abide* with us, and be in *us*. And what is more intrinſecal in us, abideth ſurer, groweth faſter to us, than what we eat and drink? Then, if we could get a *ſpiritual meat*, or get to *drink* of the *Spirit*, there were no way to that. And behold, here they be. For, here is *ſpiritual meat*, that is, breeding the *Spirit*; and here we are all made drink of one *Spirit*, that there may be but one *ſpirit* in us. And we are all made one *bread*, and one *body*, kneaded together, and preſſed together into one (as the *Symboles* are, the *bread* and the *wine*;) *So many as are partakers of one bread, and one cup, the bread of life*, and the *cup of bleſſing*, the *Communion of the Body and Blood of Chriſt*. And, in figure of this, even King *David* dealt theſe two (*bread* and *wine*) in a kinde of reſemblance to ours, when the *Arke* was to be brought home, and ſeated among them; the *Arke* in type. And we to do the ſame, this day, when the *Arke* in truth did come, and will come to take up His reſt in us. 1 Cor. 10 34. 1 Cor. 12 13. Johh 5. 33. 1 Cor. 10. 16. 1 Chron. 16. 3.

Will ye now hear the end of all? By this means *God ſhall dwell with us* (the perfection of this life:) and He dwelling with us, we ſhall *dwell with him* (the laſt and higheſt perfection of the life to come.) For, with whom *God dwelleth* here, they ſhall dwell with him there, certainly. *Grace* He doth give, that he may *dwell with us*; and *glory* he will give, that we may *dwell with him*. So may *he dwell, he with us*: ſo may we *dwell, we with him*, eternally. So, the *Text* comes about round. It began with an *aſcenſion*, and it ends with one: began with *Chriſts*; ends with ours. *He aſcended*, that *God might dwell with us*; that *God dwelling with us*, we might, in the end aſcend and *dwell with God*. *He went up on high*, that the *Spirit might come down* to us below; and, that *coming down*, make us go the ſame way, and come to the ſame place, that he is. *Sent him down to us*, to bring us up to him.

Where, we ſhall no leſſe truly than joyfully ſay: *This is our reſt for ever*. To which reſt, *Aſcenſor cœli, Ductor captivitatis, Largitor donorum*, he that is *gone up to heaven*, the *Leader of captivity*, the Great *Receiver*, and *Giver* of theſe *Gifts*, vouchſafe to bring us: That, as this *Feaſt* is the period of all the *Feaſts* of the year; So this Text, and the end of it, to *dwell with God*, may be the end of us all: of our *deſires*, here; of our fruition there. Which, *&c.*

A SER-

A

SERMON

Preached before the

KINGS MAJESTY,

AT *GREEN-WICH*,

On the *XXIX.* of *May*, A. D. MDCXV.

being *WHITSUNDAY.*

Luke Chap. III. Ver. XXI. XXII.

Now it came to passe, when all the people were baptized, and that Jesus also was baptized, and did pray, the heaven was opened:

And the Holy Ghost came down upon him, in a bodily shape like a Dove, and there was a voice from heaven saying, Thou art my beloved Sonne, in whom I am well pleased.

The *Feast of the Holy Ghost.*
The *Coming down* of the *Holy Ghost upon Christ.*
Dignius.
Antiquius.
Communius.

THis is the feast of the HOLY GHOST. And here have we in the Text, a visible descending of the HOLY GHOST.

Another there was, besides this, *Acts II.* But this hath the vantage of it, three wayes: 1 The worthinesse of the *Person.* Here it *descends upon* CHRIST, who alone is more worthy than all those there. 2 The priority of *Time*; This here was first, and that other, the HOLY GHOST but at the second hand. 3 The generality of the *good:* That other was proper but to one calling (of the *Apostles*) only. All are not *Apostles*; all are *Christians.* This of CHRISTS concerns all *Christians*; and so the more general by far.

The *Feast of Baptisme.*
The *Baptisme day* of the first *Christian.*
Acts 2. 41.
The *Baptisme-day* of the *Apostles.*
Acts 2. 3. 41.

That it is of *baptisme*, is no whit impertinent neither; for this is the Feast of *Baptisme.* There were *three thousand, this day baptized by the Apostles* (the first *Christians* that ever were.) In memory of that *Baptisme*, the *Church* ever after held a solemne custome of *Baptizing* at this Feast. And many, all the year, reserved themselves till then; (those except, whom necessity did cause to make more haste.)

But, upon the point, both *Baptismes* fell upon this day. That, wherewith the *Apostles* themselves were *baptized*, of *fire.* And that, wherewith they *baptized the people*, of *water.* So that even this way, it is pertinent also.

CHRISTS *baptisme* a high *mystery.*
The *presence* of the whol *Trinity*
1 At the *Creation.*
Gen. 1. 1, 2, 3.
2 At *Christs Christning.*

To look into the Text, there is no man but at the first blush will conceive there is some great matter in hand. 1 First, by the *opening of heaven:* for, that *opens* not, for a small purpose. 2 Then, by the solemne presence of so great estates at it: for, here is the wholy *Trinity* in person. The *Sonne in the water*, the *Holy Ghost in the Dove*, the *Father in the voice.* This was never so before, but once: Never but twice, in all; in all the Bible. Once in the Old Testament, and once in the New. In the Old, at the *creation*, the beginning of *Genesis.* There finde we GOD, and the *Word* with GOD creating, and the *Spirit of God moving upon the face of the waters.* And now here again, at CHRIST'S *christening* in the New.

The

The faces of the Cherubins are one toward the other: (that is) there is a mutual correſpondence between theſe two. That was at the *creation*: this, a *creation* too; *If any be in* CHRIST, *he is a new creature of this new creation.* That was the *Geneſis*, (that is) the *generation* of the World: this, the παλιγγενεσία (the *Apoſtles* word) that is, the *regeneration*, or ſpiritual *new birth*, whereby we be born againe the *Sonnes of God.* And better not born at all, than not ſo *born againe.*

Exod 5.20. That a *New Creation.* 2 Cor. 5.17. That, a *new generation.* Tit. 3.5.

This then, being every way as great; (indeed, the greater of the twain) meet it was, they all ſhould preſent themſelves at this, no leſs than at that; and every one have His part in it (as we ſee, they have.) All (I ſay:) ſeeing the Commiſſion for *Baptiſme* was to run in all their Names, and it ſelf ever to be miniſtred accordingly.

The *Commiſſion* for us. Mat. 28.19. The *execution* of it.

To lay forth the members of the diviſion: A double *Baptiſme* we have here: Double for the *Parties*, and double for the Parts.

The Diviſion. 1 CHRISTS. 2 The *Peoples.*

For the *Parties*; we have here two *Parties.* Firſt the *People.* Then CHRIST.

CHRISTS and the *Peoples.*

For the *Parts*; we have here two parts. For this firſt (both of CHRIST and the *People*) was but *Johns Baptiſme*, was but *Baptiſmus fluminis* (as they call it) *water-baptiſme.* But, there is another part beſides to be had, even *Baptiſmus Flaminis*, the *Baptiſme* of the HOLY GHOST.

In *water.* In the HOLY GHOST.

That ſecond part is ſet down in a ſequele of four:

1 For firſt, after *Johns Baptiſme*, CHRIST *prayes.* 2 Then, after His *prayer*, *Heaven opens.* 3 After heaven open, the HOLY GHOST *deſcends.* 4 Laſtly, after His deſcent, *comes the voice.* And theſe four make up the other part, and both together a full *Baptiſme.*

Of theſe then in order. 1. Of the *Peoples Baptiſme.* 2. Of CHRISTS *baptiſme.* CHRISTS 1: by *water*, and then 2 by the HOLY GHOST. In which, the four: 1 CHRISTS *prayer*, 2 *Heaven open*, 3 the *Dove*, and 4 the *Voice.* 2.

I.

IT came to paſs that when, &c. Two *Baptiſmes* we have here: 1 The *Peoples* firſt, 2 Then CHRIST'S. How it ſhould *come to paſs*, the *People ſhould be baptized*, we ſee good reaſon: but not how it ſhould *come to paſs*, that CHRIST alſo. The *People*, they *came confeſſing their ſinnes*; and ſo needed the *baptiſme of repentance*: ſo was *Johns Baptiſme.* For; the *People* not being βαπτιζόμενοι, *baptized*, but (to uſe the *Apoſtles* word) βυθιζόμενοι, even ſouſed over head and eares in their ſins, in *many fooliſh* and *noyſome luſts*, *which drown men in perdition*, *Tanquam ſus à volutabro*, they had need to be *waſhed* from the *wallow* of their *ſin*, they had long lien in.

I. The *Peoples Baptiſme.* Mat. 3.6. *For their ſins.* Act. 19.4. 1 Tim 6.9. 2 Pet. 2.22.

And not only for their *ſinne*: even their righteouſneſs (take it at the beſt) even that, was not ſo clean, but it needs come to *baptiſme*: *Utpote ſtillantes quotidie ſuper telam juſtitiæ, ſaniem concupiſcentiæ* (they be Pope *Adrians* own words:) As dropping every other while, upon the web of thoſe few good works we do, ſuch ſtuff; the *Prophet* reſembles it to ſo homely a thing, as I liſt not tell you, what it is: but it is *pannus menſtruatus*, engliſh it who will. Reaſon then, for the *People*: And not only for *fex populi*, but even *flos populi*, to be *baptized.* It might well *come to paſs*, that.

For their very righteouſneſs. In quarum Sententiam. Eſay 64.6.

Yea reaſon, that even they, who of all the reſt, ſeem leaſt to need it; the *Peoples children*, ἀρτιγέννητα βρέφη, the poor *new-born babes.* For, being *conceived of unclean ſeed* (*Job*) and; *warmed in a ſinful womb* (*David*:) at their *birth*, *polluted no leſs in ſinne*, *than in their blood* (*Ezekiel*;) there is not * *Infans unius diei ſuper terram* (as the Seventy read it) not a child a day old, but needs *baptiſmus lavacri*, if it be but for *baptiſmus uteri*; the baptiſm of the Church, if it be but for the baptiſm it had in the womb. Let the people then be baptized in GOD'S name, good and bad, men and children and all.

The *people's childrens baptiſme.* 1 Pet. 2.2. Job 14.4. Pſa. 51.5. Ezek. 16.6. *Job 14.4.

II.

Sed quid facitis Baptizantes Jeſum? (As *Bernard* asks at His Circumciſion, *Quid facitis circumcidentes puerum hunc?* What do you *circumciſing* Him, in whom nothing ſuperfluous? So here) What do you *baptizing* Him, in whom nothing unclean? What ſhould He do being *baptized?* How *comes that to paſs?* Go waſh your ſpotted lambs and ſpare not: this *Lamb* is *immaculate*, hath not the leaſt *ſpot* upon Him. *Qui non fecit peccatum* (it is *Paul*;) *Qui non novit peccatum* (it is *Peter*:) Neither *did*, nor *knew ſin*: He hath none to *repent of*; what ſhould He do at the *baptiſm of repentance?*

II. CHRISTS *baptiſme.* It may ſeem CHRIST was not to be *baptized.* 1 Pet. 1.19. 1 Pet 2.22. 2 Cor 5.21. Acts 19.4. Mat. 3.14. Pſa. 114.3.

One might well ask, Why did not the *Baptiſt* repel Him finally? Not ſay: *I have need to be baptized of thee*, (that is) *Thou haſt no need to be baptized of me*: that was too faint; that was not enough: But, Thou haſt no need to be *baptized* at all. Yea, one might well ask the *water* (with the *Pſalmiſt*;) *Why it fled not*; and *Jordan*, *Why it was not driven back*, at this *Baptiſme?*

Yet CHRIST was *baptized*. It may ſeem of very *humility*. Joh. 13. 15.

Yet the *Verſe* is plain; that, *with the People*, CHRIST *alſo was baptized*.

How *came this to paſs*? Why *baptized*? Why *with the People*?

Was it this; though he needed it not, yet for *exemplum dedi vobis*, He would condeſcend to it, to give all a *good example* of *humility*, as He did at His *Maundie*, when He *waſhed His Diſciples feet*?

Indeed, I muſt needs ſay, great *Humility* there was in it; as at His *Circumciſion*, to take on Him the brand of a *Malefactor*: ſo here, to ſubmit Himſelf to the *waſhing proper* to *ſinners* only. 2 Then again, not to take it alone, but to take it at the hands of one ſo far inferiour to Him, as he reckoned not himſelf *worthy to ſtoop and unlooſe His ſhoo-latchet*. 3 Again, that not *baptized* only, but *baptized with the People*. Not, Saint *John* come and baptize Him, at home; but, with the multitude, the meaneſt of them: they, and He together. And when? Not upon a Day by Himſelf, but, *when they*. And where? not in a baſon by Himſelf, but even in the Common River, with the reſt of the meiny. When, and where, they; Then, and there, He.

Not of *humility*, but of *Juſtice*. Mat. 3. 15.

This (ſure) was great *Humility*; and to it we well might, and gladly we would aſcribe it: but that, Himſelf will not let us ſo do. For when the *Baptiſt* ſtrained courteſie at it, he bade, Let be, *Thus it behoved, implere omnem juſtitiam. Juſtitiam* (mark that:) No courteſie, but *Juſtice*; He makes a matter of *juſtice* of it; as if *juſtice* ſhould not have been done (at leaſt, not all *Juſtice*) if He had not been *baptized*.

The *Juſtice* in *Chriſt* two ways *conſidered*. 1 Cor. 15. 22.

Why, what *juſtice* had been broken? what piece of it, if He had not? To ſhew you, how this *comes to paſs*; we are to conſider CHRIST, as having two capacities (as they term them.) So are we to conſider Him (the ſecond *Adam*:) For ſo do we the firſt *Adam*: as a *perſon* of himſelf, and, as the *Author of a Race*, or *Head of a Society*. And, even ſo do we, CHRIST: Either as *totum integrale*, a perſon entire (they call it a *body natural*;) or, as *pars Communitatis* (which they call a *body politick*) in conjunction, and with reference to others: Which others are His *Church*; which *Church* is His *body*. They His *body*, and He their *Head* (ſo told us often, by the *Apoſtle*.) And, as by *Himſelf* conſidered, He is *Unigenitus*, the only begotten, hath never a brother: ſo, as together *with the people*, He is *Primogenitus inter multos*, the firſt begotten among many brethren.

Eph. 1. 22, 23. Joh. 3. 16. Rom. 8. 22.

Not as *by himſelf from us*.

To apply this to our purpoſe. Take CHRIST *by Himſelf*, as ſevered from us, and no reaſon in the world, to *baptize* Him. He needed it not. Needed it not? Nay, take Him ſo; *Jordan* had more need come to Him, than He to *Jordan*, to be cleanſed. *Lavit aquas Ipſe, non aquæ Ipſum*, the waters were *baptized* by Him, they *baptized* Him not: He went into them, *Ut aquæ nos purgaturæ prius per Ipſum purgarentur* (it is *Epiphanius*) that they which ſhould cleanſe us, might by Him firſt be cleanſed. It is certain; ſo, He received no cleanneſs, no vertue; but vertue He gave, to *Jordan*, to the waters, to the Sacrament it ſelf.

In Anchorate.

But as *part of one body with us*. Heb. 2. 14.

But then, take Him the other way, as in conjunction *cum populo*, they and He *one body*, and the caſe is altered. For, if He be ſo *cum populo*, with them, as He be one of them; as He be, a part of a *body with them* (a principal part I grant, yet a *part* though) reaſon would, He do as they do, part and part alike. *Inaſmuch* (ſaith the *Apoſtle*) *as the children were partakers of fleſh and blood, He alſo took part with them*. And ſo, inaſmuch as they *baptized*, He alſo took ſuch part as they, both went to *baptiſm* together. For (*ut pars toti congrua*) a kind of *juſtice* there is in it, they ſhould ſo do.

Not only *as part with us*, but as *for us* alſo. Gal. 3 27. Eph. 5. 6. 2 Cor. 5. 21.

But if we look a little further, then ſhall we find greater reaſon yet. A part He is; and parts there be, that in ſome caſe undertake for the whole; as the arm, to be let blood, for all the body. And it *came to paſs*, that ſuch a part He was; He undertook for us. For, in His *baptiſme* He puts us on; as we *put Him on*, in ours. Take Him then, not only as *cum populo*, but as *pro populo*; not only, as *nobiſcum*, but as *pro nobis*: Put Him in the caſe, the *Prophet* doth, *Poſuit ſuper Ipſum iniquitates omnium noſtrûm*, put upon Him the *tranſgreſſions of us all*: Put Him as the *Apoſtle* puts Him, *Factus eſt peccatum pro nobis*, make Him *ſinne*, *for us*; put all our ſinnes upon Him; and then, it *will come to paſs*, He will need *baptizing*: He will need that, for me and thee, that for Himſelf He needed not, and *baptiſme* in that caſe, may well be miniſtred unto Him.

To waſh off *our ſinnes*. Eſay 40 16.

Nay then, as in another caſe the Prophet ſaith, that *all Lebanon was little enough to find wood for a Sacrifice*: So may we in this, that *all Jordan is little enough to find water to His baptiſme*. A whole River too little, in that caſe. For, being firſt *baptized* (as I may ſay) in ſo many millions of ſins, of ſo many millions of ſinners (in ſo foul a *puddle*;) well might He then be *baptized*, if it were but to waſh away that His former *foule baptiſme*. Well might it come to paſs then.

What *baptiſme waſheth ſinnes off*. Not *water*. a Job 9. 30. b Jer. 2. 22.

One only ſcruple remains: How *Jordan* or any water could do this; *waſh* away *ſinne*? To clear it ſhortly; the truth is, it could not. It is no [a] *water*-work, without ſomewhat put to it, to help it ſcoure. But, nothing on Earth: Not, if you put to it [b] *Nitre*, *much Sope*, *Fullers earth*, *the herb borith* (ſay the Prophets) all will not do; it will not off, ſo. Therefore, this of His in *Jordan* did not, could not do the feat, otherwiſe, than in the vertue of another to follow. For, after this was paſt, *He ſpake of another baptiſme*, *He was to be baptized with*. And that was it indeed: That, the *fountain, that was opened to the houſe of Iſrael, for ſin and for uncleanneſs*: that was *baptiſmus ſanguinis*. For, *without blood*, without the mixture of that, *there is no doing away ſin*.

Chap. 12. 50. Zach. 13. 1. Heb. 9. 22.

And

And ſo was He *baptized*. And He had *trinum merſionem*: 1 One in *Gethſemane*, 2 One in *Gabbatha*, 3 and a third in *Golgotha*. [a] In *Gethſemane*, in His *ſweat of blood*. [b] *In Gabbatha*, *in the blood*, that came from the *ſcourges* and *thornes*: and in [c] *Golgotha*, that which came from the *nailes* and the *ſpeare*. Specially, the *ſpeare*: There, met the two ſtreams of [d] *water and blood*, the true *Jordan*, the bath or *laver*, wherein we are [e] *purged from all our ſinnes*. No ſinne of ſo deep a die, but this will command it, and fetch it out. This in *Jordan*, here, now, was but an undertaking of that, then; and in vertue of that, doth all our *water-baptiſme* work. And therefore, are we *baptized* into it: not into His *water-baptiſme*, but into His *Croſs-baptiſme*; not into His *baptiſme*, but into His *death*. *So many as are baptized, are baptized into His death*: It is the *Apoſtle*, *Rom.*6.3.

But the *baptiſme* of *blood*.
a Mat. 26. 36.
b Joh. 19. 13.
c Mark 15. 22.
d John 19. 34.
e Joh. 1. 7.

To take our leave of this point. This may be ſaid: If it be *Juſtice*, that CHRIST come to *baptiſme*: much more, that the *People*. And how then comes it to paſs, that there is ſuch ſacrilegious pride in ſome of the *people*, that (as if no ſuch thing were) ſet ſo light by it as they do? and that, not *Johns* (as this was,) but CHRISTS own *baptiſme*? Be ſure of this, if CHRIST did thus, to countenance and credit *Johns baptiſme*, becauſe it was the *ordinance of* GOD: much more his mind is, to give countenance, and to have countenance given, to his own, which is GODS *ordinance*, of a far higher nature.

Our duty out of Chriſts baptiſm.
Chap. 7. 30.

And, if the LORD thought not much to come to the *baptiſme* of his ſervant: He will think much, if the ſervant come not to the *baptiſme* of his LORD. This of his then is but a leſſon to us, to invite us thereto: and we to take it as the *voice*, that ſpake to S. *Paul* (*Act.* 22. 16.) *Et nunc quid moraris? Surge, ablue peccata tua*: And now, *why ſtay you?* why protract you the time? *Up, waſh away your ſinnes*, with all the ſpeed you may. For, if when the *people was baptized*, CHRIST was ſo: much more ſtrongly it holds; when CHRIST himſelf is ſo, that then, *the people ſhould and ought to be baptized*.

The ſecond part of *Chriſts baptiſm.*

NOW CHRIST is *baptized*. And no ſooner is he ſo: but, he falls to his *prayers*. *Indigentia mater orationis* (we ſay:) Want begets *Prayer*. Therefore, yet there wants ſomewhat. A part, and that a chief part of *baptiſme* is ſtill behind.

VI.

There goes more to *baptiſme*, if it be as it ſhould be, than *baptiſmus fluminis*: yea (I may boldly ſay) there goes more to it, if it be as it ſhould, than *baptiſmus ſanguinis*: *Chriſt came in water and blood*; *not in water only*, *but in water and blood*: that is not enough, except the *Spirit* alſo *bear witneſs*. So *baptiſmus Flaminis* is to come too. There is to be a *Trinity* beneath, 1 *water*, 2 *blood*, and 3 *the Spirit*, to anſwer to that above: but (the *Spirit's baptiſme* coming too) *in the mouth of* all *three*, all is made ſure, all eſtabliſhed throughly. This is it, he *prayes* for as *man*.

Chriſts prayer for ſomewhat yet wanting.
1 Joh. 5. 6.
For the *baptiſm of the Holy Ghoſt*.
1 Joh. 5. 7. 8.
Deut. 19. 15.

For, the *baptiſme* of *blood*, that was due to every one of us (and each of us to have been *baptized* in his own blood; to have had three ſuch immerſions;) that, hath *Chriſt* quit us off. When he was asked by the Prophet, *How his robes came ſo red?* He ſayes, *He had been in the Wine-preſs*; but, there he had been, and that *He had trod alone*: *Et vir de gentibus non fuit mecum*, *And not one of the people with him*, none but he, there; in that: ſpares us, in that.

The baptiſm of blood we are quit of.
Eſay 63. 23.

But the other two parts he ſets down preciſely to *Nicodemus* (and in him, to us all;) 1 *Water*, 2 and the *Holy Ghoſt*: Now, the *Holy Ghoſt* we yet lack. So doth S. *Paul*, *baptized in the Sea*; *and in the Cloud*: by the *Sea*, meaning the *elementary part*; by the *Cloud*, the *celeſtial part* of *baptiſme*. Now, that of the *Cloud*, we have not yet. So doth S. *Peter*: the *doing away the ſoile of the fleſh* (that, *Jordan* can do) but that, wherewith *the conſcience* (or *ſoul*) *ſhould be preſented before* GOD; that is ſtill wanting. And the *baptiſme* of the *body*, is but the *body* of *baptiſme*; the *ſoul* of *baptiſme*, is the *baptiſme* of the *ſoul*. Of the *ſoul*, with the *blood of Chriſt*, by the hand of the *Holy Ghoſt*: as, of the *body*, with *water*, by the *hand* of the *Baptiſt*: without which, it is but a *naked*, *a poor*, *and a dead element*.

But not either *of water*, or *of the Holy Ghoſt*.
Joh. 3. 5.
1 Cor. 10. 2.
2 Pe. 3. 21.
Gal. 4. 9.

S. *Paul* tells us (*Col.* 2.) that beſides the *Circumciſion*, that was the *manufacture*, there was *another*; *made without hands*: There is ſo, in *baptiſme*, beſides the hand ſeen, that caſts on the water; the vertue of the *Holy Ghoſt* is there, working without hands, what here was wrought.

Col. 2. 11.

And for this, *Chriſt prayes*: that then it might, might then, and might ever, be joyned to that of the *water*. Not in his *baptiſme* only, but in the *peoples*; and (as he afterwards enlarges his *Prayer*) in all others, that *ſhould ever after believe in his Name*. That, what in his (here) was, in all theirs might be; what in this firſt, in all following; what in *Chriſts*, in *all Chriſtians*: *Heaven* might *open*, the *Holy Ghoſt come down*, the *Father be pleaſed to ſay over the ſame words*, *toties*, *quoties*, ſo oft, as any *Chriſtian mans* child is brought to his *Baptiſme*. *Chriſt* hath *Prayed*, now.

CHRISTS *prayer* for the *Holy Ghoſt*.
Joh. 17. 20.

See the force of his *Prayer*. Before it, *Heaven* was mured up, no *Dove* to be *ſeen*, no *voice* to be *heard*, *Altum ſilentium*. But ſtraight upon it (as if they had but waited the laſt word of his *Prayer*) all of them follow immediately.

2.

Heaven opens firſt. For, if when the *lower heaven was ſhut up three yeares*, *Elias was able with his Prayer to open it* (it is our *Saviour*, in the next *Chapter* following) *and bring down rain*: The *Prayer* of *Chriſt* (who is more of might, than many ſuch as *Elias*) ſhall it not be much

The *opening* of *heaven*.
Chap. 4. 25.
Jam. 5. 18.
For the *bringing down* the

waters above the heavens. Joh. 7. 39.

much more of force, to enter the *Heaven of heavens*, the higheſt of them all, and to bring down thence, the *waters above the heavens*, even the *heavenly graces of the Holy Spirit.*

For ſo, when our *Saviour* cried (*John* 7.) *If any be athirſt, let him come to me, and I will give him of the Waters of life*: This (ſaith S. *John*) *He ſpake of the Spirit.* For, the *Spirit* and his *graces* are the very ſuperceleſtial water: one drop whereof, infuſed into the waters of *Jordan*, will give them an admirable power, to pierce even into the innermoſt parts of the ſoul: and to *baptize* it; (that is) not only take out the ſtains of it, and make it clean, but further, give it a tincture, luſtre, or gloſs: for, ſo is *baptiſme* properly, of βάπτω, taken from the *Dyers fat*, and is a *dying* or giving a freſh colour, and not a bare *waſhing* only.

Apoc. 7. 14.

2 To ſhew, *baptiſm is from heaven.* Chap. 20. 5.

By a door open Apoc. 4. 1.

Alwayes, the *opening of heaven* opens unto us, that no *baptiſme* without *heaven open*: and ſo, that *baptiſme* is *de cœlo, non ab hominibus*, from *heaven*, not of *men.* So was it here: So is it to be holden for ever. 2. And from *heaven*: nor *clanculùm* (as *Prometheus* is ſaid to get his *fire*) but ἀνεῳγότα, orderly, by a fair door ſet open; in the view of much people: for, that all were preſent, ſaw the impreſſion in the skie. Which *door* was not mured up again: For, we find it ſtill *open*, *Apoc.* 4. and we find, that *keyes were made, and given* of it, after this. 3. And all this; that, there might not only be a paſſage for theſe down: but for us up. For, *heaven gate, ab hoc exemplo*, doth ever *open* at *baptiſme*; in ſign, he that new cometh from the Font, hath then right of entrance in thither. Then (I ſay) when by *baptiſme* he is *cleanſed*: For before, *Nihil inquinatum, Nothing defiled can enter there.*

Mat. 16 19.

To ſhew our *right* to *enter heaven.* Apoc. 21. 27.

3.

Out of *heaven open*, what. Pſa. 48. 8.

Out of *heaven* now *open*, ſomewhat is *ſeen*, and ſomewhat *heard.* 1 *Seen*: a *Dove deſcend*; the *Apparition.* 2 *Heard*; *Tu es filius meus*; the *voice.* Under one, the teſtimony *Viſus & Auditus*, of *hearing* and *ſight* both: that, *Sicut audivimus, ſic & vidimus*, that, *as we ſee, we heare*, and back againe, *as we heare, ſee*: which is, as much as can be, to make full faith.

The *Apparition* 1 The *Holy Ghoſt.*

1. The *Apparition.* Wherein the points are ſix: 1. *The Holy Ghoſt.*] Firſt, that perſon: For, the Perſon, *by whom* CHRIST *was conceived*; by the ſame, it was moſt convenient, *Chriſtians* ſhould alſo be. But to go higher: The Perſon, that was Author of *Geneſis* the *generation*, meeteſt to be Author likewiſe of *regeneration.* The ſame perſon, and in the ſame element: The element, whereof all were made, and wherewith all were *deſtroyed* after; that, with the ſame, all ſhould be ſaved again: the *water* it ſelf, now becoming *the Ark*; the *drowning water*, the *ſaving Ark*, as S. *Peter* noteth. That, as then by *His moving on the waters*, he put into them a life and heat to bring forth: ſo now, by his coming down upon them, he ſhould impregnate them to a better birth. That, as his title is, the *Lord and giver of life*, he might be the *Giver of true life* (that is) *eternal life*: whereto this life of ours is but a paſſage or entry; and not otherwiſe, to be accounted of.

2 Pet. 3 5, 6.

1 Pet. 3. 20, 21.

John 3. 5. Tit. 3. 5. *Symbol. Nicen.*

2 *Came down.* Pſal. 139. 7.

2. The *Holy Ghoſt came down*:] that is to ſay, in his ſign or ſymbole, the *Dove.* Otherwiſe, the *Spirit of God* neither goes up, nor *comes down*: it is everywhere; beneath, as well as above: but (by a familiar phraſe in Scripture) what the *Dove* did, that repreſented him; that, is he ſaid, to do.

3 *Upon him.* Gen. 1. 2. John 1. 33.

3. Came down *upon Him*:] which is a degree yet further, than in *Geneſis.* There, he did but *move* or flutter *over the waters* (enough, for that effect, then:) here, he cometh nearer, *lights and abides upon him*: (which argues a greater work in hand.) And which argues too, a greater familiarity to grow, between the *Spirit* and our nature: For, a bird (we know) is familiar, when it doth ſo; *light upon* one, and *ſtay* too. But, all this he doth, not to make him to be ought; but to ſhew him only to be. *Upon us* when he *comes*, it is to confer ſomething: Not ſo, *upon* him: from the firſt minute of his *conception*, he had the *Spirit without meaſure.* To confer nothing; only to declare, that this was *He*, that to *Johns water-baptiſme*, ſhould have power to add the *Holy Ghoſt*, and ſo make it his own for ever after.

John 3 34.

4 *In a bodily ſhape.* Joh. 1. 33.

4. Upon him *in a bodily ſhape.*] For, his *coming* being to bear *witneſs* to *John*, and to all, that *this was he*: Convenient it was, he ſhould *appear*, and ſo *have a bodily ſhape*, to come into the face of the Court, and there to be *ſeen*, and taken notice of, as witneſſes uſe to be. And one end it was, why his *baptiſme* was ſet, at the time when all the *peoples* was; that ſo, all the *people* might ſee, and ſo take notice of the *Holy Ghoſt*, and indeed of the whole *Trinity.*

5 In the ſhape *of a Fowle.* Exod. 25. 20. Eſay 6 2. Joh. 3. 8. Pſal. 18. 10.

5. What *ſhape* then? of what creature? All things quick in motion, as *Angels*, as the *Wind* (whereto he is elſewhere compared) are ſet forth with *wings: the wings of the wind.* Of one with *wings* then; as moſt apt, to expreſs the ſwiftneſs of his operation, in all his works; but ſpecially, in this. None of the other kind of creatures, though never ſo light of foot, can ſufficiently ſet forth the quickneſs of his working. He *goes* not: he *flies*, he: *Neſcit tarda molimina*; that he doth, he is not long in doing: therefore, *in ſpecie volatilis*, in the *ſhape* of a *thing flying.*

6 In the ſhape *of a Dove.* Cant 5. 12.

6. And among thoſe of that kind, in the ſhape *of a Dove*, as fitteſt for the purpoſe in hand. Not ſo much, for that it is noted to *love the waters* well (ſpecially *clear waters*, as theſe now be, after *Chriſt* hath purified them;) That is not all: But indeed, ſpecial choice is made of it, to ſet forth to us the nature and properties of the *Holy Ghoſt*: which have many wayes reſemblance with thoſe of this creature.

And I will not go to *Pliny* for them, nor to any heathen Writer of them all. For the *Word* of *God*, the *Word* of *God* hath ſufficient. To that, we will hold us.

There

There the firſt *Dove* we find, is *Noah's Dove with the Olive-branch in her bill*, a ſign of *peace*, *peace*, which is the *very firſt-fruits of the Spirit*. It is *Tertullians* note, this: That, as after the *deluge* (the worlds *baptiſme*, as it were) the firſt meſſenger of *peace*, was the *Dove*: So is it here again juſt; after *Chriſts baptiſme*, the *deluge* or drowning of that which indeed *drowned the world* (that is) of ſinne, the very ſame apparition of the *Dove*, and with another manner of *peace* than that; but, with *peace*, in both.

1. *Noahs Dove*, for the *Olive branch*. Gen. 8. 11. Rom. 8. 23. Gal. 5. 22.

2. Next have you *Davids Dove*, for the *colour*: *Penna Columbæ deargentatæ*, with *feathers ſilver-white*: to note *candor columbinus*, *white* as a *Dove*, not *ſpeckled* as a bird of *divers colours*. And (to the ſame effect) *Solomons* Spouſe, *for the eye*: three ſeveral times, there ſaid to have, *oculus columbarum*, eyes ſingle and direct as a *Dove*; not leering as a *Fox*, and looking divers ways: *Oculos Columbinos*, not *Vulpinos*.

2 *Davids dove*, for the *colour*. Pſa. 68. 13. Jer. 12. 9. *Solomons*, for the *eye*. Cant. 1. 14. 4. 1. 5. 12.

3. Then *Eſay's Dove*, for the *voice*: *Gemebat ut Columba*, in patience *mourning*; not in impatience *murmuring* or repining: For, *carmen amatorium*, her voice. And no other voice to be heard, from the firſt Church. Now, they are aſhamed of that voice: it is not *gemebant ut columba*, but *rugiebant ut urſi*; to *groyn* they begin like *Bears*, but not *mourn* any more like *Doves*. No ſuch voice to be heard now: that, put to ſilence.

3 *Eſay's Dove*, for the *voice*. Eſay 38. 14. Eſay 59. 11.

4. At laſt our *Saviour Chriſts* own, that is, *innocent as Doves*: harmleſs, both for *bill* and *claw*: not bloody or miſchievous. Who ever heard of a *Dove*, that drew blood, or did any miſchief to any?

4 *Chriſts Dove*, for *bill* and *claw*. Mat. 10. 16.

Now, *qualis ſpecies, talis Spiritus*, ſuch as the *ſhape* was, ſuch is the *Spirit*: and theſe all four properties of it, in the *Holy Ghoſt*. 1 He a *Spirit*, that *loves* [illegible] *men of one accord* (as was ſeen this day.) 2 *Et qui fugit fictum*, cannot abide theſe new tricks, meer fictions indeed, feined by feined *Chriſtians*; party propoſitions, half in the mouth, and half in the mind. 3 And when He ſpeaketh, *ſpeaketh for us with ſighs not to be expreſſed*, ſuch is His *Love*, and ſo earneſt. 4 And *hurts* none: when he is a *Dove* (as here:) No not, when he was *fire*; but *innoxius ignis*, even then.

The *properties* of the *Spirit*, like. Act. 2. 1. Sap. 1. 5. Rom. 8. 26. Act. 2. 4.

2. Even as theſe in the *Spirit*, *that came down*: ſo the very ſame, in CHRIST, *upon Whom He came down*. The *Spirit* a *Dove*, and CHRIST a *Lamb*; like natur'd both; what the one, in the kind of *Beaſts*; the other, in the kind of *Foules*: that we may ſee, the *Holy Ghoſt* lighted right. *Super quem? upon whom ſhall my Spirit reſt?* ſaith GOD in *Eſay*: and he anſwers, *ſuper humilem*, *On the humble and meek*. *Humble and meek?* Why, *Diſcite à me*, *Learn* both thoſe of Me (ſaith CHRIST) For *I am both*, and a *Maſter* profeſſed in them both. 2 The *Spirit* of the *olive-branch* (that is) *peace*, on *Him*: For *ipſe eſt pax noſtra*, He is our *peace*. 3 The *Spirit* that loves *omnt fictione carentes* (that is) all that hate *aquivocations*, on *Him*: For, *never was there guile found in His mouth*. 4 And laſtly, the *harmleſs Spirit*, on *Him*: for, He was ſo, too; would *not break a bruiſed reed* (He) *nor quench flax, though it did but ſmoak*. Do no hurt at all.

The *like properties* were in *Chriſt*. Joh. 1. 29. Eſay 57. 17. 66. 2. Mat. 11. 29. Eph. 2. 14. 1 Pet. 2. 22. Mat. 12. 20.

3. Thirdly, what He is in himſelf: and what He is, on whom He *deſcended*: that, the very ſame, ſuch for all the world, doth He make His Church, *homogenea cum homogeneis*, like nature, like properties, *per omnia*. And, it is not ſo much (all this) to ſhew His nature, as to ſhew His operation: Not, what he found in CHRIST, as what he works in *Chriſtians*: *Quâ animâ animet, quos ſpiritus ſpiret*, what ſoul He puts into them, what manner *Spirit* he makes them of: That he even endues them, with theſe qualities of the *bird*, whoſe *ſhape* he made choice of to preſent himſelf in. *Qua ſpecie*, in him: ſhews *quo ſpiritu*, in us. To wit, It makes them *peaceable*, to love *ſingleneſs* in *meaning*, *ſpeaking*, and *dealing*, to *ſuffer harm*, but to *do* none.

The *like properties* to be in *Chriſtians*. Pſa. 58. 13.

Peace, *ſincerity*, *patience*, and *innocency*, theſe be the *ſilver-feathers* of this *Dove*: They be vertues, and (which is more) *virtutes baptiſmales*, the very *vertues of our baptiſme*: No *Chriſtian*, to be without them: to be found in all, where the *humidum radicale* of *baptiſme*, is not clean dried up.

The *Holy Ghoſt* is a *Dove*, and he makes CHRISTS *Spouſe* (the *Church*) a *Dove*: a term, ſo oft iterate in the *Canticles*, and ſo much ſtood on, by S. *Auguſtine* and the *Fathers*, as they make no queſtion, *no Dove*, *no Church*. Yea, let me add this: S. *Peter*, when the *keyes* were *promiſed*, never but then, but then (I know not how) he is called by a new name, and never but there, *Bar-jona*, that is, *Filius columbæ*. But ſo he muſt be, if ever he will have them. And his Succeſſors, if they claim, by any other fowle; painted keyes they may have, true *keyes* they have none; For ſure I am, *Extra Columbam* out of that *Church*, that is, ſuch and ſo qualified, *non eſt columba*, there is no *Holy Ghoſt*; and ſo no *remiſſion of ſinnes*. For they go together, *Receive the Holy Ghoſt*; *whoſe ſinnes ye remit, they are remitted*.

Chriſts Church a *Dove*. Cant. 2. 10, 14. 5. 2. 6. 8. Mat. 16. 17. Joh. 20. 22, 23.

And, what ſhall we ſay then, to them, that will be *Chriſtians* (that they will) and yet have *nihil Columbæ*, nothing in them of the *Dove*; quit theſe qualities quite; neither *bill*, nor *eye*, nor *voice*, nor *colour*: what ſhall we ſay? This; that *Jeſuites* they may be: but *Chriſtians* (ſure) they be none. No *Doves eyes*; Fox-eyed they: Not *ſilver-white feathers*, but particoloured; No *gemitus Columbæ*, but *rugitus Urſi*: not the *bill* or *foot* of a *Dove*, but the *beak* and *claws* of a *Vulture*: No *Spirit* of the *Olive-branch*, but the *ſpirit* of the *bramble*, from whoſe *root went out fire to ſet all the Forreſt on a flame*.

They that make the *Church* no *dove*. Judic 9. 15.

Ye may ſee, what they are, that even ſeek and do all, that in them lies, to chaſe away this *Dove*, the *Holy Ghoſt*. The *dove* (they tell us) that was, for the *baby-Church*; for them, to be *humble*, and *meek*, *ſuffer* and *mourn*, like a *Dove*: Now, as if with *Montanus*, they had yet, *Paracletum alium*, another *Holy Ghoſt* to look for, in another *ſhape*, of another faſhion quite, with other qualities; they hold, theſe be no qualities for *Chriſtians*, now: Where indeed (they grant) for the *baby-Chriſtians*: for the *three thouſand*

A *chaſing away* of this *Dove*. Acts 2. 41, 46.

thousand first *Christians*, this day; (poor men) they did all *in simplicitate Cordis.* And so, to *Plinies* time: *harmless* people they were (the *Christians*) as he writes, did no body *hurt.* And so, to *Tertullian's*, who tells us plainly, what hurt they could have done, and yet would do none. And so, all along the *Primitive Churches* time, even down to *Gregory*, who in any wise, would have no hand in any mans blood. But the Date of these *meek* and *patient Christians* is worne out; long since expired: and now, we must have *Christians* of a new edition, of another, a new fashion'd *Holy Ghosts* making; *Gregory* the seventh (Saint *Gregory* the seventh forsooth) who indeed, was the first, that instead of the *dove*, hatched this new misshapen *Holy Ghost*, and sent him into the world.

For, do they not begin to tell us in good earnest (and speak it in such assemblies and places, as we must take it for their Tenet) that they are simple men, that think, *Christians* were to continue so still: they were to be so, but for a time; till their *beaks* and *talons* were grown, till their strength was come to them, and they able to make their party good: and then, this *dove* here, might take her *wings*, flie whither she would, and take her ease: then, a new *Holy Ghost* to *come down* upon them, that would not take it, as the other did: but take arms, depose, deprive, blow up: instead of an *Olive-branch*, have a *match-light*, in her *beak*, or a *bloody knife*.

Psa. 55. 6.

A calling into question of *this shape* of a *Dove*.

Methinks, if this World go on, it will grow a question problematike; In what *shape* it was most convenient, for the *Holy Ghost* to have *come down*? Whether as he did, in the meek *shape* of a *dove*? Or whether, it had not been much better, he had come in some other shape, in the *shape* of the *Roman Eagle*, or some other fierce fowle, *de vulturino genere.*

Sure, one of the two they must do: either call us down a new fashion'd *Holy Ghost*, and institute us a new *baptisme* (and if both these new; I see not, why not a new CHRIST too:) or else, make a strange *Metamorphosis* of the old; clap Him on a crooked beak, and stick him full of *Eagles* feathers, and force Him, to do contrary to that He was wont, and to that, his nature is.

1 Cor. 12. 4.

But lying men may change; may, and do: but the *Holy Ghost* is *unus idemque Spiritus* (saith the Apostle) *changes* not, casts not his bill, mouts not his feathers: His qualities at the first, do last still, and still shall last to the end, and no other notes of a true *Christian*, but they.

A renouncing of this *baptism.*

1 Sam. 15. 23.

It is rather like to prove true, that *Samuel* long since said, *Rebellion is as the sinne of witchcraft*: For Witches (they say) begin, are initiated, with renouncing of their *baptisme.* And sure, these prick pretily towards it: For, (say what they will) they be in the way to it, when they plainly disclaim, and renounce his qualities, that was the Author of it. For these *baptismal vertues*, they, that take them away, do what in them lieth, to take away *Holy Ghost*, and *baptisme* and all.

I know they will flie to the *fire* (of this day) and say, he came in another *shape.* True, but for another purpose. It was to make *Apostles*, that; not, *Christians* as this here. *Christians* are made in a cooler element. And, we have no *Apostles* to make now: GOD send us to make good *Christians*; yield no worse souls to GOD, than this *Dove* here did, so many hundred years together, till new *Jesuits* came up, and old *Christians* went down.

But, give them their *fire*: it will do them small pleasure, it will not *light* them a *match*, nor give *fire* to their *train.* When it came (that) and did no hurt; It *sate upon them all*, but not so much as singled any one of them. Let them shew, this *fire*, ever blew up any. True, it gave them courage (they needed it, they were to undertake the whole world) but within bounds of modesty, still (we ought to *obey* GOD *rather than man:*) Not in lucy and trayterous terms, of *old hats* or *rotten figs*: *non est vox columbæ hæc; rugitus ursi*, rather.

Acts 2. 4.

Acts 3. 2. 9.
Esay 59. 11.

In a word, this was none of *Elia's fire*: and you remember, they that harped upon that string, who said to them, *You know not what Spirit you are of*; *Not, what shape appeared* at your *baptisme*: Not *Noahs Raven*, that delights in dead carcases; but his *Dove.* That *shape came down upon Christ*: the same, *comes down upon all* that are *baptized*, with *His baptism*; and are *inspired*, with the same *Spirit*, that He was. This for the *apparition.*

Luke 9. 54, 55.
Gen. 8. 7.

4. The *Voice.*

Now to the *voice.* *Accedat verbum, ad elementum.* The *Dove* was but a dumb shew, and shews, what is done *in us*: The *Voice*, that speaks plainly, and declares, what is done *for us*, in our *baptisme.* The *Dove*, what the *Spirit* makes us. The *Voice*, from whom the *Father* takes us.

We saw CHRISTS *humility* before, in yielding to be *baptized.* This heaven oracle here, pronounced of Him, is in a sort, a reward of his former humility. There He was among a rabble of *sinners*, even in the midst of them. One that had seen Him so, would have taken Him, for none other. This *Dove*, and this voice from *heaven*, testifying so great things of Him (no *sinner*, no *servant*, but the very *Son of* GOD, His *Love*, His *Joy*, the *In quo*, for whom we all fare the better) this so honourable anelogy, makes full amends, for that. He lost nothing by his *humility.* No more did the *Baptist*, by his *Non sum dignus* neither. That hand, which he held not worthy to touch his *shooe*; was dignified, to touch His head, and to *poure water* on it. Thus they both of them fulfilled *righteousness*: and both of them had a *glorious reward* for it.

1. First the *Holy Ghosts coming*, then the *voice.* Gen. 1. 3, 4.

But first mark. Till the *Spirit is come*, the *Voice comes* not: all depends, on this dayes work (the *Holy Ghosts coming.*) He is the *medius terminus*: between *Christ in Jordan*, and the *Father in heaven.* He it is, that makes the *Father speak*, *Tu* (that is) *Tu, super quem Spiritus, Tu es Filius. Thou* (that is) *Thou, on whom the Spirit in this shape comes down, Thou art my Son*: that, to go before. So was it in *Genesis*: *The Spirit moved upon the face of the waters*, and then *Et dixit Deus*: but, no *dixit Deus*, before the *Spirit* be there first.

2. The *Voice*, not for *Christ*, but *for us.* Joh. 12. 30.

Then, that *non propter Me voxista* (as *Christ* elsewhere saith) *This voice came not for Him*, but *for us.* *Spoken to Him* indeed; but, to *Him*, not in *His own*, but sustaining *our persons.* It

were

were fond, to imagine otherwise: that this *Voice*, or any of the rest, He needed for Himself. Either to have *heaven opened* to him: it was no time shut. Or the HOLY GHOST *come down* to him: as GOD, the *Holy Ghost* proceeded from Him; as Man, He proceeded from the *Holy Ghost*, they never parted company. Least of all the *Voice*, *Tu es filius*: who knew not that? It was said, and sung, long before, in the *Psalm*, *Thou art my Son*. So, all were for us; *Voice*, and all. Indeed, His whole *baptisme*, is not so much His, as ours. Psa. 2. 7.

The meaning is, *Thou (Christ)* in their persons, art this: *Thou art*; and for thy sake, all that are in thee, all, that by *baptisme* have put thee on, all and every of them, are to me, as thou thy self art: *Filii*, *dilecti*, *complacentes*. The meaning of *Thou art my Son*. Gal. 3. 27.

Will ye see what is in them? In *Filii* first.

1. *Enemies* we were, *Rom. V.* Now are we no enemies: but in league with Him, in *the new league* (or *covenant*) *never to be altered*, as the *former* was. 2 So may we be, and yet *strangers* still: Nay 2 no strangers, but *naturalized* now, and *of the Common-wealth of Israel*. 3 And, that may we be too, and yet *forreiners* though, and no *Citizens*, without the *Franchise*: Yes, 3 now *enfranchised* also, and *Citizens with the Saints*. 4 Well, though of the *City*: not of the *family* though: Yes, 4 *Domestici* DEI, of His very *Household*, now. 5 Of His *Household*? so we may, and yet be but *servants* there: Nay, 5 no servants now, but *Sonnes*, by vertue of this *Tu es Filius*. So many degrees do we pass, yer we come to this *Filius*. Go forward now. 6 All *sinners* are not *beloved*, *Cham* was not; *Sonnes* and *beloved Sonnes*, a new degree, a fixt. 7 And yet again, all we *love*, we *take not pleasure* in. Even *beloved Sonnes*, offend sometime, and so *please* not. The Father (in the XV. *Chapter* after) *loved his wilde riotous sonne*, but too well; yet, small *pleasure* took he, in him, or his courses. But *Complacitum est* (the seventh) that makes up all: a *son*, a *beloved son*, his *Fathers delight* and *joy*; there is no degree higher. And such are we, by *baptisme*, made to GOD in *Christ*, through the *renewing of the Holy Ghost*.

Rom. 5. 10. Heb. 8. 9. Eph. 2. 12, 19. Eph. 2. 19. Eph. 2. 19. Joh. 8. 34. Gal. 5. 7. Gen. 9. 25. Chap. 15. 20.

Filij. This is a new Tenour now; the old stile is altered. The *Voice*, that came last from *heaven* before, ran thus; *Ego sum* DOMINUS, and that inferres, *Tu es Servus* (that is the best, that can be made of it.) But here now, it is *Tu es Filius*, and that necessarily inferres, *Ego sum Pater*: For *hæc vox Patrem sonat*, this is a *Fathers voice* to his Childe. A great Change: Even from the state of *servants* (as by *creation* and *generation* we were; and so still, under the *law*) into the state of *Sonnes*, as now we are, being *new Creatures in Christ*, *regenerate* and translated into the state of *Grace*, wherein we stand. The *change* of the *stile* from *servus*. Exod. 20. 2. Gal. 5. 5. 2 Cor. 5. 17. Rom. 5. 2.

And not only a great *Change*, but a great *Rise* also. At the first, we were but *washed from our sinnes*, (there was all:) but here, from a *baptized sinner*, to an *adopted Sonne*, is a great ascent. He came not down, so low; but we go up, as high for it. For, if *Sonnes*, *then Heires* (saith the *Apostle*) so goes the tenour in *heaven*: *Heires* and *joynt heires of heaven*, with *Christ* (that is) for the possession and fruit of it, full every way as Himself; and this He brings us to, before He leaves us. The *rise* from a *sinner* to an *heire*. Gal. 5. 7. Rom. 8. 17.

We speak much of *adoption*: would you know, when it was, where, and by what words? Why, now; Here it is: These, the very *adopting* words; by them, the act of *adoption*, actually executed. This, the very Feast of *Adoption*. A feast therefore, to be held in high account with us; as high as we hold this, (to be the *adopted children of God*.) Rom. 8. 15. Gal. 5. 5.

But we must remember, not only that we are, but *in quo*, all this: to whom we owe it all (that is) to *Christ* (the natural Son.) In *Him* it is, and out of Him, it proceeds to come to us. *In whom I am well pleased.*

The *Fathers* do ponder this (*In quo*) to good purpose: that is not, *Qui placet*, *Who pleases me well*, or (which is all one) *With whom*, *I am well pleased*: (yet so He might have said) but *In whom*. And, that is more, than both. *Who pleases* me, or *With whom I am pleased*, goeth no further than himself, His own person: But, *In whom* (that is) for whose sake, with others. To whom, I bear such favour, as not only *Himself pleaseth me*: but *in Him*, and *for Him*, others *please me* also. *In whom* more than *with whom*.

Again: If it had been *Qui*, it had shewed, but what, *by nature* He is: But this *In quo*, sheweth to what *end*, He was sent; to be, the *In quo*, to bring all this about; Even, that *in Him* (the *Sonne beloved*, and *well pleasing*:) we, that neither were *sonnes*, but *servants*, (and those but bad ones neither:) Nor *beloved*, but full unlovely: and *in whom no pleasure* at all, *displeasure* rather: that, in Him we might be *received to grace*, and made by *adoption*, what He Himself is. *Who*, or *with whom*, His *nature*. *In whom*, His *end*.

The *In quo*, what we are in Him, we best conceive, by the *sine quo*, what we are *without Him*. For *sine quo*, but that He, *with the People*; none of all these, had come to them. *Heaven shut still*: no *Dove seen*: No *Tu es Filius* ever *heard*: we had *rotted away* in our *sinnes* without *Baptisme*: the *evil spirit* had seized on us, instead of the *Holy Ghost*: No *Sonnes*, but *cast out*, *with the evil servant*, *into utter darkness*. *In whom* best seen by *without whom*. Joel 2. 18. 1 Sam 16. 14. Mat. 25. 30.

But *In quo*, GOD so highly *well pleased with Him*, as, at the very contemplation of *Him*, but turning to Him, and beholding Him, He layes down all His displeasure, and is pleased to accept us, and our poor and weak obedience; and further, to be so pleased with it, as even to reward it also, *In quo complacitum est*. Psa. 84. 9.

Complacitum est; and here *Baptisme* leaves us, and would GOD, there we might hold us; and it might never be, but *complacitum est*. But, when we fall into sin, specially some kind of sin, we put it in hazard: A turning from Baptisme to the Eucharist.

hazard: for He is not: He cannot then, be *well pleased* with us. How then? His *favor* we may not finally loſe; and, to *baptiſm* we may not come again. To keep this Text in life: *Complacitum eſt, It hath pleaſed the Holy Ghoſt*, as He applied *Chriſts blood* to us in *baptiſm*, one way: ſo out of it, to apply it to us, another way; as it were, in ſupplement of *baptiſm*. In one *verſe*, they be both ſet down, by the Apoſtle, 1 *In uno Spiritu baptizati*, 2 *In uno Spiritu potati*. And whom He receiveth ſo to His Table, to *eat* and to *drink with Him*, (and every one that is well prepared, He ſo receiveth) with them, *He is well pleaſed* again, certainly. On this day of the *Spirit*, every benefit of the *Spirit*, is ſet forth and offered us, and we ſhall *pleaſe Him well*, in making benefit of all. Specially of this, the only means, to renew His *complacency*, and to reſtore us thither, where our *baptiſm* left us.

1 Cor. 12. 13.

The ſame *voice* the *ſecond time* for us alſo. Matth. 17 5. Matth. 17. 2.

I end; only this: This voice, it came once more. Two ſeveral times, it came: 1 Once here at His *baptiſm*: 2 and again, after, at His *tranſfiguration in the Mount*: Where He was not only *ſaid* to be, but then and there, *ſhewed* to be, *in glory, as the Son of God* indeed; *His face like the Sunne, His rayment like the lightning*. And both of theſe, pertain to us likewiſe: the firſt is ſpoken of us; when by *baptiſm* we are *received into Him*, for the poſſibility and *hope*, we have of it, thereby: But time will come, when this ſecond ſhall be ſpoken, and verified of us, likewiſe. What time, He *ſhall change our vile bodyes, and make them like to His glorious body*, as then it was, and as now it is: the *heaven ſhall open*, and He *receive* both them, and us, to eternal bliſs: where we *in Him*, and *He* in us, ſhall have a perfect *complacency* for ever, *&c.*

Phil. 3. 21.

A

SERMON

PREACHED

BEFORE THE

Kings Majesty,

At *GREEN-WICH*,

On the *XX.* of *May*, *A.* D. MDCXVI,

being *WHIT-SUNDAY.*

JOHN Chap. XX. Ver. XXII.

Hæc cum dixisset, insufflavit; & dixit eis: *Accipite* SPIRITUM SANCTUM.

And when He had said that, He breathed on them; and said unto them: Receive *the* HOLY GHOST.

EVER, as upon this day, somewhat we are to speak of the HOLY GHOST, and of His *coming*. And this also, here, is a *coming* of the HOLY GHOST. And, not a *coming* only, but a *coming* in a *Type*, or *form*, by the sense to be perceived. And so, suits well with the coming of this *Day*. For, so, this *Day* He came.

Three such comings there were in all. *Once* did our *Saviour* receive the HOLY GHOST, and *twice* did He give it. Give it on earth in the *Text*; and after, from heaven, on the *day*. So, three in all. At CHRISTS *Baptisme, it came upon him, in the shape of a Dove (Luke III.)* At this Feast, it *came upon His Apostles, in the likeness of tongues of fire (Acts II.)* And here now, in this, comes *breath*-wise; having *breath* for the *Symbolum* to represent it. The *tongues* have been heard *speak*: the *Dove* hath had his *flight*: And now this, third of *breath* falleth to be treated of. Luke 3.22. Acts 2.3.

It is the middle (this) of the three. That of *Baptism* went before it: That serves to make *Christians*. This of *breath* comes after it: This serves to make them (as I may say) *Christian-makers*: such, whose ministery CHRIST would use, to make *Christians*: *make* them, and *keep* them: make them so, by *baptism*; and *keep* them so, by the *power* of *the keys*, here given them (in the next words) for the *remission of sins*. Verse 23.

And as it follows well after that of *baptism*; So it goes well before the other *of tongues*. For, first there must be *breath*, before there be *tongues*, wherewith the *speech* is to be framed. The *tongues* but fashion the *breath* into certain sounds, which without *breath* they cannot, and when that fails, their office is at an end. So, first *breath*; then, *tongues*. And another reason yet. It is said in the VII. *Chapter*, the *Spirit* was not to be given them till CHRIST *was glorified*: and *glorified* He was in part, at His *Resurrection*. Then therefore given in part, as here we see. But much more *glorious*, after, by His *Ascension*: Given therefore Chap 7. 39.

then, in full measure. Here, but a *breath*; there, a *mighty winde*. Here, but *afflatus*, *breathed* in; there, *effusus*, poured out: The *Spirit* proceeding gradually. For, by degrees they were brought on, went through them all, all three. *Baptized*, and so made *Christians*: *breathed* into, and so made what we are; had the *tongues set on them*, and so made *Apostles* properly so called.

But three things may be said of this here 2 1: That, of all the three *comings* (first) it is the most *proper*. For, most kindly it is for the *Spirit*, to be *inspired*; to come, *per modum spirationis*, in manner of *breath*: inasmuch as it hath the name *a spirando*; and is (indeed) it self, *flamen* the very *breath* (as it were) proceeding *à Patre filioque*. So, one *breath* by another.

2 Then, the most *effectual* it is. For, in both the other (the *Dove*, and the *tongues*) the *Spirit* did but *come*, but *light upon them*. In this, it comes (not *upon* them, but) even *into* them, intrinsecally. It is *insufflavit*, it went *into* their inward parts, and so made them in deed *Secundus* men *inspired* by GOD, and that *within*.

3. And last, it is of the greatest use. Both the other were but for once, *Baptisme*, but once for every one: the *tongues* but once, for all. This is *toties quoties*; so oft as we sin (and that is oft enough) we need it: look how oft that, so oft have we use of this *breath* here *breathed* (as the next verse sheweth) for *peccatorum remiseritis*, the *remission of sins*.

The Sum. Now, what is here to do, what business is in hand, we cannot but know, if ever we have been at the giving of *Holy Orders*. For, by these words are they given, *Receive the Holy Ghost: whose sins ye remit, &c.* were, to them; and are, to us, even to this day, by these and by no other words. Which words, had not the *Church of Rome* retained in their *ordinations*, it might well have been doubted (for all their *Accipe potestatem sacrificandi pro vivis & mortuis*) whether they had any *Priests* at all, or no. But, as GOD would, they retained them, and so saved themselves. For, these are the very *operative words*, for the *conferring* this power, for the performing of this act.

Which act is here performed, somewhat after the manner of a *Sacrament*. For here is an outward *Ceremony* (of *breathing*) *instar elementi*; and here is a *Word* coming to it, *receive ye the Holy Ghost*. That some have therefore yielded to give that name or title to *Holy Orders*. As (indeed) the word [*Sacrament*] hath been sometime drawn out wider, and so *Orders* taken in: and other some, plucked in narrower, and so they left out; as it hath pleased both the old and the later Writers. And, if the Grace here given had been *gratum faciens* (as, in a *Sacrament*, it should:) and not (as it is) *gratis data*, but in *office* or function: And again, if the outward *Ceremony* of *breathing* had not been changed (as it hath plainly) it had been somewhat. But, being changed after into *laying on of hands*, it may well be questioned. For we all agree, there is no *Sacrament* but of CHRIST'S own *institution*: And that, neither *matter* nor *form*, He hath *instituted*, may be changed.

The division. Yet two parts there be evidently: 1 *Insufflavit*; and 2 *Dixit*: 1 *He breathed*, and 2 *He said*:

I. Of these two then, first joyntly, and then severally. From them joyntly, two *points*. Of the *God-head* of our SAVIOUR first: and then, of the *proceeding* of the *Holy Ghost* from Him.

II. Then severally. First *insufflavit*: And in it three points: 1. Of the *breath*, and, the *symbolizing* of it with the *Holy Ghost*: 2. *Secondly*, of the *parties*: [a] He that *breathed*, *Christ*: [b] They, that *breathed into*, the *Apostles*. 3. And last, of the *act* it self: [a] *sufflavit*, *breathing*, [b] *insufflat*, *breathing into* them. After of *dixit*, the Word said: 1 *Accipite*, of the *receiving*. 2 Then, of the thing *received*, which is [a] *Spiritum*, the *Spirit*. [b] And not every, or any *spirit*, but *Sanctum* the *Holy Ghost*. [c] And (because that may be *received* many ways) which way of them, it is here *received*.

I. Of the two parts *joyntly*. 1 The *God-head* of *Christ*: *Dixit*.

WE proceed first joyntly out of both, and begin with matter of *faith*. Two *Articles* of it: 1 The *Godhead* of CHRIST; 2 the *Proceeding* of the *Holy Ghost* from the *second Person*.

The first, rising out of the two main parts: For, as *insufflavit* argues His *Manhood*: So, *dixit* doth His *Godhead*: His saying, *Receive the Holy Ghost*: For, *hæc vox hominem non sonat*: No man, of himself, can so say, *Verus, Homo, qui spirare*, True Man, by His *breathing*. *Verus Deus, qui Spiritum donare*: True GOD, by his bidding them *take*, and so giving them the *Holy Ghost*. To give that *gift*, to *breath* such a *breath*, is beyond the power of men, or *Angels*: Is more, than any can do, save GOD only.

For, that *We say them* also, in our *Ordering*, the case is far different. *We say them* not, as in our own, but as in *His Person*. We bid them, from him *receive* it; not, from *our selves*. This point will again fall in afterwards.

1 The *proceeding* of the *Holy Ghost*. Next, we argue for the *Holy Ghost proceeding from Him*; and that evidently. For, as He gave of His *breath*: so did He of the *Spirit*. The *breath*, *from His humanity*: *the Spirit from His Deity*. The *breath* into their bodies: the *spirit*, into their souls. The outward act teaches visibly without, what is invisibly done within.

Thrice was the *Holy Ghost* sent, and in *three* forms, 1 of a *Dove*, 2 of *breath*: 3 of *Cloven Tongues*. From the *Father*, as a *Dove*; from the *Son*, as *breath*; from both, as *Cloven Tongues*. The very *cleft* shewing, they came from *two*. At *Christs Baptisme*, the *Father* sent Him from heaven, in shape of a *dove*. So, from the *Father* he proceedeth. After (at his *rising* here) CHRIST, by a *breath*, *sends Him* into the *Apostles*. So, from the *Son* he proceedeth. After, being received up into the glory of his *Father*, he, together with the *Father*, the *Father* and he both, *sent Him* this day down, in *tongues of fire*. So, from *both*, he proceedeth. *Proceeding* from the *Father*, *totidem verbis* (*Chap.* 15.26.) And *proceeding* (*here*) from the *Son*, *ad oculum*, really. Not, in words only: we may believe our eyes: we see him so *proceed*. Enough, to clear the doint, *à Patre filioque*.

Luke 3 22.

Acts 2.3.

This

This *proceeding*, as it holds each other-where, ſo ſpecially, in this of *quorum remiſeritis*, the *remiſſion of ſinnes*, for which, it is here given. For, in that, of all other, the *Holy Ghoſt proceeds from* CHRIST, moſt properly. For, inaſmuch as the *remiſſion of ſinnes* came from and by CHRIST, very meet it was, He ſhould have the diſpenſing of His own benefit; and the *Remitter* of *ſinnes*, proceed from Him alſo. One, by the *blood* out of His veines; The other, by the *Spirit* out of his arteries; and He, as *bleed* the one, ſo *breath* the other. He, that ſhould *ſeale* the acquittance, from Him that laid down the money. That (howſoever in other reſpects, in this ſure) from Him and none but *Him*, *the Holy Ghoſt* to proceed.

With reference to *quorum remiſeritis*.

Proceed: and *proceed* by way of *Breath*, rather than any other way: that, to be the *ceremonie*, or *ſymbolum*, of it.

I proceed now to the ſecond Combination, of *breath*, and the HOLY GHOST. It is required in a ſigne, that choice be made of ſuch a one (as near as may be) as may beſt ſute and ſerve to expreſſe that, is conferred by it. Now, no earthly thing comes ſo near, hath ſuch alliance, is ſo like, ſo proper for it, as the *breath*. I make two ſtands of it: 1 *Breath* and the *Spirit*: 2 CHRISTS *breath* and the *Holy Spirit*.

II. Of the parts *ſeverally*. 1. Of *inſufflavit*: The *breath*.

First, *breath* is *aire*; and aire, the moſt ſubtile and (as I may ſay) the moſt *bodileſſe body* that is; approaching neareſt to the nature of a *ſpirit*, which is quite devoid of all corporiety. So, in that, it ſutes well.

1. The Symbolizing of *breath* with the *ſpirit*.

But we wave all, ſave only the two peculiars of the HOLY GHOST ſet down in the *Nicene Creed*. 1 One, *the Lord and giver of life*; 2 the other, *who ſpake by the Prophets*.

For firſt, the *Spirit giveth life*: and *breath* is the immediate next means ſubordinate to the *Spirit*, for the giving it: for the *giving* it, and for the *keeping* it, both *Giving*; for the firſt, GOD *breathed into Adam, ſpiraculum vitæ*, and ſtraight *factus eſt in animam viventem*, he *became a living ſoul*. Gen. 2. 7. *Keeping*; for, if the *breath* go away, away goes the life too: both come, both go together.

And as the *Spirit* it is, that *quickneth*: ſo, it is the *Spirit*, that *ſpeaketh*, evidently. Dead men be dumb; all. And, the ſame *breath*, that is *organum vitæ*, is *organum vocis*, too. That, we live by, we ſpeak by alſo. For, what is the *voice*, but *verbum ſpiritu veſtitum*, the *inward word* (or *concepit*) *cloathed with breath or aire*, and ſo preſented to the ſenſe of hearing? So *vehiculum Spiritus* it is in both.

2. Of *Chriſts breath* with the *Holy Ghoſt*.

And, as the *breath*, and the *Spirit*: So CHRISTS *breath*, and the *Holy Spirit*. *Accipite Spiritum* gives to man the life of *nature*: *Accipite Spiritum Sanctum* to the Chriſtian man the *life of grace*.

And the *ſpeech* of *grace* too. For, *this breath* of CHRIST was it, by which the *cloven tongues* (after) had their utterance. *He ſpake by the Prophets*: and the *Apoſtles*, they were but as *Trumpets*, or *Pneumatical Wind-inſtruments*; they were to be winded. Without *breath* they could not; no *breath* on earth able ſo to wind, that their *ſound might go into all lands, be heard to the uttermoſt parts of the earth*. None but CHRISTS, ſo farre; So, that was to be given them. This *breath* hath in it (you ſee) to make a good *Symbole* for the *Spirit*: And CHRISTS *breath*, for the *Holy Spirit*. Rom. 10. 18.

It may be, at large, all this: but, how, for the purpoſe, it is here given for (*remiſſion of ſinnes?*) What hath *breath* to do with *ſinne?* Not nothing. For, if you be adviſed, *per afflatum ſpiritus nequam* it came; by an *evil breath*: and *per ſufflatum Spiritus Sancti*, it muſt be had away. The *breathing*, the peſtilent *breath* of the Serpent, that blew upon our firſt parents, infected, poyſoned them at the firſt: CHRISTS *breath* entring, cures it: and (as ever his manner is) by the ſame way it was taken, cures it, *breath* by *breath*.

For the better conceiving of the manner, how; Ye may call to minde that the *Scriptures* ſpeak of *ſinne* ſometime, as of a *froſt*: otherwhile, as of a *miſt*, or *fog* that men are loſt in, to be diſſolved and ſo blown away. For, as there be *two proceedings* in the *wind*, and according to them, two powers (obſerved by *Elihu*, *Job* 37.) forth of the *South*, a wind to melt and diſſolve: out of the *North*, a wind to diſpel and drive away. And, as in the wind of our *breath*, there is *flatus*, a *blaſt*, which is a colour, and which blows away: and *halitus*, a *breath*, that is warme, and by the temperate, moiſt heat, diſſolves: Anſwerable to theſe, there is in this *breath* of CHRIST, a double power conferred; and both, for the *remiſſion of ſinnes*: and that, in two ſenſes, ſet down by Saint *John*: 1 The one of *Ne peccetis*, *aſtringent*, to keep men from *ſinne*, and ſo *remiſſio peccandi*: 2 The other *Siquis autem peccaverit*: but if any do *ſinne*, to looſe men from it, and ſo *remiſſio peccati*. Shewing them the way, and ayding them with the means to clear their conſcience of it (being done;) *remitting* that is paſt, making the more *remiſſe*, that is to come: As it were to reſolve the *froſt* firſt, and turne it into a *vapour*: and, after it is ſo, then to *blow* it *away*. Eſay 44. 22. Job 37. 9. 1 John 2. 1.

And, other reaſons there be aſſigned (why thus, in *breath* apt and good: 1 One, to ſhew the abſolute neceſſity, the great need we have of this Power: how evil we may be without it: As evil as we can be without our *breath*, ſo evil can we be without a means for *the remiſſion of our ſinnes*; ὃ μᾶλλον ἀναγκαῖον ἢ ἀέρα. It is Saint *Baſil*. The Chriſtian man he lives not by the aire that he breaths, more than he doth by it. Our own *breath* not more needful, than this *breath of Chriſts*: *His loving kindneſſe* in it, *better than the life it ſelf*, and we no longer to draw our *breath*, than to give Him thanks for it. This for the neceſſity. Pſal. 63. 3.

1.

A ſecond, to ſhew the quality; which is milde, of the ſame temper, the breath is. No *Spiritus procellæ*

2.

rella (which ſome would think perhaps, more meet) to carry all before it. They know not the *Holy Ghoſt*, that ſo think: they remember not the *Dove*. *Violence*, in his work, He could never skill of; His courſe had ever been otherwiſe. And, not his only, but theirs, whom he proceeds from.

1 King. 19. 11, 12. Let them but go to *Elias*'s viſion, and inform themſelves of this point. There came firſt a *boiſterous whirle-wind* (ſuch an one, as they wiſh for) but *no* GOD there. After it, a *ratling earth-quake*: And after it, *crackling flaſhes of fire*: GOD was in none of them all. Then came a *ſoft ſtill voice*: There comes GOD. GOD was in it; and by it, you may know where to find Him.

Pſal. 72. 6. And as GOD, ſo CHRIST: How comes He? He *ſhall come down like the dew in a fleece of wooll*; and that is ſcarce to be heard. Eſay 42. 2. *He, He ſhall not roar nor cry*, nor *his voice be heard out into the ſtreet*. How unlike *them*, and their *Novices*, that will needs bear his *Name*!

And how the *Holy Ghoſt* comes here, we ſee. None of all the *three perſons*, but in gentle milde manner.

It is againſt them (this) that take delight in theſe bluſtering *Spirits*, and think them the only men; cannot skill of another. No river they, but *the great Euphrates*, that runs with a huge noyſe. Eſay 8. 6. *The waters of Silo, run too ſoft for them*. Well, the waters of *Silo* (though) the *Prophets* commend to us: and to them *Chriſt ſends us*, and it is they, when all is done, Pſal. 64. 4. *whoſe ſtreames ſhall make glad the City of* GOD. This is ſure, no ſpiritual grace is ever ſo truly wrought by theſe ſpirits, that take ſo on, till Eccl. 7. 8. they be out of *breath*. The aire they beat, the heart they pierce not. The *quiet calme breath* ſhall Job 4. 16. do it to better purpoſe, than theſe *that crackle like thornes under a pot*. This breath will thither, to the heart directly: and ſin, never ſo kindly diſſolved, as by *audivi vocem in ſilentio* (that way.) Tell me not of the *mighty winde* and the *fire*; that, was for *Apoſtles*. We are none; three degrees lower. And that wind they uſed very ſeldome (though:) once or twice perhaps: but, this they uſed continually. I report me to their *Acts*, and to their *Epiſtles*. For, the *wind* comes but at times; but, the *breath* is continually at all times. And this is ſure, when the *mighty wind* and the *fire came*, it may be, Saint *Peter* uſed it once or twice, and Saint *Paul* as oft: but, this of the *breath*, they uſed more, nay moſt of all, and by it did more good, than by the other.

For as for this, let it not trouble you, that it is but *breath*; and *breath*, but *aire*, and ſo (one would think) too feeble; (As indeed what feebler thing is there in man, than it?) the more feeble, the more fit to manifeſt His ſtrength by. For, as weak in appearance as it is, by it were great things brought to paſſe. By this *puffe* of *breath*, was the *world blown round* about. About came the *Philoſophers*, the *Orators*, the *Emperors*. Away went the *miſt* of *error*, down went the *Idols*, and their *Temples*, before it.

2.
Of the Party.
1 *From whom:* CHRIST.

Which gives us a good paſſage from the *Breath* to the *Breather*, *Him* that is the *Nominative caſe* to *inſufflavit*. For, we are not to look to the *breath* altogether, but ſomewhat too, from whoſe *mouth* it comes, whoſe *breath* it is. And *Chriſts* it is. He it is, that gives the vigour and vertue to it. The *touch* of His *finger*, the *breath of His mouth*, verue goes from it, ſinne cannot ſtand fore it, it ſends it going, blows it away like a little duſt.

Take this with you too. It is not CHRIST'S *breath*, any *breath* of his, but his *breath* now, after his *riſing*, and ſo *His immortal breath*. A *mortal* he had, which he *breathed* out, *quando emiſit Spiritum*, when *He gave up the Ghoſt* upon the Croſſe. All the while he was mortal, he held his *breath*. Till it was more than ſo, he *breathed* it not; till it had in it, the vigour and power of *immortality*: which neither ſinne can endure, but ſcatters ſtraight; nor the *man of ſinne*, for he alſo ſhall be *conſumed with the breath of his mouth*, Otherwiſe, unleſſe it be this of *Chriſts*, there is nothing in our *breath* to work this effect: not in any mans, to thaw a *froſt*, or to ſcatter a *miſt*. The ſoyle of ſin is ſo baked on men, they ſo hard frozen in the dreggs of it, our winde cannot diſſolve it. Hear the *Prophet*, after he had been long *blowing* at the ſinnes of the people: *The bellows* (ſaith he) *are burnt, the iron* of them *conſumed*, the *Founder melts in vaine*; *for all his blowing*, *the droſſe will not away* (*Jer.* 6. 29.) But I (ſaith *God*) let me take it in hand, let me but *blow* with my *winde*, and *I ſcatter thy tranſgreſſions as a miſt*, and *make thy ſinnes like a morning cloud to vaniſh away*. Turne we then to him, whoſe divine power, whoſe immortal *breath* can do it: do it by *himſelf*, and if by *himſelf*, by *others* alſo, into whom he will *inſpire* it; whom in that regard, the Prophets calleth GOD'S Jer. 15. 19. *mouth, to ſeparate the precious from the vile*.

Chriſt after His *reſurrection* Mat. 27. 50.

2 Theſ. 2. 8.

Which being of his *breath immortal*, doth farther ſhew, both that there is nothing in this power, but pertains rather to a better life, than to this mortal of ours (even to that, which is the life of the world to come:) and that it ſhall never die (this power) but hold, as long as there is any ſinne to be forgiven. Had it been his mortal *breath*, we might have feared the failing; now ſhall it never faile, ſo long as there is any, to open his mouth to receive it. It is His *immortal breath*.

2 The Parties *to whom*.

This for the *Party* from whom. Now for the *in eos*, thoſe into whom it came. Much bound we are to our *Bleſſed Saviour*, for thus ſending; and to the *Holy Ghoſt* for being thus ſent, for ſeeing us furniſhed, with a power, we ſo much ſtand in need of. For, ſinning as we do, and even running our ſelves out of *breath* in it, and the *wages* of that being *eternal death*: what caſe were we in, but for this Rom. 6. 23. *breath*? I ſee not how we ſhould do without it. To ſay therefore with them in the *Goſpel*, Matth. 9. 8. *Benedictus Deus qui dedit talem poteſtatem, bleſſed be* GOD *for ſending ſuch a power*, for ſending it at all.

1 To *men*.

But then ſecondly, *qui dedit talem poteſtatem hominibus*, that he *gave it to men*: For, as the *Sonne of man*, he gave it; and as *man*, to men he gave it; To the Sons of men upon earth, that we Rom. 10. 6. need not ſend up and down, and caſt, *Who ſhall go up to heaven for us and fetch it thence?* That if an *Angel* ſhould come to us, as to *Cornelius* there did, he hath not this power to impart, he can but bid

us

us *ſend to Joppa* for *Peter*: *He* hath it, *men* have it, *Angels* have it not. Acts 10 32.

In eos, is more yet: to *men*, and to ſuch *men*, ſuch *ſimple men* (for ſo they were GOD wot) a full infit and indiſpoſed matter to receive it. *Ideots* (it is Saint *Lukes* word) men utterly *unlearned*: And of no ſpirit or courage at all (*the breath but of a Damoſel*, quailed the beſt of them.) *Probatur Deus per Apoſtolos* (ſay the *Schoolmen*) if there were nothing elſe, his very *Apoſtles* were enough to prove him to be GOD; For *O Lord our Saviour, how excellent is thy name in all the world! Thou, that out of the mouths of thoſe that were little better than babes, haſt ordained thy praiſe, and ſtilled thine enemies*, and put them all to ſilence. 2 *In eos*, to *ſimple men*. Acts 4. 13. Pſal. 8. 12.

But, there is a worſe matter than that. Not only *Simple*; but (which is farther off yet) *ſinful men* they were. Take their own confeſſions. Saint *Peters*: *Go forth from me O Lord, for I am a ſinful man*; Saint *Pauls*, *Sinners, whereof I am the chiefeſt*. Saint *Iames*, *In many things we offend all*; put *himſelf* in the number of them that offended many times. Saint *Johns*; *If we* (*I for one*) *ſay we have no ſinne* (what then, we are proud, there is no *humility*? No; but) *we are liars, and there is no truth in us*. Even to ſuch, to *ſinners*, this power given to *forgive ſinnes*: to them, that for *ſinne*, were in fear themſelves to be condemned. 3 To *ſinful men*. Luke 5. 8. 1 Tim. 1. 5. James 3. 2. 1 John 1. 8.

Nay (which is not lightly to be paſſed by) all this done, even at the very time, when they were ſcarce crept out of their *ſinne*, but three dayes before committed, in ſo wretchedly forſaking Him: and ſome more than ſo, and after would ſcarce *beleeve*, *He was riſen*, when they ſaw Him: and even then, did he thus *breath* on them, and made them, that he did. Now *bleſſed be* GOD, that at all *gave ſuch power to men*, to *ſuch men*, ſuch *ſimple*, ſuch *ſinful* men, *inſufflavit in eos*. To ſecure us, be the men what they will, that have *received it*, No *ſinne* of man, *ſhall make the power of* GOD *of none effect*. This, for *in eos*.

To the *Act* now, It is firſt *ſufflavit*, *breathed*; and that was, to keep correſpondence with His *Father* at the firſt. By *breathing into Adam*, the *Father* gave the *ſoul*; the Author of the life natural: *Ad idem exemplum*, the *Sonne* (here) *by breathing* gives the *Holy Ghoſt*, the Author of the *life ſpiritual*, the ſame paſſage, and the ſame ceremony held by both. 3. Of the Act. a *Sufflavit*.

But *inſufflavit* is more; *breathed in it, into* them. This (*in*) ſhews, it pertains *within*, to the *inward* parts, to the very *conſcience*, this act. His breath *goeth* (ſaith *Solomon*) *ad interiora ventris*, and his word with it (ſaith the *Apoſtle*) *through, to the diviſion of the ſoul and Spirit*: Thither goeth this *breath*: and thither, is farther than man can go. For, howſoever the acts and exerciſes of outward *Juriſdiction* may be *diſpoſable*, and are diſpoſed by *humane authority*, yet; this not ſo, of *forum internum*: Somewhat there is ſtill that comes ſom CHRIST, and none but CHRIST; ſomewhat, that as it comes *higher*, ſo it goes *deeper*, than any earthly power whatſoever. This inward *inſpiring*, brings us to CHRIST's *Deity* again. The *Kings* of the Nations, *ſend* they can, and give *power* they can, but *aſpire*, they cannot. Array whom they will (as *Aſſuerus*) with rich attire; arme them at all points, *indnere*, in that ſenſe; but not endue the *ſoul* with *gifts* and *graces* within, not arme their minds with valour and vertue; at leaſtwiſe, not with *virtus ex alto*: Only GOD, whom he calls, he gives the *inward* talents to; and CHRIST, whom he ſends, he ſends his *Spirit into*. This argueth GOD plainly, and ſo CHRIST to be GOD. b *Inſufflavit*. Prov. 18. 8. Heb. 4. 12.

Always this *inſufflavit* ſhews, as wherewith he would do it (the *Spirit*;) ſo, what it is he would work, work upon, and renew. For, if we be *renewed in the Spirit of our minds*, the whole man will be ſo, ſtraight upon it. There is no indication to that: for, the change of the whole man is a certaine ſigne, the *Spirit* is come into us. As of *Saul*, it is written, when the *Spirit* came into him, he was changed into quite another man; no more the ſame *Saul*, he was before: A new, another *Saul* then. Which holds, not onely in particular men, but even in the whole world. For, when this *breath* came into it, *in interiora*, it was caſt in a new mold preſently, and did even wonder at it ſelf, how it was become *Chriſtian*. For, the outward rigorous means of *fire, impriſonment*, of the *whip*, of the terrour of the *Magiſtrates ſword*: *Pilates, Have not I power to crucifie thee, and power to looſe thee?* Theſe daunt men, make them aſtoniſhed, make *metum peccati*, fear to commit the outward act of ſin. But, *odium oportet peccandi, non metum facias*, if ſinne ſhall ever truly be left, it muſt come of *hatred*, not of *feare*. So, it goes away indeed. And there it is, ſinne muſt be met with, if ever it ſhall rightly be put away, the *Spirit* to be *ſearched*, and *inward hearty compunction* wrought there. And that is, by this *breath* of *Chriſt*, piercing thither or not at all. So much for the [*in.*] Ephes. 4 3. John 19. 2.

And now to, *& dixit*. The words be *three*, the *points* according, three, too, 1 *Accipite*, it is to be *received*: 2 *Spiritum*, a *Spirit* it is, that is to be *received*. 3 *Sanctum*, and that *Spirit* is the *Holy Ghoſt*. 4 Whereto we adde, the *Holy Ghoſt* after what manner; for there be more than one. *Et dixit*.

Accipite, agrees well with *breath*. For, that is *received*, we open our mouths and draw it in, our *Syſtole*, to meet with His *Diaſtole*. 1. *Accipite*.

For this *Accipite*: it is certain, that at the *breathing* of this *breath* the *Spirit* was given. He *gave* them what he bade them take; he mocked them not. They *received the Holy Ghoſt* then, and (if ye will) *really*. Yet was not the *ſubſtance* of *His breath tranſubſtantiate* into that of the HOLY GHOST: None hath ever imagined that: yet ſaid He truly, *Accipite Spiritum*, and no leſſe truly in another place, *Accipite Corpus*. Truly *ſaid* by *Him*, and *received* by them, in both. And no more need, the *bread* ſhould be changed into His *body*, in that; than, His *breath* into the HOLY GHOST in this: No, though it be a *Sacrament* (for, with them both are ſo) yet, as all confeſſe, both *truly ſaid, truly given*, and *truly received*, and in the ſame ſenſe, without any difference at all. This for them.

For

1 *Accipite*, not *concipite*. Pſal. 90. 9.

For us, *Accipite* ſheweth firſt, it comes from without; it grows not within us; a *breath inſpired*, not a *vapour* aſcending; not *educta è*, but *inducta in*. It is not *meditati ſumus ſicut aranea*, we ſpin it not out of our ſelves, as the Spider doth her web. It is not *concipite*, but *accipite*: *Receive* it we do; *Conceive* it we do not. It were too fond to conceive (ſeeing our *breath* is made of ayre, and that is without us) that the *Spirit* ſhould be made of any thing that is within us.

2 *Accipite*, not *aſſumite*. Heb. 5. 4.

We ſay again: it is *accipite*, not *aſſumite*. *Aſſumit, qui nemine dante accipit*, He *aſſumes*, that takes that, is not *given*. But *nemo aſſumit honorem hunc, This honour no man takes unto him*, or *upon him, till it be given him*. As, *quod accipitur non habetur*, in the laſt; So, *quod accipitur, datur*, in this. And both theſe are againſt the *Voluntaries* of our age, with their *taken-on callings*. That have no *mitto vos*; unſent, ſet out of themſelves. No *accipite*, no *receiving*; take it up of their own accords, make themſelves what they are: *Sprinkle* their own *heads* with *water*; *lay their own hands* on their own *heads*; and ſo take that to them, which none ever gave them. They be *Hypoſtles*; So doth Saint *Paul* well term them as it were the *mock-Apoſtles*.) And the term comes home to them, for υἱοὶ ὑποστολῆς, they be *Filii ſubtractionis* right: work all to *ſubtraction*, to *withdraw poor ſouls, to make them forſake the fellowſhip* (as even then, the manner was.) This brand hath the *Apoſtle* ſet on them, that we might know them and avoid them. Heb. 10. 30.

We may be ſure CHRIST could have given the *Spirit* without any *ceremony*; held his *breath*, and yet ſent the *Spirit* into them without any more ado: He would not: An outward *ceremony* He would adde; for, an *outward calling* He would have. For, if nothing outward had been in His, we ſhould have had nothing but *Enthuſiaſts* as them we have notwithſtanding:) But then we ſhould have had no rule with them: *All* by *divine revelation*: Into that they reſolve. For, *ſending, breathing, laying on of hands* have they none. But if they be of CHRIST, ſome muſt ſay *mitto vos*; *ſent* by ſome; not run of their own heads. Some ſay *accipite*; *receive it*, from ſome; not finde it about themſelves, have an *outward calling*, and an *outward Accipite*, a teſtimony of it. This for *accipite*.

a *Spiritum*. The *Spirit*. John 6. 63. 2 Cor. 3. 6. Jude 19. Epheſ. 4. 23.

Spiritum. A *Spirit* it is, that is to be *received*, and much is ſaid in this word (*Spirit*) it ſtands as oppoſed to many. 1 The *ſpirit* and *fleſh* (CHRIST, *John* 6.) 2 The *Spirit* and the *Letter*. S. *Paul*, 2 *Cor.* 3.) 3 The *Spirit* and the *Soul* (S. *Jude.*) 4 The *Spirit* and the *minde* (*Epheſ.* 4.) 5 The *Spirit* and a *habit*. 6 The *Spirit* and a *Sprite*, *Spiritus* and *ſpectrum*. 7 The *Spirit* and *Hero's Pneumatica*, that is ſome artificial motion or peece of work with gins within it. To all theſe.

1 Not the *fleſh*.

1. Not the *fleſh* (ſaith our SAVIOUR:) and if not the *fleſh*, not any humour, for they are of the *fleſh*: Neither they, nor their *revelations* profit ought to this work.

2. Not the *letter* Jer. 22. 18.

2. Not the *Letter* (ſaith S. *Paul*:) not the huſk or chaffe: we have too much of them every day. *Quid paleæ ad triticum?* they rather take away life than give it: A handful of good grain were better than ten load of ſuch ſtuffe.

3. Not the *ſoul*.

3. Nor *animales Spiritum non habentes* (ſaith *Jude*) men that have *ſouls* only; and they ſerve them, but as *ſalt* to keep them, that they rot not. They to have no part or fellowſhip in this buſineſſe; meere *natural* men; no ſpirit in them at all. Somewhat there is to be in us, more than a natural ſoul: φύσις is one thing: φύσικος is another. Some *inſpiring* needs, ſomewhat of *Accipite*.

4 Not the *mind*

4. Nay, ſaith S. *Paul*, *be ye renewed in the ſpirit of your minds*. For, the *minde* is not all: Nor men to think ſo, if they once have got true poſitions, true *Maximes* in their minde, then all is well. If the *ſpirit* be not alſo *renewed*, it is nothing.

5. Not an *habit*.

5. The *Spirit*, not an *habite* gotten with practice, and loſt again with diſ-uſe (as are the Arts and moral vertues) againſt the Philoſophers. For, though this be vertue, yet it is not *virtus ex alto* (this.) No *habitual*, but a *ſpiritual vertue* this.

6. Not a *Sprite*. Gen. 1. 2.

6. *Spiritus, non ſpectrum*: for that is a flying ſhadow void of action; doth nothing. But the *Spirit*, the firſt thing we read of it, it did *hover* and *hatch*, and make *fruitful the waters*, and fit to bring forth ſomething of ſubſtance.

7. Not *Hero's Pneumatica*. 2 Tim. 3. 5.

7. And laſt (which is by writers thought to be chiefly intended) CHRIST'S *Spirit*, not *Hero's Pneumatica*; not with ſome ſpring or device, though within, yet from without; *artificial*, not natural: but the very *principium motus* to be *within*. Of our ſelves, to move: not wrought to it, by any gin, or vice, or skrew made by Art: Elſe, we ſhall move but while we are wound up, for a certain till the plummets be at the ground, and then our motion will ceaſe ſtraight. All which (but theſe laſt ſpecially) are againſt the *automata*, the *ſpectra*, the *puppets of religion, Hypocrites*. With ſome ſpring within, their eyes are made to rowle, and their *lips* to *wag*, and their breaſt to give a *ſob*: all is but *Hero's Pneumatica*, a *vizor*, not a very *face*; an *outward ſhew of godlineſſe*, but no *inward power of it at all*. It is not *Accipite Spiritum*.

b *Spiritum Sanctum*. 2 Pe. 1. 20. 1 Cor. 2. 12.

Thirdly, I ſay it would be known farther, what *ſpirit*: For, *Accipite* it may be; ſomewhat they may have taken; it may be, a *ſpirit*. But, whatſoever it is, it is not yet home, unleſſe *ſanctum* come too. *Sanctum* it would be, if it be right. To be a man of *ſpirit* (as we call them, that be *active* and ſtirring in the world) will not ſerve here, if that be all. I have formerly told you, there is a *ſpiritum* without *ſanctum*: *ſpirit* and *holy* are two things. Two other *ſpirits* there be beſides: and they well accepted of, and in great requeſt. 1 One which S. *Peter* calls the *private ſpirit*: 2 The other, that S. *Paul* calls the *ſpirit of the world*: Which two will conſort well together, for their owo turnes, and for ſome worldly end: but neither of them with this. For, they are oppoſed to the *Holy Ghoſt* both.

1. Not *Spiritum ſanum*.

The *private ſpirit* firſt. And are there not in the world ſomewhere, ſome ſuch as will *receive none*, admit of at no hand no other *Holy Ghoſt* but their own *ghoſt*, and the *idol* of their own conceit, the viſion of their own heads, the motions of their own *ſpirits*; and if you hit not on that, that is there in

their

their hearts, reject it, be it what it will: that makes their breasts the *Sanctuary*; (in effect) say with the old *Donatists*, *Quod volumus sanctum est*, that they will have *holy*, *is holy*, and nothing *else*? Men (as the *Apostle* speaks of them) *causelesse puft up with their fleshly minde*? His word is to be marked: φυσιοῦσθαι, there; φύσιοι, here: *inflati*, they; *afflati*, these: They *puffed up*, these *inspired*. If it make to swell, then is it but *wind*; the *Spirit* doth it not; *inspirat, non inflat*. The word is *insufflavit*, a [*sub*] that beareth downward, and carries not up. So *Spiritum sanctum*, is not *spiritum suum*. Col. 2. 18.

Nor *spiritus mundi* is not *Spiritus* CHRISTI. Else doth Saint *Paul* wrong to oppose them. It is too sure, such a *spirit* there is as the *spirit of the world*: and that the greatest part of the world live and *breathe*, and move by it; and that it doth well sometimes, but without any reference to GOD, or CHRIST, or HOLY GHOST. For, even the acts they do of *Religion*, are out of worldly reasons and respects: *Herods* reason, *Videns quia placeret populo*; saw, the world *would that way*: *Demetrius*'s reason, *Periclitatur portio nostra*, It may prove dangerous to their worldly estate. The *Sichemites*, Oh set forward that point of *Divinity*; for then, *all they have is ours*. See we not, whence this *wind blows*, from what *spirit* this *breath* comes? and from *Spiritus mundi*, plainly. And I know not how, but as if CHRIST's mouth were stopped, and His *breath* like to fail Him, the world begins to fare, as if they had got a *new mouth*, to draw *breath* from; to govern the Church, as if *Spiritus prætorii* would do things better than *Spiritus Sanctuarii*, and *mans law* become the best means to teach the *fear of* GOD, and to guide Religion by. In vain then is all this act of *Christs*; He might have kept his *breath* to himself. But, it will not so be. When all is done, the *Spirit* must come from the *Word*, and the *Holy Ghost* from CHRIST's *mouth*, that must do this, *govern the Church*. Thither we must for *Sanctum*, even to the *Sanctuary*, and to no other place. 2. Nor *Spiritum mundi*. Acts 12. 23. 19. 27. Gen. 34. 23.

And, a certain note it is (this) to discern the *Holy Spirit* of GOD, from the *spirit* of what you will. From CHRIST it comes, if it be true; He *breaths it*. It cannot but be true, if it come from him, for he is the *Truth*. And as the *Truth*, so the *Wisdome of* GOD: that, if it *savour* of falshood, of folly, it came not from him; he *breathed* it not. But, his *Breath shall not faile*; *shall ever be able* to serve his *Church*, without all the ἰδία ἐπίνοια, of the *private Spirit*, and without all the additaments of *spiritus mundi*. And if we gape after them, we make this *Accipite* more than needs: And if we do so, I know not what shall become of us. John 14. 8. 1 Cor. 1. 3.

But, the *Holy Ghost* may be *received* more wayes than one. He hath many *Spiramina*: πολυτρόπως, *in many manners*, he comes: And *multiformis gratia*, he comes with. He and they carry the name of their cause: and to receive them, is to *receive the spirit*. There is a *gratum faciens*, the saving grace of the *Spirit*, for one to save himself by, *received* by each, without respect to others: and there is a *gratis data* (whatever become of us) serving to save others by, without respect to our selves. And there is χάρις διακονίας, the *Grace* of a *holy calling*: For it is a *grace*, to be a *conduit* of *grace* any way. All these; and all from one and the same *Spirit*. Which way it is *received*. 1 Per. 4. 10. 2 Cor. 8. 4.

That, was here conferred, was not the *saving grace* of inward *Sanctimonie*: they were not *breathed on*, to that end. The *Church* to this day, gives this still in her *Ordinations*, but the *saving grace* the Church cannot give: none but GOD can give that. Nor, the *gratis data* it is not. That came by the *tongues*, both the gift of speaking divers languages, and the gift of σωφρονεῖν, *speaking wisely*, and to the purpose: And (we know) none is either the holier, or the learneder, by his *Ordination*.

Yet a *grace* it is. For, the very *Office* it self is a *grace*: *Mihi data est hæc gratia* (saith the *Apostle* in more places than one; and speaks of his *Office* and nothing else.) The *Apostle-ship* was a grace, yet no *saving grace*. Else, should *Judas* have been saved. Clearly then, it is the *grace* of their *Calling* (this) whereby they were *sacred*, and made *persons publick*, and their acts authentical; and they enabled to do somewhat about the *remission of sinnes*, that is not (of like avail) done by others, though perhaps more learned and vertuous than they, in that they have not the like *mitto vos*, nor the same *Accipite* that these have. To speak with the least: As the act of one that is a *publick Notary*, is of more validity, than of another that is none, though (it may be) he writes a much fairer hand. And this) loe) was the *grace* here, by *breathing* conferred to them: of *Spiritum*, a *Spiritual*; of *Sanctum*, *an holy Calling*, and deriv'd from them to us, and from us to others, to the worlds end. Ephes. 2. 7. &c.

But take heed, we suck no errour out of this word *Holy*; No more than we do out of the word *Annointed*. When time was, it was shewed, the *annointing* was no inward *holinesse*, or ability to govern by, but the right of ruling only. So, here, it is no internal quality infused, but the grace only of their *spiritual* and *sacred* function. Good it were, and much to be wished, they were *holy* and *learned* all; but if they be not, their *Office* holds good though. He that is a *sinner* himself, may *remit sinnes* for all that, and *save* others he may, though himself be not *saved*. For, it was not *propter se*, he received this power, to absolve himself; but (as the next word is) *quorumcunque*, any others whosoever.

Some ado we have to pluck this out: but out it must. For, an errour it is, an old worn errour of the *Donatists*: and but new dressed over by some *fanatical spirits*, in our dayes, that teach in corners. One, that is not himself inwardly *holy*, cannot be the means of holinesse to another. And where they dare too, that: One, that is not in *state of grace*, can have no right to any *possession* or *place*. For they of right belong to none, but to the true *children of* GOD: that is, to none but to *themselves*.

Fond ignorant men! For hath not the *Church* long since defined it positively, that the *Baptisme*, *Peter* gave, was no better than that which *Judas*: and exemplified it, that a *seale* of *iron* will give as perfect a stamp, as one of *gold*? That as the *Carpenters* that built the *Arke*, wherein *Noah* was saved, were themselves drowned in the Flood: that as the *water of baptisme*, that sends the *child* to *Heaven*, is it selfe cast down the kennel: Semblably is it with these: and they that by the *Word*, the *Sacraments*, the *Keyes*, are unto other the *conduits* of *grace*, to make them fructifie in all good works; may weil so be, though them

themſelves remain unfruitful, as do the *pipes* of *wood* or *lead*, that by tranſmitting the water, make the garden to bear both herbs and flowers, though themſelves never bear any. And let that content us, that what is here *received*, *for us* it is *received*, that what is given them, is given them *for us*; and is given *us*, by them. Sever the *Office*, from the *men*: leave the *men* to GOD, to whom they ſtand or fall: let the *Ordinance* of GOD ſtand faſt. This *breath*, though not into them for themſelves, yet goeth into and through every act of their Office or miniſtery, and by them conveigheth His *ſaving grace* into us all.

But leſt we grow diſcontent, that ſome do receive it, and that we all do not ſo (for, this being the Feaſt of the *Holy Ghoſt*, and of *receiving* it, it may grieve any of us, to go his way and not *receive* it:) I will ſhew, it is not ſo. For, though as this *breath*, we cannot all; and, as the *fiery Tongues*, much leſſe: (theſe are but for ſome ſet perſons:) yet will I ſhew you a way, how to ſay *Accipite Spiritum* to all, and how all may *receive* it.

Matth. 26. 26. And that is by *accipite corpus meum*. For, *Accipite corpus*, upon the matter, is *Accipite Spiritum*, inaſmuch as they two never part, not poſſible to ſever them one minute. Thus, when or to whom we ſay *Accipite Corpus*, we may ſafely ſay with the ſame *breath*, *Accipite Spiritum*; and as truly every way. For, that *Body* is never without this *Spirit*; he that *receives* the one, *receives* the other; he that, the *body*, together with it, the *Spirit* alſo.

And *receiving* it thus, it is to better purpoſe than here in the Text it is. Better (I ſay) *for us*. For, in the Text it is *received*, for the good of others; whereas (here) we ſhall receive it, for our own good. Now, whether is the better, *remiſſion of ſinnes*, to be able to remit to others, or to have our own *remitted*? To have our own; no doubt. And that is here to be had. To the eſtabliſhing of our hearts with grace, to the cleanſing and quieting our conſciences. Which ſpiritual grace we receive in this ſpiritual
1 Cor. 10. 4. John 15. 5. food, and are made to drink (I will not ſay of the *ſpiritual Rock*, but) of the *ſpiritual Vine* that followeth us, which *Vine is* CHRIST. To that then let us apply our ſelves. Both are *received*, both are *holy*,
Matt. 26. 28. both co-operate to the *remiſſion of ſinnes*. The *body*: *Matth.* 26. The *Spirit* here evidently. And there is no better way of celebrating the Feaſt of the receiving the HOLY GHOST, than ſo to do, with receiving the ſame *body* that came of it at his *birth*, and that came from it now at His *riſing* again.

And ſo *receiving* it, He that *breathed*, and He that *was breathed*, both of them vouchſafe to *breath* into thoſe *holy Myſteries* a divine power and vertue; And make them to us the *bread of life*, and the *Cup of Salvation*. *God* the *Father* alſo ſending His bleſſing upon them, that they may be His bleſſed means of this thrice bleſſed effect. To whom all, three *Perſons*, &c.

A

SERMON

PREACHED

BEFORE THE

Kings Majesty,

At *Haly-Rud House*, in *Edinburgh*,
On the VIII. of *June*, *A.* D. MDCXVII.
being *WHIT-SUNDAY.*

LUKE, Chap. IV. Ver. XVIII, XIX.

SPIRITUS DOMINI, super Me, &c.

The SPIRIT *of the* LORD *is upon Me, because He hath anointed Me, that I should preach the Gospel to the poor: He hath sent Me, that I should heal the broken-hearted, that I should preach deliverance to the captives, and recovering of sight to the blind, and that I should set at liberty them that are bruised.*
And, that I should preach the acceptable year of the LORD.

WE are fallen here upon CHRISTS first *Sermon*, preached at *Nazareth*: and upon his very Text. This I have read you, was his Text, *taken out of the Prophet Esay*, 61. *Chapter*, *Verse* 1. There was no fear, CHRIST would have ranged far from his matter, if he had taken none; yet, he took a Text, to teach us thereby, to do the like. To keep us within; not to fly out, or preach much, either without, or besides the book.

And he took his Text for the Day, as is plain, by his application (*verse* 21.) *This day, is this Scripture fulfilled in your eares. This Day this Scripture.* Our *Masters Scripture* was for the *Day*: So would ours be.

For the *day*: and for the present occasion. For, among the Writers, it is generally received, that when our Saviour made this Sermon, that year, it was with the *Jews*, the year of *Jubilee*. And that therefore, He told them, It was *fulfilled in their eares*, they might hear the Trumpets sound to it. If it were so; this Text of the *acceptable year*, was as apposite, as could be chosen. That (it seemes) He turned the book purposely to find it: Out of it, to speak to them of the true *Jubilee*.

And if it were ſo (the year of *Jubilee*) it was the laſt, that ever they held. For, before *fifty years* came about again, they were ſwept away: *Temple*, *Sacrifice*, *Jubilee*, *People*, and all. The *Jubilees* of the *Law* then failing, being come to their period, comes *Chriſt* with His; with a new *Jubilee* of the *Goſpel*, the true one (as, whereof thoſe of theirs were but *ſhadowes* only:) which *Jubilee* of the *Goſpel*, was the *acceptable year*, which *Eſay* here meant.

The Sum. Will ye then give me leave now, to ſay of this Text of our Saviours, *The Scripture ſuits well with this day*: is fulfilled in it *three ways*? In the 1 *coming* of the *Spirit*: 2 the *end* for which; To *ſend* to *proclaim*: 3 the *matter* which, to *proclaim a Jubilee*: 4 And a fourth, I will add, of a preſent *occaſion*, as fit every way.

1. Firſt, it is of the *coming* of the *Spirit*. And, this *day*, the *Spirit* came. And the coming of the *Spirit*, in the *Text* here upon *Chriſt*, was the cauſe of the coming of the *Spirit*, this day, upon the *Apoſtles*. From this coming upon Him, came the coming upon them: *Super Petrum*, *ſuper Jacobum*, *ſuper* all the reſt; upon them, and upon us all, from this *ſuper me*. All our *anointings* are but drops from His *anointing*: All our *miſſions*, and *commiſſions*, but *quils* (as we ſay) out of this *Commiſſion* (here) *miſit Me*. *Sicut miſit Me*, *Ego mitto vos*: *He ſent Me*; *As He*
Joh. 20. 1. *ſent Me*, *I ſend you*. By that, and by no other *Commiſſion*, did they or do we, or ſhall ever any come.

2. That firſt, and this *ſecond*: the *Miſit*, and the *Ad*. Why came the *Spirit on Chriſt*? *To ſend Him*: *ſend Him*, to what? *Ad evangelizandum*. And why came the *Spirit* on the twelve, this day, but for the very ſame end? And it came therefore, for the purpoſe, in the ſhape of *tongues*. It is the office of the *tongue*, to be a Trumpet to *proclaim*. It ſerves for no other end.

3. To *proclaim*, *what*? the *acceptable year* of the *Lord*, that is, the *Jubilee*. Now *fifty* is the number of the *Jubilee*; which number agreeth well with this Feaſt, the Feaſt of *Pentecoſt*. What the one, in *years*; the other, in *dayes*. So that, this is the *Jubilee* (as it were) of the *year* (or the yearly memory of the year of *jubilee*) that, the *Pentecoſt* of years; this, the *jubilee* of days. Theſe three for the Day.

4. And may we not add a *fourth*, from the preſent occaſion? I take it, we may; and that not unfit neither, as peculiar to this very Year, rather than to any other. There falleth out (lightly) but one *jubilee* in a mans age. 1 And this preſent year is (yet) the *jubilee*-year of Your *Majeſties Life and Reign*. 2 And this day is the *jubilee*-day of that year. 3 And yet further, if we take not *jubilee*, for the time, but for the *joy*, (for the word *Jubilee* is taken, as for the time of the *joy*, ſo for the *joy* of the time;) and ſo refer it to the late great *joy* and *jubilee*, at Your *Majeſties* receiving hither to Your *Nazareth* (the countrey where You were brought up) which then was *fulfilled in your eares*: Our eares (I am ſure) were filled full with it. So that firſt and laſt the Text ſuits with the day, and both ſuit well, with the preſent occaſion.

To return to our *Saviour*: Who ſtanding now with His *loynes girt*, ready to go about the errand, He came for; (as the manner is) He was firſt to *read His Commiſſion*. This it is (the words I have read) drawn and ready penned for Him, long before, by the *Prophet Eſay* here, who had the honour to be the *Regiſter* of this, and divers other inſtruments, touching *Chriſts Nature*, *Perſon*, and *Offices*. And, upon the reading of this, He entred in His *Office*.

II. You may plainly know, it was his *Inauguration* (this,) or firſt entring on His *Office*, by the proclamation following, of *opening the Goale*, *and letting the Priſoners go free*: So is (ever) the faſhion of *Princes*, to make the joy general, of their coming to their Kingdomes; to releaſe thoſe, that ſtand committed; to grant free and general pardons to all, that will ſue for them; to be at the charge of *miſſilia*, certain new pieces of *coine*, to be caſt abroad among the people.

Acts 7. 52. Accordingly, were there this day of the *Spirits* coming, by one *Sermon* of S. *Peters three thouſand* ſet at liberty, that had been *captives* before, under *Satan*. A largeſs of new *tongues* (as it were *miſſilia*) caſt down from heaven. A general *pardon proclaimed*, even for them that had been the *betrayers*, *and murtherers of the Son of God*, if they would come in. That it was indeed a right day of *Jubilee*. And this, is the *Sum* of all.

The diviſion. The parts as they lie, are theſe: 1 Firſt, of the *Spirits* being on *Chriſt*: 2 *Anointing Him*: 3 *Sending Him*. Theſe three.

I. 2. Then, whereto He was ſo *anointed* and *ſent*; to *preach the Goſpel*, or *glad tidings* (*glad tidings* or *Goſpel*, both are one:) and that even to the *poor*.

III. 3. Thirdly, whereof the *tidings* is: of an excellent *Phyſician*: a *Phyſician* of the *heart*, one that can cure a *broken heart*.

IV. 4. Of theſe *hearts*. 1 How they came *broken* firſt, and there are three ways here ſet down. 1 By *being Captives*: 2 by being in a *dark dungeon*, where their ſight was even taken from them: 3 by being *there* in irons, ſo as they were even *bruiſed* with them. Three, able (I think) to *break* any mans *heart* alive.

2. Then; how they came cured. And that is by good news. *Two proclamations*, (for κηρύξαι to *proclaim*, is twice repeated.) 1 One containing a particular remedy of thoſe three ſeveral maladies: 1 Of a party, one with a *Ranſome*, or *Redemption* for the *captives*: 2 with an *engine*, or

tool

poole to *knock off* their *irons*: 3 with the *keyes* of the *prison*, to let them out. And this to begin with. 2 Then (to conclude with) a *second Proclamation*, that makes up all; of a year of *Jubilee*; and so, of restitution of them to their former forfeited estates, by God's accepting them to favour, this *acceptable time*.

This, is the Summe of *Christs Commission* here read. And indeed, a brief of His *Offices* all three. 1 In *preaching the glad newes of the Gospel*, of his *Propheſie*: 2 In *granting pardon*, and enlarging prisoners, of His *Kingdom*. 3 In *proclaiming a Jubilee*, of His *Prieſt-hood* (for, that, the peculiar of the *Prieſts* Office.) So, all are in, that pertain to *Christ*. And all, that, to *Jesus* too: Who sheweth Himself *Jesus*, in nothing so much, as in being the *Physitian* of a *broken contrite heart*.

WE cannot better begin, than with the *Blessed Trinity*. In the three first words, the three Persons reasonable clear. 1 The *Spirit*, 2 *He*, whose the *spirit* (*Domini:*) 3 on whom the *Spirit*, *super Me*. I. Of the *Spirits* being on *Christ*.

The *Spirit*, that is, the *Holy Ghost*. He, whose the *spirit*, *God the Father*. He, on whom the *spirit*, our Saviour *Christ*. He, the *super quem* (here.)

These three distinct: 1 the *spirit*, from the 2 *Lord*, whose the *spirit* is: the *spirit*, that was upon, 3 from him, it was *upon*. Yet, all three in one joynt concurrence, to one and the same work, the *Jubilee* of the *Gospel*.

Upon Me, is *Christs Person*. But, His *person* only according to one of His *Natures*; His *humane*. The *spirit* was not *upon Him*, but as He was man. These three, 1 To be sent, 2 to be *anointed*, 3 to have a *super eum*, favour of inferiority (all) to the *Sender*, *Anointer*, *superiour*. And so (indeed) for us, He became lower than, in Himself, was. *In the similitude of sinful flesh*, had a *spirit*, to *anoint* Him *In formâ servi* had a Lord, to *send* Him about the message here. Rom 8. 3. Phil. 2. 7.

But that Christ suffer not in His honour, we supply: that the *Spirit*, who is here said to be *Spiritus Domini*, is else-where said to be *Spiritus Christi* (a *Rom.* 8.) b *The spirit of the Father* (*Matth.* 10.) And the *spirit*, of the c *Sonne*, both (*Gal.* 4.) The *spirit that sent Him* here, *sent by Him* elsewhere, d *Whom I will send* (*John* 15.) This sets him up right again. As the one shews Him to be *Man*; so the other, to be *God*. And, as *God*, He hath no *superiour*: No *Lord*, to *own* Him: No *spirit*, to *anoint* Him.

a Rom. 8. 9. b Mat. 10. 20. c Gal. 4. 6. d John 15. 26.

And (if I mistake not) a kind of inckling of thus much, is even in the very words. The word [Lord] in *Esay*, is *Plural*; and so, more *persons* than one, whose the *spirit* is, and from whom He proceeds. And if you would know how many; In *Esay* the words be *two*: so not a *single proceeding*, from one: but, a double, from two, as the word is double. Saint *Basil* saith it short, ὡς θεὸς, χορηγεῖ· ὡς ἀνθρωπος, λαμβάνει: As God, He *sends* it; as *Man*, He *receives* it. *Upon Him, as Man; from Him, as God.*

Of Him then, as *Man*, three things here are said; the *spirit* 1 *was upon Him*: 2 *anointed Him*, 3 *sent Him*. But it is said: the *spirit is upon Me, because He hath anointed me*: So as, the *anointing* is set, as the ἕνεκα or cause, why He was *upon Him*. And then, that, (*His anointing*) as the *cause*, is first in nature. But it cannot be conceived, but the *spirit* must be also *upon him*, to *anoint Him*, the *spirit* is the *Unction*: the *spirit* then was upon Him, two several times, for two several ends. 1 *To anoint Him*: And, after He was *anointed*, to send *Him*, the second. Of this *anointing* we are to touch, 1 when it was: 2 with what it was: 3 and how it comes to be termed *anointing*. 2. His *anointing*.

When was he thus anointed? Not now, or here, first: but long before; even from the very time of His *conceiving*. When the *Word became flesh*, the *flesh*, with the *Word* and (by means of it) with the whole *Deity*, was *anointed* all over; and by vertue thereof, filled with *the fulnesse of all grace*. For, this we are to hold: that *Christ* was ever *Christ* (that is) ever anointed, from the very first instant of all; He was never *unanointed*, no tone moment. 1 *When was it.* John 1. 14.

Anointed with *what*? I have already told you, with the *Deity*, by vertue of the *Personal union* of the *second Person* of the *Deity*. Why then is the *Holy Ghost* called the *Unction*? Why is *Christ* expressely said to be *anointed* with the *Holy Ghost*? Why not, with the *Father* as well? 2 *With what.*

Why not: To retain to each Person, His own peculiar, His proper act, in this common work of them all: or (as the Hebrews speak) to keep *every word upon his right wheele*.

Father, is a terme of *nature*. So, to the *Father* we ascribe, what the *Son* hath by *nature*. For, that He is the Son, is of nature, not of *grace*.

But, that the *Man-hood* is taken into God, that was not of *nature*, but of *grace*. And, what is of *grace*, is ever properly ascribed to the *Spirit*. There are *diversitits of graces, all from the same spirit*. And the proceeding of *grace* from it, not as by nature, but *Ubi vult, blows where it lists* freely. All then, of *grace*, proceeding from the *spirit*: Accordingly, the Conception of *Christs flesh*, and the sending it with the *fulnesse of grace* (or *anointing* it) is ascribed to the *Spirit*. 1 Cor. 12. 4. John 3. 8.

But, this enduing with *grace*, how comes it to be called *anointing*? For nothing, but for the resemblance it hath, with an ointment. An *ointment* is a composition (we know:) the ingredients of it, *oile* and *sweet odours*. By vertue of the *oile*, it *sokes even into the bones* (saith the *Psalme*:) but, it works upon the joynts add sinews, sensibly; makes them supple and lithe, and so the more fresh and 3 How called. *anointing*. Psal. 109. 18.

active to beſtir themſelves. By vertue of the *ſweet odours* mixt with it, it works upon the *ſpirits* and
Pſal. 45. 8. *ſenſes*; cheeres him, and makes *him glad*, that is *anointed* with it. And not him alone, but all that are
Cant. 1. 3. about and near him, *qui in odore unguentorum*, that take delight in his company, to *go* and to *run with him*, and all for the fragrant ſweet ſent they feele to come from him.

Of which two, the *oile* repreſents the vertue of the power of the *Spirit*, piercing thorow (but gently) like *Oyle*. The *Odours*, the *ſweet comfort of the graces*, that proceed from the HOLY GHOST. Nothing more like. And this for his *Anointing*.

3.
His *ſending*. Now the ſame *ſpirit*, that was thus upon Him, at His Conception, to *anoint Him*; was even now *upon Him* again, to *manifeſt*, and to ſend *Him*. When? At *His Baptiſme* (a little before.) Not ſecretly, as then at His *conception*. but in a *viſible ſhape upon Him*, before a great concourſe of people:
Luke 3. 22. (to ſhew: there ought to be an outward Calling) what time, the *Dove* laid that, which in it, is anſwerable to our hands, *upon Him*.

Not, to *endue* Him with ought: (that was done before, long:) but, to *manifeſt* to all, this was *He*, this the *Party*, before *anointed*, and now *ſent*, that they might take heed to Him. It was the *Holy Ghoſts* firſt *Epiphanie* (this:) He was never ſeen before: But, *Chriſts* ſecond *Epiphanie*. The other, at His *birth*, or coming into the world: This now, at His *calling*, or *ſending* into the world. That *firſt*, *To enable him*, *to his Office*: This, to *deſigne him* to it. By that, *furniſhed* for it: by this *ſent*, *ſevered*, and ſet about the work, He came for.

But, before we come to the work, let us firſt reflect a little upon theſe: they ſerve our turn; are for our direction. Theſe (both) were done to *Chriſt*, to the end He might teach the *Church*, that the ſame were to be on them, who in *Chriſts* ſtead are imployed in the ſame buſineſſe, *ad Evangelizandum*. The *Holy Ghoſt* to be *upon them*; *upon them*, to *anoint them*, and to *ſend* them, both: but, firſt, to *anoint*; then, to *ſend* them. To *be*, and in *this order* to be. Unleſſe they be firſt *anointed*, not to be *ſent*; and, though never ſo anointed, not to ſtart out of themſelves, but to ſtay till they be *ſent*.

The *ſpirit* to be upon them; the ſame, that upon *Chriſt*, though not in the ſame, but in a broad and a large difference or degree of *being*. *Upon Him* without *meaſure*; Not ſo, on us: but, on ſome, Jeſſe (the meaſure of the *Hin*;) on ſome, more (the meaſure of the *Epha*:) but every one, his *Omer* at leaſt. Some *Feathers* of the *Dove* (as it were) though not the *Dove* it ſelf; not the whole *ſpirit* entire, as upon Him.

On His head, the whole *box* of *cintment* was broken, which from Him ran down upon the *Apoſtles*, ſomewhat more freſh and full; and (ever) the farther the thinner, as the nature of things liquid is: but, ſome ſmall ſtreams trickle down even to us, and to our times ſtill.

This *on-being*, ſhews it ſelf firſt, in that which ſtands firſt (the *Anointing*.)

I ſhall not need tell you, the *Spirit* comes not upon us now, at our conception in the womb, to *anoint* us there. No: we behove to light our lamps oft, and to ſpend much oyle at our ſtudies, yer we can attain it. This way, come we to our *anointing*, now, by *books*: This *Book* chiefly; but, in a good part alſo, by the *books* of the *Ancient Fathers*, and *Lights* of the *Church*, in whom the ſcent of this *cintment* was freſh, and the temper true; on whoſe *writings* it lyeth thick, and we thence ſtrike it off, and gather it ſafely.

You will mark; the *anointing* is ſet, for the cauſe; the *ſpirit is upon Me*, *becauſe He hath anointed Me*. Then, *ſublatâ cauſa*, and *à ſenſu contrario*, *the ſpirit is not upon me*, becauſe He hath not *anointed Me*. Again, *becauſe he hath anointed Me*, *he hath ſent me*. And then it follows, becauſe He hath *not anointed Me*, He hath not *ſent me*. No ſpeaking of the *ſpirits on-being*; no talk of *ſent* by Him, without it. Where be they then, that ſay; the leſſe *anointing*, the more of the *ſpirit*? Indeed, the more *blinde*, the more *bold*; and ſo, the fitter to go on ſome other errand (pehaps) but not this.

No no: the *Spirit* makes none of theſe dry *miſſions*; ſends none of theſe ſame *inuncti*, ſuch as have never a feather of the *Doves* wing, not any ſpark of the *fire* of this day, not ſo much as a drop of this
Pſal. 45. 8. *cintment*. You ſhall *ſmell them* ſtraight, that have it; the *Myrrhe*, *Aloes*, and *Caſſia will make you glad*. And you ſhall even as ſoone finde the others. Either they want *odour*: *Anointed*, I cannot ſay, but *beſmeered* with ſome *unctious ſtuffe* (go to, be it oile:) that gives a *glibneſſe* to the *tongue* to talk much and long, but no more *ſent* in it, than in a dry ſtick; no *odours* in it at all. Either *odours* they want (I ſay:) or, their odours are not laid in *oile*. For, if in *oile*; you ſhall not ſwell them ſo for a few ſet forms; if they be *anointed*, not *perfumed or waſhed* (for, ſuch Divines we have.) If it be ſome *ſweet water*, out of a *caſting bottle*, the *ſent* will away ſoone; *water-colours*, or *water-odours* will not laſt; But, if laid in *oile* throughly, they will: fear them not. To them that are *ſtuffed* (I know) all is one: they that have their *ſenſes* about them, will ſoone put a difference.

But what? If He be *anointed*, then turn Him off hardly with no more ado, without ſtay for any *ſending* at all? Nay, we ſee here, only *anointing* ſerved not *Chriſt* himſelf: He was *ſent*, and outwardly ſent beſides. *Meſſias* he was, in regard of his *anointing*: *Shilo*, He was too, in regard of his *ſending*. If
John 9. 7. you love your eyes, waſh them in the water of *Shilo*, that is by interpretation, *Sent*. Or (to ſpeak in the
Heb. 3. 1. ſtile of the Text) as he was *Chriſt* for his *anointing*; So was he an Apoſtle, for His *ſending*, ſo is he called (*Heb.* 3.) the *Apoſtle of our profeſſion*, with plain reference to ἀπόστολος here, the word in the Text.

Unction then is to go before, but not to go alone; *miſſion* is to follow: and no man, though never
Heb. 5. 4. ſo *perunctus*, *eo ipſo*, to ſtir, *niſi qui vocatus erit ſicut Aaron*, *Unleſſe he be called as was Aaron*; unleſſe he be *ſent as Chriſt* here was: for fear of *Currebant & non mittebam eos*, in the Prophet; Or

of,

of, *How ſhall they unleſſe they be ſent*, in the *Apoſtle*. For his life, he knew not (if neither *Aaron*, nor CHRIST) how any might ſtep up, without *calling, ſending, ordaining, laying on of hands*: all are one. Jer. 23. 21. Rom. 10. 15.

And mark well this, that the *Holy Ghoſt* came upon *Chriſt* alike for both: that there is the *Holy Ghoſt* no leſſe in this *ſending*, than in the *anointing*. The very calling it ſelf, is a *grace* expreſly ſo called, *Rom.* 12. *Epheſ.* 3. and in divers places elſe. Every *grace* is of the *Holy Ghoſt*, and goeth ever, and is termed by the name of the *Holy Ghoſt* uſually. And in this ſenſe, the *Holy Ghoſt* is *given and received in holy Orders*, and we do well avow that, we ſay, *Receive the Holy Ghoſt*. Rom. 12. 3. Epheſ. 3. 7.

But, we have not all, when we have both theſe; for, ſhall we ſo dwell upon *anointing* and *ſending*, as we paſſe by the *ſuper me*, the firſt of all the three, and (ſure) not the laſt to be looked after. A plain note it is, but not without uſe, this ſituation of the *Spirit*; that he is *ſuper*. For if he be *ſuper*, we be *ſub*. That we be careful then to preſerve him in his *ſuper*, to keep him in his due place (that is) above. In ſigne whereof, the *Dove* hovered aloft over *Chriſt*, and came *down upon him*: And in ſigne thereof, we ſubmit our heads, in *anointing* to have the *oile* poured upon; we ſubmit our heads in *ordaining*, to have *hands* laid upon them. So, ſubmit we do in ſigne that ſubmit we muſt: That, not only *miſſion*, but *ſubmiſſion* is a *ſigne* of one truly called, to this buſineſſe. Somewhat of the *Dove* there muſt be (needs:) *meekneſſe, humblenеſſe of minde*.

But lightly you ſhall finde it, that thoſe that be *neque uncti neque luti*, neither *anointed* nor ſcarce well *waſhed*; the leſſe *ointment*, the worſe *ſending*, the farther from this *ſubmiſſive humble minde*. That *above*? Nay, any *above*? Nay, they inferiour to none. That *above*, and they *under*? Nay *under* no *Spirit*: no *ſuper*, they. Of all Prepoſitions, they endure not that, nor *ſuper*: all equal, all even at leaſt. Their *ſpirit* not ſubject to the ſpirit of the *Prophets*, nor of the *Apoſtles* neither (if they were now alive:) but bear themſelves ſo high, do *tam altum ſpirare*, as if this *Spirit* were their *underling*, and their ghoſt above the *Holy Ghoſt*. There may be a ſprite in them, there is no *Spirit upon them*, that endure no *ſuper*, none *above them*. So, now we have all, we ſhould: *Unction*, out of *unxit*; *miſſion*, out of *miſit*; *ſubmiſſion*, out of *Super me*.

II. The *end* whereto.

Forward now. *Upon me*. How know we that? Becauſe He hath *anointed me*: *Anointed*, to what end? To *ſend*: *Send*, whereto? That follows now. Both *whereto*, and *whom to*. 1 *Whereto? To bring good tydings*: 2 *Whom to? To the poor*.

1. To *bring* good tydings.

1, Whereto? If the *ſpirit* ſent *Chriſt*, He will ſend Him with the beſt *ſending*: and the beſt *ſending*, is to be ſent with a meſſage of good newes: the *beſt*, and the *beſt welcome*. We all ſtrive to bear them; we all love to have them brought. The *Goſpel* is nothing elſe, but *a meſſage of good tydings*. And *Chriſt*, as in regard of His *ſending*, *an Apoſtle*, *the Arch-Apoſtle*; So in regard of that he is *ſent* with, an *Evangeliſt*, the *Arch-Evangeliſt*. *Chriſt* is to *anoint*; this, is a kind of *anointing*: and no *Ointment* ſo precious, no *Oile* ſo ſupple, no *Odor* ſo pleaſing, as the knowledge of it; called therefore by the *Apoſtle*, *Odor vitæ*, *the Savour of life unto life*, in them that receive it. 2 Cor. 2. 16.

2. To *the poor*.

2. Send with this, and to *whom? To the poor*. You may know, it is the *ſpirit* of God by this. That *ſpirit* it is: and they that are *anointed* with it, take care of the *poor*. The *ſpirit of the world*, and they that are anointed with it, take little heed to *evangelize* any ſuch, any *poor ſouls*. But in the *tydings* of the *Goſpel*, they are not left out: taken in by name (we ſee.) In *ſending* thoſe *tydings*, there is none excluded. *No reſpect of perſons with God*: None of *Nations*; to every *Nation*, *Gentile* and *Jew*: None of *Conditions*; to every *condition*, *poor* and *rich*. To them, that of all other are the leaſt likely. They are not troubled with much worldly good newes: Seldome come there any Poſts to them with ſuch. But the good newes of the *Goſpel*, reacheth even to the meaneſt. And reaching to them, it muſt needs be general (this newes:) If to them, that of all other leaſt likely, then certainly to all. *Etiam pauperibus* is (as if He had ſaid) even to poor and all, by way of extent, *ampliando*. But, no wayes to *ingroſſe* it, or *appropriate* it to them only. The tydings of the *Goſpel* are as well for a [a] *Lydia* the purple-ſeller; as for [b] *Simon* the tanner: For the [c] *Areopagite*, the *Judge* at *Athens*, as for the [d] *Jaylour* at *Philippos*: for the [e] *Elect Lady*, as for *widow* [f] *Dorcas*: [g] For the *Lord Treaſurer of Æthiopia*, as for the [h] *Begger at the beautiful gate* of the *Temple*: [i] for the *houſhold of Cæſar*, as for the [k] *houſhold of Stephanas*; yea and (if he will) for [l] *King Agrippa* too. Acts 10. 34.

a Acts 16. 15. b Acts 10. 6. c Acts 17. 34. d Acts 16. 30. e 2 John 1. f Acts 9. 36. g Acts 8. 27. h Acts 3. 2. i Phil. 4. 22. k 1 Cor. 1. 16. l Acts 26. 28.

But if you will have *pauperibus* a *reſtringent*, you may; but then, you muſt take it for *poor in ſpirit*, with whom our *Saviour* begins His *Beatitudes* in the *Mount*: the *poverty* to be found in all. As indeed, I know none ſo rich, but needs theſe tydings: all to feel the want of them in their *ſpirits*: No *Dices quia dives ſum*; as few ſparks of a *Phariſee* as may be, in them, that will be intereſſed in it. Matth. 5. 3. Revel. 3. 17.

III. The tydings of *a Phyſitian for broken hearts*.

Well, we ſee to whom: what may theſe *newes be? Newes* of a new *Phyſitian*, Καρδιακὸς, *Medicus cordis*, one that can give Phyſick to heal a *broken heart*. And newes of ſuch an one is good newes indeed. They that can cure parts leſſe principal, *broken armes* or *legs*, or *limbs out of joynt*, are much made of, and ſent for far and near: What ſay you to one, that is good at a *broken heart*? make that whole, ſet that in joynt again, if it happen to be out? So they underſtood it plainly, by their ſpeech to him after, *Medice cura teipſum*. Verſe 23.

The *heart* (ſure) is the part of all other, we would moſt gladly have well. *Give me any grief to the grief of the heart* (ſaith one that knew what he ſaid:) *Omni cuſtodia cuſtodi cor* (ſaith *Solomon*) *keep thy heart above all*: if that be down, all is down: look to that in any wiſe. Nows it is moſt proper for the Spirit to deale with that part: it is the fountain of the *ſpirits* of *life*, and whither (indeed) none Eccluſ. 15. 17. Prov. 4. 23.

none can come, but the *ſpirit*, to do any cure to purpoſe: that, if *Chriſt*, if the *ſpirit* take it not in hand, all cures elſe are but *palliative*; they may drive it away for a while, it will come again worſe than ever. Now then, to *Medice cura* (as *Chriſt* after ſaith) to this new cure.

IV. Of the *hearts*. 1 How they came broken.

In every cure our rule, is firſt to look to *de cauſis morborum*, how the *heart can be broken*; then after, *de methodo medendi*, the way here to help it.

How comes the *heart broken?* The common *hammer* that breaks them, is ſome bodily or worldly croſſe, ſuch as we commonly call *heart-breakings*. There be here in the Text, three ſtrokes of this *hammer*, able (I think) to *break any heart* in the world.

1 By being *captives*. Pſal 137.2.

1. *Captivity*. They be *captives* firſt; and *captives* and *caitives*, in our ſpeech ſound much upon one. It is (ſure) a condition able to make any man *Hang up his Harpe, and ſit weeping by the waters of Babylon*. There, is one ſtroke.

2. In a dark *dungeon*.

2. There follows another worſe yet. For, in *Babylon* though they were *captives*, yet went they abroad, had their liberty. Theſe here are in *Priſon*: And in ſome blinde hole there, as it might be in the *dungeon*, where they *ſee nothing*. That (I take it) is meant by *blinde* here in the text: *Blinde*, for want of *light*; not for want of *ſight*, though thoſe both come to one, are convertible. They that be *blinde*, ſay they are *dark*: and they that be in the *dark*, for the time are deprived of *ſight*, have no manner uſe of it at all, no more than a blinde man. Now, they that row in the Galleyes, yet this comfort they have, they ſee the light: and if a man ſee nothing elſe, the *light* of it ſelf is *comfortable*. And a greak ſtroke of the *hammer* it is, not to have ſo much as that poor comfort left them.

Eccleſ. 11.7.

3 And *bruiſed* with irons there.

3. But yet are not we at the worſt; One ſtroke more. For, one may be in the *dungeon* and yet have his *limmes* at large, his hands and feet at liberty. But ſo have not thoſe in the text, but are in *irons*; and thoſe ſo heavie and ſo pinching, as they are even πθραυσμένοι, *bruiſed and hurt* with them. See now their caſe. 1 *Captives*; and not only that, but 2 in *priſon*. In *priſon*, not above, but in the *dungeon*, the deepeſt, darkeſt, the *blindeſt* hole there; no light, no ſight at all: 3 And, in the hole, with as many *irons* upon them, that they are even bruiſed and ſore with them. And tell me now, if theſe three together be not enough to break *Manaſſes*, or any mans heart, and to make him have *cor contritum* indeed.

They be: but what is this to us? This is no mans caſe here. No more was it any of theirs, that were at *Chriſts* Sermon: yet *Chriſt* ſpake to the purpoſe, we may be ſure. We may not then take it litterally, as meant by the body: *Chriſt*, meant no ſuch *captivity*, *dungeon or irons*. That He meant not ſuch, is plain. He ſaith, *He was ſent to free Captives, to open priſons*: But, He never ſet any *captive* free, in His life, nor opened any *goale*, (in that ſenſe) to let any priſoner forth. Another ſenſe then, we are to ſeek. Remember ye not, we began with the *Spirit?* the buſineſſe, the *Spirit* comes about, is *ſpiritual*, not ſecular. So, all theſe *ſpiritually* to be underſtood. As (indeed) they are all three appliable to the caſe of the *Spirit*; and a plain deſcription of all our ſtates, out of *Chriſt*, and before He take us in hand.

Rom. 7. 24.

1. There is *captivity* there, wherein men are held in ſlavery under ſinne and Satan, worſe than that we now ſpeak of. Saint *Paul* knew it: ſpeaks of it, *Rom.* 7. and when he hath ſo, crieth out, *Wretched man that I am, who ſhall rid me of it!* Verily, there is no *Turk* ſo hurries men, puts them to ſo baſe ſervices, as *ſinne* doth her *captives*: Give me one that hath been in her *captivity*, and is got out of it, *& ſcit quod dico*, he can tell, it is true I ſay.

Pſal. 88.8. Pſal. 142.7.

2. There is a *priſon* too: not *Manaſſes priſon*. But aske *David*, who never came in any *goale*; what he meant, when he ſaid, *I am ſo faſt in priſon, as I know not how to get out*. And that you may know what priſon that was, he cries, *O bring my ſoul out of priſon!* A *priſon* there is then, of the ſoul no leſſe than of the body. In which *priſon* were ſome of thoſe that *Chriſt* preached here to: Saint *Matthew* ſaith, they *ſate in darkneſſe and in the ſhadow of death*, even as men in the *dungeon* do.

Mat. 4. 16. Pro. 5. 22. Acts 8. 23.

There are *chaines* too, that is alſo the *ſinners* caſe; He is even *tied with chaines of his own ſinnes* (ſaith *Solomon*) with the bonds of *iniquity* (Saint *Peter*) which bands are they, *David* thanks GOD for *breaking in ſunder*. There need no other bonds, we will ſay, if once we come to feel them. The *gals*, that *ſin* makes in the *conſcience*, are the *entering of the iron into our ſoul*.

Pſal. 106.16 Pſal. 105.18.

But you will ſay, we feele not theſe neither, no more than the former. No do? Take this for a rule: If CHRIST heale them, that be *broken-hearted*; *broken-hearted* we behove to be, yer He can heale us. He is *medicus cordis* indeed; but it is *cordis contriti*. It is a condition ever annexed (this) to make us the more capable; and likewiſe a diſpoſition it is, to make us the more curable. The ſame *pauperibus* (before) and this *contritis* now, they limit *Chriſt's cure*; his *cure*, and his *Commiſſion* both: and unleſſe they be, or until they be, this Scripture is not, nor cannot be *fulfilled* in us: In *our eares*, it may be; but in our *hearts*, never.

That, as ſuch as come to be healed by his *Majeſty*, are firſt ſearched, and after either put by, or admitted as cauſe is: ſo there would be a *Scrutiny* of ſuch, as make toward CHRIST. What, are you *poor? poor in ſpirit?* (for the *purſe* it skills not:) No, but *dicis quia dives*, in good caſe: CHRIST is not for you then; He is *ſent to the poor*. What, is your heart *broken?* No, but heart-whole, a heart as *brawn*: then are you not for this cure. In all *Chriſts Diſpenſatory*, there is not a *medicine*, for ſuch a *heart*; a *heart* like *brawn* (that is) hard and un-yeelding.

Pſal. 119.70.

CHRIST himſelf ſeemes to give this *Item*, when He applies it after: *Many Widows, Many Lepers* (ſaith He:) and ſo many *ſinners*: *Elias* ſent to none, but the poor Widow of *Serepta*; *Eliſæus*

Verſe 25.

au healed none, but only *Naaman*, after his *ſpirit* taine down, was broken. No more doth *Chriſt*, but ſuch as are of a *contrite heart*.

Verily, the caſe as before we ſee it ſet down, is the ſinners caſe; feele he it, feele he it not. But if any be ſo benummed, as he is not ſenſible of this; ſo blinde, as *dungeon* or no *dungeon*, all is one to him; if any have this *Scirrhum cordis*, that makes him paſt feeling, it is no good ſigne: but it may be, our hour is not yet come, our cure is yet behind. But, if it ſhould ſo continue, and never be otherwiſe, then were it a very evil ſigne. For what is ſuch a ones caſe, but (as *Solomon* ſaith) *as the Oxe that is led to the ſlaughter without any ſenſe, or the foole that goes laughing when he is carried to be well whipped?* What caſe is more pitiful? Prov. 7. 22.

You will ſay: we have no *hammer*, no worldly Croſſe to *break our hearts*. It may be. That, is *Manaſſes hammer*, the common *hammer* (indeed:) but, that is not *King Davids hammer*, which I rather commend to you; the right *hammer* to do the feat, to work contrition in kinde. The right, is the *ſight* of our own ſins. And, I will ſay this for it: that I never in my life ſaw any man brought ſo *low* with any worldly calamity, as I have, with this *ſight*. And theſe, I ſpeak of, were not of the common ſort, but men of *ſpirit* and *valour*, that durſt have looked death in the face. Yet when God opened their eyes, to ſee this ſight; their *hearts* were *broken*, yea, even ground to *powder* with it, *contrite* indeed.

And this is ſure; if a man be not *humbled* with the ſight of his *ſins*. It is not all the *croſſes* or loſſes in the world will humble him aright.

This is the right. And without any worldly croſſe, this we might have, if we loved not ſo to abſent our ſelves from our ſelves, to be even *fugitivi cordis*, to run away from our own hearts; be ever abroad, never within: if we would but ſometimes *redire ad cor*; return home thither, and deſcend into our ſelves; ſadly and ſeriouſly to bethink us of them, and the danger we are in, by them, this might be had: And this would be had, if it might be. If not, in default of this (no remedy) the *common hammer* muſt come; and *God* ſend us *Manaſſes hammer*, to break it, ſome *bodily ſickneſſe*, ſome worldly *affliction*, to ſend us home into our ſelves. But ſure the *Angel* muſt come down and the *water be ſtirred*, elſe we may preach long enough to *uncontrite hearts*, but no good will be done, till then. Eſay 46. 8. John. 5. 4.

I have been too long in the Cauſe: but, the knowledge of the Cauſe, in every diſeaſe, we reckon half the cure. To the *healing*, now.

The word for *heale*, in *Eſay* (where this Text is) ſignifies to *binde up*. The cure begins with *ligature*, the moſt proper cure, for *fractures*, or ought that is *broken*. Nay, in *wounds* and all, as appeareth by the *Samaritan*. The *fluxe* is ſo ſtayed, which if it continue running on us ſtill, in vaine talk we of any *healing*. It is not begun till that ſtay and run no longer. The *ſin* that *Chriſt* cures, He binds up, He ſtayes (to begin with.) If He *cover ſinne*, it is with a *plaiſter*. He *covers* and *cures* together, both under one. Luke 10. 34.

This word [*broken-hearted*] the *Hebrews* take not, as we do, we *broken* for *ſin*, they *broken of*, or *from ſinne*. And we have the ſame phraſe with us; To *break* one *of* the evil *faſhions*, or *inclinations*, he hath been given to. So, to *break the heart*. And ſo muſt it be broken, or ever it be *whole*. Both ſenſes: either of them doth well, but both together beſt of all.

2. How they are cured.

This done, now to the *healing part*. The Heathen obſerved long ſince: ψυχῆς νοσέσης εἷς ἰατὴρ λόγος, the *ſouls cure* is by words: and the Angel ſaith to *Cornelius*, of Saint *Peter*, *He ſhall ſpeak to thee words by which thou and thy houſhold ſhall be ſaved*. Acts 10. 6.

And by no words ſooner, than by the ſound of good *tydings*. *Good newes, is good phyſick* ſure (ſuch the diſeaſe may be:) and a *good meſſage*, *a good medicine*. There is power in it both wayes. *Good newes*, hath healed; *evil newes*, hath killed many. The good newes of *Joſephs* welfare, we ſee, how it even revived old *Jacob*: And, the evil of the *Arke of God taken*, it coſt *Eli* his life. Nothing works upon the heart more forcibly, either way. By good tydings. Gen. 45. 27. 1 Sam. 4. 18.

What are theſe newes, and firſt how come they? By κηρύξαι they come: no ſecret whiſpered newes from man to man, in a corner: No flying newes. They be *proclaimed*, theſe, ſo authentical. *Proclaimed:* And ſo they had need; for if our ſinnes once appear in their right forme, there is evil newes certainly: Let the Divel alone with that, to proclaime them, to preach damnation to us. *Contraria curantur Contrariis*, we had need have ſome good *proclaimed*, to cure thoſe of his. Proclaimed.

Two *Proclamations* here are, one in the neck of another. Of which the former, in the *three branches* of it, applieth in particular, a remedy to the three former *maladies*; Is the Topique medicine (as it were:) the later is the *Panacea*, makes them all perfectly whole and ſound.

1 The firſt proclamation.

The firſt *Proclamation*. To the *Captive* firſt, that there is one at hand with a *ranſome*, to redeem him. This will make him a whole man.

2. To them in the *dungeon*; of one to draw them forth thence, and make them ἀναβλέψαι, ſee the light again.

3. To them in *chaines*; of one to ſtrike off their bolts and looſe them, to open the priſon-doore, and let them go: ἀποστεῖλαι, to make *Apoſtles* of them, and ſend them abroad into the wide world. It is the fruit of *Chriſts* ἀποστολὴ, this ἀποστεῖλαι; *Chriſts Apoſtleſhip* was, and is, to make ſuch *Apoſtles*.

Now

Revel. 1. 18. Now, this is nothing but the very ſumme of the *Goſpel*: 1 Of one coming with a *ranſome* in one hand, to lay down for us the *price of our redemption* from Satans captivity. 2 And with the *keyes of hell* and *death* in the other. Keyes of two ſorts: 3 One, to undo their fetters and looſe them; the other, to open the dungeon and priſon-door (both the dungeon of *deſpaire*, and the priſon of the *Law*) and let them out of both. There can be no better newes, nor kindlier *phyſick* in the world, 1 than word of *redemption* to *captives*: 2 than to ſee the *light* again, to them in the *Limbo*: 3 than of *enlargement*, to them in *bands*: but ſpecially, than of a diſmiſſion, from *priſon*, *dungeon*, *irons* and all. And this is *proclaimed* here, and publiſhed by *Chriſt* in his *Sermon* at *Nazareth*: and was after performed and accompliſhed by him, at his *Paſſion* in *Jeruſalem*.

2 *The ſecond proclamation.* This is good newes indeed: but here comes better. It is ſeconded with another *Proclamation*, that makes up all. For in very deed; they that by the firſt *proclamation* were ſo releaſed, for all that; and after all that, what were they, but a ſort of poor ſnakes, turned out of the Goale, but have nothing to take to? Coming thither, they were turned out of all that ever they had. That, their caſe, though it be *leſſe miſerable*, yet is *miſerable* ſtill: the *languor morbi* ſtill hangs upon them.

We lack ſome reſtaurative for that. Here comes (now) *phyſick*, to cure that and make them perfectly well. A ſecond κπρύξαι, that they ſhall be reſtored, to all that ever they had. How ſo? For harke: here is the *acceptable year*, that is, a *Jubilee proclaimed*. And then, even of courſe they are (by force of the *Jubilee*) ſo to be. The nature of the *Jubilee* was ſo, you know. Then not only all *bond* ſet *free*; all *priſons* (for debt) *ſet open*; but beſide, all were *reſtored* then, to their former *mortgaged*, *forfeited*, or any wayes *aliened eſtates*, in as ample manner, as ever they had, or held them at any time before.

A reſtitution *in integrum*; a *re-inveſting* them in what they were born to or were any wayes poſſeſſed of: that, if they had ſold themſelves out of all, and lay in execution for huge ſummes (as it might be *ten thouſand talents*,) then, all was quit; they came to all again; in as good caſe, as ever they were in all their lives. There can be no more *joyfull newes*, no more *cordial phyſicke*, than this. The yeare of *Jubilee*? why, that time, ſo *acceptable*, ſo *joyful*, as it hath even given a denomination to *joy it* ſelfe. The height of *joy* is *Jubilee*; the higheſt terme to expreſſe it, is *Jubilate*: that goes beyond all the words of *joy* whatſoever.

And this comes well now: for, the *Jubilee* of the *Law* drawing to an end, and this very year being now the laſt, *Chriſts Jubilee*, (the *Jubilee* of the *Goſpel*) came fitly to ſucceed. Wherein, the primitive eſtate, we had in *Paradiſe*, we are re-ſeiſed of anew. Not the ſame, *in ſpecie*, but as good, nay better. For, if for the *terreſtrial Paradiſe* by the *flood deſtroyed*, we have a *celeſtial*, we have our own again, (I trow) with advantage.

A year it is called (to keep the terme ſtill on foot, that formerly it went by.) Only this difference: the year (there) was a *definite time*; but here, a *definite* is put for an *indefinite*. This year is more than twelve moneths. In this *acceptable year*, the *Zodiaque* goes never about. On this day of *Salvation the Sunne never goes down*. For in this, the *Jubilee* of the *Goſpel* paſſeth that of the *Law*: that, held but for a *year*, and no longer: But, this is continual, laſts ſtill. Which is plaine: in that,
2 Cor. 6. 2. divers years after that of *Chriſts*, the Apoſtle ſpeaks of it, as ſtill in *eſſe*: Even then, makes this *proclamation* ſtill, *Behold this is the day*, *Behold*, *now is the acceptable time*. Whereby we are given to underſtand, that *Chriſts Jubilee*, though it began, when *Chriſt* firſt *preached this Sermon*,
Revel. 4. 6. yet it ended not with the end of that year (as did *Aarons*) but was *Evangelium æternum*: As alſo *perpetui jubilæi*; *Everlaſting good newes* of a *perpetual Jubilee*, that doth laſt, and ſhall laſt, as long as
Acts 3. 21. the *Goſpel* ſhall be preached, by Himſelf, or others *ſent by Him* to the end of the world, *the time of reſtoring all things*.

It is called *acceptable*, by the terme of the benefit, that hapned on it, which was, our *acceptation*. For then, we and all mankind were made (not δεκτοὶ, that is, *acceptable*, but as the word is) δεκτοὶ, that is, actually *accepted*, or received by God: Out of whoſe preſence we were before caſt. And being by
Epheſ. 1. 4. him ſo received, we did our ſelves *receive* again, the *earneſt of our inheritance*, from which by means of the *tranſgreſſion* we were before fallen.

There is much in this terme [*accepting*.] For, when is one ſaid to be *accepted*? Not, when his ranſome is paid, or the *priſon* ſet open; not when he is pardoned his fault, or *reconciled*, or become friends:
Luke 15. 20. 22 but when he is *received* with *armes ſpread*; as was the *loſt child* in the *Goſpel*; ad *ſtolam primam* (as the terme is, out of that place.) Three degrees there are in it; 1 *Accepted* to pardon, that is συγχώρησις:
2 Sam. 13. 39. 14. 33. 2 *Accepted* to *reconciliation*, that is καταλλαγή: and further, 3 *Accepted* to *repropitiation*, that is ἱλασμός, to as good grace and favour as ever, even in the very fulneſſe of it. They ſhew it, by three diſtinct degrees in *Abſaloms* receiving: 1 *Pardoned* he was, while he was yet in *Geſhur*: 2 *Reconciled*, when he had leave to come home to his own *houſe*: 3 *Repropitiate*, when he was *admitted to the Kings* preſence and kiſſed him. That made up all, then he had all again. And that is our very caſe.

Nay indeed, that is not all. It is more than ſo: δεκτὸς (here) is in the Text of *Eſay* רעון: and that
Matth. 17. 5. imparts more. For, that word, is ever turned by εὐδοκία, and that is *Chriſts* own *acceptation* (*in whom I am well pleaſed*) and the very terme of it. And he that is ſo *accepted*, I know not what he would have more.

This is the benefit that fell at this time: and for this, that fell on the time, the time it ſelf, it fell on, is, and cannot be but acceptable; even *eo nomine*, that at ſuch a time, ſuch a benefit hapned to us. And in this reſpect it ever hath, and ever ſhall be an *acceptable welcome time*, this; and holden as an high *Feaſt*: like as the benefit is high, that befell us on it. *Feſtum*, a feaſt, for the *pardon*: *Feſtum duplex*,

for

for the *reconciliation*: *Feſtum magis duplex*, for the being perfectly *accepted to the favour of God*, and by it reaccepting again our prime eſtate.

Nay (laſt) it is called not only *Annus acceptus*, but *Annus Domini acceptus*, or *acceptus Domino*: not only, the *acceptable year*; but, *of the Lord*, or *to the Lord*; (for ſo the *Hebrew* reads it, with the ſigne of the *Dative*; as if to GOD Himſelf it were ſo.) And, to Him, ſo it is; and to His *holy Angels in heaven*, ſo it is. For, if the *receiving* any one *contrite ſinner*, *by repenance*, be matter of *joy* to the whole *Court of Heaven*; if the receiving of but one; what ſhall we think of the general *receiving* of the whole *maſſe*, which this day was effected? Luke 15.10.

Now, if to *heaven*, if to God himſelf it be ſo; To *earth*, to us, ſhall it not be much more, whom much more it concerneth (I am ſure?) God getteth nothing by it; we do: He is not the better for it, we are: Ever, the *receiver*, then the *giver*. The *giver*, more *glory*; but the *receiver* more *joy*. That if it be the *joy* of *heaven*, it cannot be but the *Jubilee* of the *earth*, even of the *whole earth*: *Jubilate Deo omnis terra.* Pſal 66 1.

The *Jubilee* (ever) it began with no other ſound, but even of a *Cornet*, made of the hornes of a *Ram*. Of which hornes they give no other reaſon, but that it was ſo, in reference to the hornes of that *Ram*, *that in the thicket was caught by the hornes, and ſacrificed in Iſaacs ſtead*, even as *Chriſt* was, in ours. To ſhew, that all our *Jubilee* hath relation to that ſpecial ſacrifice, ſo plainly prefiguring that of *Chriſts*. Which feaſt of *Jubilee* began ever, after the *High Prieſt* had offered his ſacrifice, and had been in the *Sancta Sanctorum*. As this *Jubilee* of *Chriſt* alſo took place, from His entring into the *holy places made without hands*, after His propitiatory Sacrifice offered up for the quick and the dead, and for all yet unborne, at *Eaſter*. And, it was the *tenth day*, that: and this (now) is the *tenth day* ſince. Levit. 25. 9. Joſh. 6. 4. Gen. 22. 13. Heb. 9. 11.

The *memorial*, or *myſtery* of which *ſacrifice of Chriſts*, in our ſtead, is ever *Caput lætitiæ*, the top of our mirth, and the initiation of the joy of our *Jubilee*. Like as *accipiam calicem ſalutaris*, our *taking the cup of Salvation*, is the memorial of our being *accepted*, or *received* and taken again to *Salvation*. Wherewith let us alſo crown this *Jubilee* of ours. That ſo all the benefits of it, may take hold of us: ſpecially the *red-integration* of the *favour of God*, and the aſſurance or *pledge* of our reſtitution to thoſe *joyes*, and that *Jubilee*, that only can give content to all our deſires when the time ſhall come of the *reſtoring of all things*. Pſal. 116. 13.

A

SERMON

PREACHED

BEFORF THE

Kings Majesty,

AT *GREENWICH*,

On the *XXIV.* of *May*, A.D. MDCXVIII.

being WHITSUNDAY.

ACTS Chap. II.

Sed hoc est, quod dictum est, &c.

Verse 16. *But this is that, which was spoken by the Prophet Joel.*

17. *And it shall be in the last days (saith God) I will pour out of my Spirit upon all flesh, and your sons and your daughters shall propheſie, and your young men shall see visions, and your old men shall dreame dreames.*

18. *And on my servants, and on mine hand-maids, I will pour out of my Spirit, and they shall propheſie.*

19. *And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.*

20. *The Sun shall be turned into darkneſſe, and the Moone into blood, before that great and notable day of the Lord come.*

21. *And it shall be, that whosoever shall call on the name of the Lord, shall be saved.*

THese words may well serve for a Sermon, this day: they were a part of a Sermon, preached as this day. The first *Whitson-sermon*, that ever was: the first *Whitsunday*, that ever was. Saint *Peter* preached it. And this was his Text, out of the second Chapter of the Prophet *Joel*. As *Christ*, the last year, out of *Esay*: so *Peter*, this, out of *Joel*. Both took Texts: both, for the *day*, and for the present occasion.

The occasion of this here, was a lewd surmise given out by some, touching the gift of *tongues*, this day sent from heaven.

It shall be my first note. That look, how soone GOD from heaven had sent His *fiery tongues* upon His *Apostles*; the *Divel* from hell presently sent for his *fiery tongues*, and put them in the mouths of his *Apostles*, to disgrace and scoffe at those of *Gods sending*.

Ye may hear them speak (at the thirteenth verse:) *Well fare this same good new wine; these good fellowes*

fellowes have beene at it, and now they can ſpeak nothing but outlandiſh: ſome little broken Greek or Latine they had, and now out it comes.

Thus, that which was indeed *grande miraculum*, they turned into *grande ludibrium*. Of the great Myſtery of this day, they made a meere mockery. Thoſe, that were *baptized with the Holy Ghoſt*, they traduced, as if they had ſouſed themſelves in *new wine*. Here is the *Holy Ghoſt* welcome into the world. This uſe doth the Divel make of ſome mens wits and tongues, to pour contempt on that, which *God* poureth forth, all that ever they can; even *to work deſpite to the Spirit of Grace*. Matth 3.11. Heb.10.29.

Being to make an apology for himſelf, and the reſt, (and indeed, for the *Holy Ghoſt*) Saint *Peter* firſt prayes audience (at the 14. verſe.) Then tells them ſoberly, they miſſe the matter quite (at the 15.) It was too early day, to faſten any ſuch ſuſpition, upon any ſuch men as they were (to be gone, before *nine in the morning*.) But, this he ſtands not on, as not worth the anſwering. *The ſumme.*

Here (at this *Verſe*) he tells them, it was no *liquour*, this ſpecially, no ſuch as they furniſed. If it were any, if they would needs have it one, it was the *Prophet Joels*, and none other, ſomething *poured on*, nothing *poured in*. Nothing, but the *effuſion* of the *Holy Ghoſt*. *This is it that was ſpoken by the Prophet Joel.*

So, *habemus firmiorem ſermonem propheticum*: and this, which ſeemed to happen thus on the ſudden, it was long ſince foretold; and he alledges for it this text of the *Prophet*, that ſuch a thing *there ſhould come to paſſe*, an *effuſion of the Spirit*, and that a ſtrange one. And this they would finde it to be; this *Prophecie* (of the *Spirit poured*) this day fulfilled in their eares. 2 Pet. 1.19.

Of which Text, the ſpecial points be two: 1 Of the *Spirits pouring*: 2 Of the *end* whereto. *The Diviſion.*

The firſt I reduce to theſe four. 1 The *Thing*: 2 the *Act*: 3 the *Party by whom*: 4 the *Parties upon whom*. 1 *De Spiritu meo*, is the thing. 2 *Effundam*, the act. 3 *Dicit Dominus*, the party by whom. 4 *Super omnem carnem*, the parties upon whom it is poured. I.

Then the end whereto. And in that four more. The laſt *end* of all in the laſt word of all, *ſalvabitur*. That is the very end: and a bleſſed end, if by any means we may attain to it. Then are there three other conducting to this. Two main ones; and one acceſſory, but yet as neceſſary as the other. 2 Cloſe to it, in the end, there is *calling on the Name of the Lord*: *He that calleth on the Name of the Lord, ſhall be ſaved*. 3 And fartheſt from it at the beginning, there is *prophetabunt*, to call upon us to that end: *And my ſervants ſhall prophecie*. 4 And, between both theſe, there is a *Memorandum* of the *Great Day of the Lord*. Which is not from the matter neither, nor more than needs. For then (at that day) we ſhall ſtand more in need of *ſaving*: if we periſh then, we periſh for ever. And the mention and memory of that *Day*, will make us not *deſpiſe prophecying*, nor forget *invocation*; but be both more attentive in *hearing* of *prophecie*, and more *devout in calling on the Name of the Lord*. So, it may well go for a third conducting means to our ſalvation.

Now to bring this to the Day. This (it is ſaid) ſhall be *in the laſt dayes*. Which with S. *Peter* here; and with S. *Paul* (*Heb.* 1. 1.) yea and with the *Rabbins* themſelves, are the dayes of the *Meſſiah*. So, of our *Meſſiah* CHRIST (to us) and of none other. Of whoſe dayes, this is the very laſt. For, having done His errand, He was to go up again, and to ſend His *Spirit* down, to do His, another while: which is the work of this *day*. As His firſt then, the *taking of our fleſh*, ſo His laſt, the *giving of his Spirit*: the giving it abundantly, which is the *effundam* here.

It remaineth, that we pray to Him, who thus, *of His Spirit poured forth* this day, that He would vouchſafe on the ſame day to pour of it on us here: that we may ſo hold this *Feaſt* (the memory of it) and ſo hear the words of this *Prophecie*, as may be to *his good acceptance*, and our *own ſaving* in the great *Day, the Day of the Lord*.

I.

OF the *thing poured* firſt. *De ſpiritu meo*, the *Spirit* of GOD. Firſt of Him, to give Him the honour of His own *Day*. Of the *Spirits pouring.* *De Spiritu.*

The Spirit, is of Himſelf Author of *life*, and here is brought in, as Author of *Prophecie*. They both are in the *Nicene Creed*; 1 the *Lord, and Giver of life*, 2 and *who ſpake by the Prophets*. *Life* and *ſpeech* have but one inſtrument, the *ſpirit* or breath both. Of it, theſe four,

1. *Prophecie* can come from no nature but *Rational*: The *Spirit* then, is *natura rationalis*. And determinate it is, diſtinct plainly here two wayes: 1 The *Spirit*, from Him whoſe the *Spirit* is; Him that ſayes, *de Spiritu meo*. 2 That which is *poured*, from Him, that *poureth* it; *Fuſus à Fuſore*. Being then *natura rationalis determinata*, He is a *Perſon* (for a *perſon* is ſo defined.)

2. Secondly, *effuſion* is a plain *proceeding* of that, which is *poured*: as *ſpiration* is ſo too, in the very body of the word *ſpirit*. So, a *Perſon proceeding*.

3. Thirdly, being a *Perſon*, and yet being *poured out*, He behoves to be God. No *Perſon*, *Angel* or *Spirit*, can be *poured out*, can be ſo *participate*. Not at all: but not *upon all fleſh*, not dilated ſo farre, GOD only can be that. So, the *Perſon*, the *proceeding*, the *Deity* of the *Holy Ghoſt* (all) in theſe words. And not a word of all this mine: but thus deduced, by S. *Ambroſe*, and before, by *Dydimus Alexandrinus*, S. *Hieromes Maſter*.

4. But fourthly, you will mark: It is not my *Spirit*, but *of my Spirit*. The whole *Spirit*, *fleſh* could not

not hold: not *all flesh*. And parts it hath none. 1. Understand then, of *my Spirit*, that is, of the *gifts* and *graces* of the *Spirit*. *Beames* of this *light*: *streames* of this *pouring*. Otherwhere, others: here, the *gift* of *prophecy and tongues*.

Luke 4. 18. The Text of the last year.

2. Which *de Spiritu* is also said, to keep the difference between CHRIST and *us*. *Upon him*, the *Spirit* was: The *Spirit of God upon me*, last year. Upon *us*, not the *Spirit*: but, *de Spiritu*, *of my Spirit* only, this year.

2. The *Act*, *Effundam*.

The next is the act, *effundam*: In it four more: 1 The quality, in that it is compared to a thing liquid, *fusil*, *poured out*; This seemes not proper. *Pouring* is, as it had been *water*; He came in *fire*. It would have been *kindled*, rather than *poured*. True, Saint *Peter* in proper termes makes his answer referre to their slander: and that was, *that it was nothing but new wine*, a *liquor*. Their objection being in a thing *liquid*, his answer behoved to be accordingly. And well it might, so: CHRIST had so expressed it: both lately in His promise, *Ye shall be baptized with the Holy Ghost within few dayes:* And formerly, under the termes of *waters of life* (*John* 7.) where Saint *Johns* exposition is, *This he spake of the Spirit*. Not (then) given, but to be given, straight upon CHRISTS *glorifying*, which is now this very day. The *Holy Ghost* then, is not all fire.

Cap. 1. 5.

John 7. 39.

And this *quality* falls well within the two graces, of 1 *prophecie*, and 2 *invocation*, here given. 1 *Prophecie*: *Moses* (the great Prophet) likened itto the *dew falling upon the herbs*, or the *raine poured on the grasse* (*Deut.* 32.) And that likening is so usual, as [מורח *Moreh*] the word in Hebrew for *raine*, is so for a *Preacher* too; that it poseth the Translators, which way to turn it: and even in that very Chapter of *Joel*, whence this Text is taken.

Deut. 32. 2.

2 And, *invocation* is so too; a *pouring out of prayer*, and of the very *heart* in prayer.

3 And the *third* of the *latter* day may be taken in too. Then there shall be a *pouring* forth also of all the *Phials* of the *wrath* of GOD.

Verse 23.

2. The *quality* then first: the *quantity*, no lesse. For, *pouring* is a signe of *plenty*: *effundam*, not *aspergam* (the first prerogative of this day.) For, the *Spirit* had been given before this time: but never with such a largesse, *sprinkled*, but not *poured*. Never till now, in that bounty, that now. This was reserved for *Christ*. For, when there was *copiosa sanguinis effusio* on His part, there was likewise to be *copiosa Flaminis effusio*, on the *Holy Ghosts*. He, as liberal of his *grace*; as *Christ* of his *blood*. That there might be to us *copiosa redemptio*, betweene them both, it is *effundam copiosè* in both.

Psal. 103. 7.

3. *Effundam* tels us farther, the *Spirit* came not of himself: nor till He was thus *poured* out. It is no *effluet*, but *effundam*. *Sic oportet implere*, that so, order might be kept, in Him (in the very *Spirit*) and we by Him taught to keep it. Not to start out, till *we be sent*; nor to go on our own heads, but to stay *till we be called*. Not to *leake* out, or to *run* over; but to stay till we be *poured* out in like sort. Seeing CHRIST would not go unsent, *Misit me*, last year: Nor the HOLY GHOST run *unpoured*, this year: it may well become us to keep in, till we be *poured* and *sent* any year. And yet, the *Spirit* is no lesse ready to *run*, than GOD is to *poure* it. One of these is no barre to the other. *Ecce ego*, *mitte me*. *Ecce ego*, *Behold I am ready* (saith *Esay*;) and yet, *mitte me*, *Send me*, for all that. *Effluence*, and *Effusion*; *Influence*, and *infusion* will stand together well enough.

Luke 22. 37.

Esay 6. 8.

4. Lastly, *effundam* is not, as the *running* of a *spout*. To *poure*, is the *voluntary act* of a *voluntary Agent*, who hath the vessel in his hand, and may *pour* little, or much; and may chuse whether He will pour out any at all, or no. As *shut the heaven* from raining: So, *refrain the Spirit* from *falling* on us.

2. And when He *poures*, He strikes not out the head of the vessel, and lets all go: but moderates His *pouring*, and dispenses His *gifts*. *Pours* not all, upon every one, nay, not upon any one, all: but *upon some in this manner*, *upon some in that*: Not to each, the same. And to whom the same, not in the same measure though: but, to some, *five*; to some two, to some but *one talent*. The Text is plain for this. There are diverse assignations in it: 1 To diverse parties; *sonnes*, *servants*, *old men*, and *young men*: 2 Of diverse gifts; *propheſies*, *visions*, and *dreames*. 3 And them, of diverse degrees: one clearer than the other; the *vision*, than the *dreame*. *Singulis prout vult*, at the *Pourers* discretion; *to each as pleaseth Him best*.

1 Cor. 12.

Matth. 25. 15.

1 Cor. 12. 11.

3. The party *pouring*. *Dicit Dominus*. Psal. 110. 1.

The Party pouring is *Dicit Dominus*, the *Lord that said*. But, *Dixit Dominus Domino meo*: *The Lord said to my Lord*: Which of these? The later (*Domino meo*) *My Lord*, *Davids Lord*, and *ours Dominum nostrum*, in our *Creed* (that is) CHRIST. How appears that? directly at the thirty third verse after, *He being now exalted by the right hand of God*, *and having received the promise of the* HOLY GHOST *from the Father*, *He hath poured out this that we now see and hear*. CHRIST then. And not the *Father*? Yes, *he* too: For, of Him, *Christ* is said to receive it. Not only *Dixit Dominus Domino meo*; but, *dedit Dominus Domino meo*. And so, as in the nineteenth of *Genesis*, *pluit Dominus à Domino*: From the *Lord*, *the Lord poured it*. And but one *effundam*, with but one *effusion* both; and with one *spiration*, He came from both. Both, with one *effusion poure* him: Both, with one *spiration* breath Him. It is expressely so set down, *Revelation Chap.* 22. *The fountain of the water of life issued from the seat of God and of the Lamb*. So have you here the whole *Trinity*: 1 *Quis*, 2 *Quid*, 3 *à Quo*; the *Father*, by the *Sonne*, or the *Sonne* from the *Father*, *pouring* out the *Holy Ghost*.

Gen 19. 24.

Rev. 22. 1.

2. And may we not also finde the two *natures* of *Christ* here? *Effundam* is *fundam ex*. *I will poure out*: Out of what? what the cisterne into which it first comes, and out of which it is after derived

ved to us? That, is the *flesh* or *humane nature* of *Christ*: On which it was poured at his *conception*, fully to endow it; For *in Him the fulnesse of the Godhead dwelleth bodily* (mark that, *bodily*.) And it was *given to him without measure*, and *of all his fulnesse we all receive*. From this *Cisterne*, this day, issued the *Spirit*, by so many *quils*, or *pipes* (as it were) as there are several *divisions*, *of the graces of the Holy Ghost*. And so now we have both *à Quo*, and *ex Quo*. The *Divinity*, into this *Humanity*, *pouring* the *Spirit*, which from His *flesh*, was *poured down*, this day, *super omnem carnem, upon all flesh*. Which fitly brings in the next, *Super omnem carnem*. Col. 2. 9. John 1. 10.

4. The parties upon whom. *Super omnem carnem.* 1 Cor. 9. 9.

On whom this *pouring is* (which is the last point:) *Super omnem carnem*. In which there are *three points*, as the words are three: 1 *Carnem* first (that is) *men*. For *doth* GOD *take care for Oxen* (saith the *Apostle*) or for any *flesh*, but ours? No, not for any *flesh*; but the *flesh* which the Word did take. And, for that He doth.

But, we are *Spirit* too, as well as *flesh*: and, in reason, *Spirit* on *Spirit*, were more kindly. There is nearer alliance between them.

Yet you shall finde the other part (*flesh*) is still chosen.

1. *Super carnem.* Esay 40. 6.

1. First, to magnifie His mercy the more, that part is singled out, that seemeth farther removed; nay, that is indeed quite opposite to the *Spirit of* GOD here poured out. For, what is *flesh*? It is *proclaimed* (40. of *Esay*) *It is grasse*. And not *gramen*, but *fœnum*, that is *grasse withering*, and *fit* for the *Sithe*. Is that the worst? I would it were: But *caro peccati*, *sinful flesh* sets it farther off, yet. *Upon sinful flesh*, He should have *poured* somewhat else, than His *Spirit*.

So, two oppositions: 1 *Flesh* and *Spirit* absolutely in themselves. 2 Then, *sinful flesh*, and the *Holy Spirit*. All which commends His love the more, thus to combine things so much opposite. This *first*.

2. *Super.* Hos. 2. 15. Verse 33. John 4. 14.

And withal (that, which right now I touched) to shew the introduction to this conjunction of these so farre in opposition either to other, even *Verbum caro factum*, that made this *symbolisme*. By which, *a gate of hope* was opened to us (by His incarnation) *in spem*, of our *inspiration*, which this day came *in rem*. For, His *flesh exalted to the right hand of God*, remembred us, that were *flesh of his flesh*, and derived down this fountain of living water to it, *saliens in vitam æternam*; *springing*, and raising us with it, whence it came (for water will ever rise as high as the place from whence it came) that is, up to heaven, up to *eternal life*.

2. *Super*. Luke 3. 23. John 20. 22.

2. *Super*, upon it, *Upon it*, is without, on the outside of it. Had not *fundam in*, been better than *fundam super*: *Into them*, than *upon them*? Not a whit.

Indeed, both wayes, I finde the *Spirit* given. At CHRISTS *baptism*, the *Dove came upon him*. At His resurrection, *insufflavit*, He *breathed into them*. And so hath He parted His *Sacraments*: *Baptism* is *effundam super*, *upon us*, from without: the *Holy Eucharist*, that is *comedite*; that goeth in. Upon the matter, both come to one. If it be *poured on*, it *yokes in*, *pierces* to the very centre of the *soul* (as, in *Baptism*, *sinne* is washed thence, by it.) If it be *breathed* in, it is no sooner at the *heart*, but it works forth, out it comes again: Out at the nostrils in *breath*, out at the *wrest* in the beating of the *pulse*. So both (in effect) are one.

1. But it is *Super* here, for these reasons: First, that we may know, the *graces* of the *Spirit*, they are ἐξωθεν, from *without*. *In us*, that is, *in our flesh*, they grow not: neither they nor *any good thing*, else. And not only ἔξωθεν, from without; but Saint *James* his ἄνωθεν, too, *from above*, from the *Father of lights*. Both these are in *Super*: and but for these we might fall into a phansie, they grew within us, and sprung from us, which GOD knoweth) they do not. James 1. 17.

2. Another reason is, for that [*upon*] is the Proposition proper to *initiation*, into any *new office*. So is the manner, by some such outward ceremony *upon*, to initiate. By *anointing*, or *pouring oyle upon*. By *induing* [*induemini*] putting some *robe* or other ensigne *upon*. By *imposition* or *laying hands*, *upon*. All *upon*. *Baptism* (which is the Sacrament of our *initiation*) is therefore so done. So, the *Dove came upon* CHRIST. The *tongues* (here) *upon* these, to enter them, either, into their new offices. Verse 3.

A third (last but not least) to enure them to this Proposition *super*, which many can but evil brook. No *super*, no *superiority* they; all *even*, all *equal*; *fellows* and *fellows*. The *right hands of fellowship*, if you will; but not so much, as *imposition of hands*, *super*. For if *super*, then *sub* follows: *if upon*, then we *under*; if *above*, then we *beneath*. But no *sub* with some: *submit* neither *head* nor *spirit* to any. Yet, *super Me*, said CHRIST last year: and it may become any that became Him: it may well become *super carnem*. *Super* then must stand, and be stood upon: *Confusion* will come, if it be not. Gal. 2. 9.

2. Super *omnem carnem.* Psal. 147. 20.

Super carnem, *super omnem carnem*. *Upon flesh*, and *upon all flesh*. Not, some one: not Jewes *flesh* alone: In regard of whom, this *omnem* is here specially put in. For, they had in a manner ingrossed the *Spirit* before, by a *non taliter omni*. And yet, *upon them* too; for, *upon their sonnes*, and *their daughters* (as it followeth:) but *upon them*, now, no more than *upon any* other. This is a second prerogative of this Day. The first, *effundam*, that is. 1 Before, sparingly sprinkled; now, *plentifully poured*. 2 Now again, *super omnem*: Before, *upon* but *some*; now indifferently, *upon all*.

For so, when we say *all*, we mean, *none is excluded*, but now may have it, *He hath put no difference betwen them and us* (saith Saint *Peter*.) *Non est distinctio* (saith Saint *Paul*.) The *partition is thrown down* now. Go but to the letter of the Text, *All flesh*. 1 No *Sex* barren; upon *sons* and *upon daughters*: so either *Sex*. 2 No *age*: upon *young* men and upon *old*: The one, *visions*; the other, *dreams*. Acts 15. 9. Rom. 10. 12. Ephes. 2. 14.

dreames. 3 No *condition*: on *ſervants*, as well as *ſonnes*; on *handmaids*, no leſſe than *daughters*. 4 No *Nation*: for (if ye mark) the *Spirit* is *poured* twice: *upon their ſonnes*, in this; and again, *upon His ſervants*, in the next verſe. *His ſervants*, whether they be their *ſonnes* or not; whoſe *ſonnes* ſoever they be: though the *ſonnes* of them, that are (perhaps) ſtrangers to the firſt covenant, (And yet, even then, GOD had ever his ſervants, as well, out of that *Nation*, as in it.)

Verſe 18.

Acts 2. 5. Pſal. 76. 1. 67. 2

Now, in ſigne that thus [*upon all fleſh*,] they heard them ſpeak the tongues of *all fleſh*, even of *every Nation under heaven*. That, where before, a *few in Jurie*; now many, all the world over: No longer now, *Notus in Judea Deus*: *His way ſhould be known upon earth, his ſaving health among all Nations.*

Yet not *promiſcue* though, without all manner limitation. No: the Text limits it. I muſt again put you in mind, of the two *pourings* mentioned in it. One, the *ſuper omnem carnem*, in the 15. verſe; The other, the ſecond; *ſuper ſervos meos*, in the next (the 18.) And *ſuper ſervos meos* is the qualifying, of *ſuper omnem carnem*. *Upon all fleſh* (that is) *all ſuch as will be my ſervants*; as will give in their names to that end; *as will call upon me*: *Quicunque invocaverit*, ſo concludes *Joel*. As *will believe* and *be baptized*; ſo concludes Saint *Peter*, here, his *Sermon*. This gives them the capacity, makes them *veſſels* meet to receive this *effuſion*. By which, all *Turks*, *Jewes*, *Infidels*, are out of the *omnem*: and counterfeit *Chriſtians*, too; that profeſſe to ſerve Him, but all the world ſees whom they ſerve. And by this, much *fleſh* is cut off from *omnem carnem*. But ſo with this qualifying, *upon all*. For, any other, I know not. And this for the *pouring*.

II. The *end* wherto. *Salvabitur.*

And now, *Utquid effuſio hæc?* To what end, all this? For it is not to be imagined this *pouring* was caſual, as the turning over of a tub: nor, that the *Spirit* did run *waſte*: then it were, *utquid perditio hæc?* An *end* it had. And that follows now: *And your ſonnes, &c.* The *Spirit* is given to many ends; many *middle*, but one *laſt*; and that laſt in the laſt word, *ſalvabitur*; the *end* then of this *pouring*, is the *ſalvation* of *mankind*. *Mankind* was upon the point to periſh, and the *Spirit* was *poured*, as a precious *balme* or *water*, to recover and to ſave it. So, the *end* of all is (and mark it well) that the *Spirit* may *ſave* the *fleſh*, by the *ſpiritualizing* it. Not the *fleſh* deſtroy the *Spirit*, by *carnalizing* it. Not the *fleſh* weigh *down* the *ſpirit*, to earth, hither: but the *ſpirit* lift up the *fleſh*, thither, to *heaven*, whence it came.

Meant to that end. 1 *Prophecie.* 2 *Prayer.*

To this laſt, here are *three middle* conducing *ends* more. 1 *Prophecie* firſt: 2 *Invocation* laſt: both which are well here repreſented; three wayes: 1 In the *tongues* (the *ſymbole* of the HOLY GHOST, this day:) The one, *Prophecie*, being *Gods tongue* to us: the other, *Invocation*, being our *tongue* to GOD. 2 In the *Spirit* (both being acts of the *Spirit*, or *breath*:) *Prophecie breathes* it into us: *Prayer breathes* it out again. 3 In the *pouring*: Both *pourings* (after a ſort:) that, which *Prophecie* doth infuſe, pour in at the eare; *Invocation* doth *refundere*, or *pour* forth back again in prayer, out of the *heart*.

And beſide theſe two, a *third* there is, which is wedged in between them both, as ſtirring us, firſt and laſt, both to hear *Prophecie* more attentively, and to practice *invocation* more devoutly (which I wiſh may never depart out of our minds) the *memory* of the *later day*.

3. *Memory of the latter day.*

Thus they ſtand, ſubordinate. That men *may be ſaved*, they are to *call upon the Name of the Lord* (that at leaſt.) That they may ſo *call* to purpoſe, they are to be called on to it, and directed in it, by *Prophetabunt*. And that they might perform this, to all *fleſh*, they were to ſpeak with the *tongues of all fleſh*; which was the gift (here) of this day (without juſt cauſe ſcoffed at) but, *tongues* are but as the *cask*, wherein *Prophecie* (as the *liquor*) is contained: I will ſet by the empty cask, and deale with *Prophetabunt*, the *liquour* in it only.

1 *Prophetabunt.* Prov. 29. 28. Eſay 32. 14, 15

Prophecie ſtands firſt in the Text, *Without which* (ſaith *Solomon*) *the people muſt needs periſh*. That ſaying (of the Prophet *Eſay*) is much uſed by the *Fathers*; *Tenebræ & palpatio, donec effunderetur ſuper nos ſpiritus de excelſo. All is dark: men do but grope, till the Spirit be poured on us from above*, to give us light, by this gift of *Prophecie*.

This terme is kept by *Joel*, as well when he ſpeaks of GOD's *ſervants* (that is) of us, as when of *them and their ſonnes*: And ever after, in the New Teſtament, it is retained ſtill as an uſual terme, by the *Apoſtle*, to the *Corinthians*, *Epheſians*, *Theſſalonians*, all his *Epiſtles* through.

But not in the ſenſe of *foretelling* things to come. For, ſo can it be verified only upon *Agabus*, Saint *Philips daughters*, and upon Saint *John*: which are too few, for ſo great an effuſion, as this. That (indeed) was the chief ſenſe of it, in the Old Teſtament: And well, while CHRIST was yet to come. CHRIST He was the ſtop of all *Prophetical predictions*. Then, it had his place, that. But now, and ever ſince *Chriſt* is come, it hath in a manner left that ſeaſe (at leaſt, in a great part) and is not ſo taken in the New.

Rom. 10. 13, 14

The ſenſe, it is there taken in (to expound this place of *Peter*, by another of *Paul*, citing this very ſame Text of the *Prophet*, *Rom.* 10.) is *& prophetabunt* (here) by *quomodo prædicabunt* there, *propheſying* (that is *preaching*.) Whereby, after a new manner, we do *propheſie* (as it were) the meaning of ancient *Propheſies*: not make any *new*, but *interpret the old*, well; take off the *veile of Moſes face*. Finde CHRIST, finde the *Myſteries* of the *Goſpel*, under the types of the *Law*; apply the old *prophecies*, ſo as it may appeat, the *ſpirit of prophecie is the teſtimony of* JESUS: And, he the beſt *Prophet* now, that can do this, beſt.

Exod. 34. 33. 2 Cor. 3. 13. Revel. 19. 10.

Verſe 31. Pſal. 16. 10. Verſe 34.

This ſenſe, we prove by theſe in the Text. The *ſpirit was poured on them, and they did propheſie*. What did they? How *propheſied* Saint *Peter*? He *foretold* nothing: All he did, was, he applied this place of the *Prophet*, to this Feaſt. And a little beneath, the paſſage of the 16. *Pſalm* to *Chriſts reſurre-*

reſurrection. And, after that, the place of *another Pſalme* to His *aſcenſion.* Pſal. 110. 1.

And the reſt (on whom it was *poured* too) how *propheſied* they? All (we read) they did, was *loquebantur Magnalia Dei*, they *uttered forth the wonderful things of God*, but *foretold* not any thing, that we finde. So as, to *propheſie* (now) is to *ſearch out*, and *diſcloſe* the hidden things of the *Oracles of* God, and not to tell before-hand, what ſhall after come to paſſe. Verſe 11.

But, what ſay you to *Viſions and dreames* here? Little: they pertain not to us. The Text ſaith it not. You remember the two *pourings*: 1 One *upon their ſonnes*: 2 The other *upon his ſervants*. This later, is it by which we come in. We are not of *their ſonnes*; we claim not by that, God make us His *ſervants*; for, by that word, we hold.

Now, in this later *pouring*, *on his ſervants* (which only concerns us) *viſions and dreams* are left out quite. If any pretend them now, we ſay with *Jeremy* (*Cap.* 23. *Verſe*) 28. *Let a dream go for a dream, and let my word* (ſaith the *Lord*) *be ſpoken as my word: Quid palea ad triticum*, What mingle you *chaffe* and *wheat*? We are to lay no point of *Religion* upon them, now: *Propheeie, preaching* is it, we to hold our ſelves unto now. As for *viſions* and *dreams*, *tranſeant*; let them go.

But then, for *prophecy* in this ſenſe of opening or *interpreting Scriptures*; is the *ſpirit poured upon all fleſh*, ſo? Is this of *Joel* a *proclamation* for liberty of *preaching*; that all, *young* and *old*, *men-ſervants*, *ana maid ſervants*, may fall to it? Nay: the *ſhee-ſex*, Saint *Paul* took order, for that betimes; cut them off, with his *Nolo mulieres*. But what for the reſt? may they? For, to this ſenſe hath this Scripture beene wreſted by the *Enthuſiaſts* of former ages; and ſtill is, by the *Anabaptiſts* now. And by miſtaking of it, way given to a foul error, as if all were let looſe, all might claim, and take upon them (forſooth) to *propheſie*. 1 Cor. 14. 34.

Nothing elſe this, but a malicious device of the Divel, to pour contempt upon this gift. For, (indeed) bring it to this once, and what was this day falſly ſurmiſed, will then be juſtly affirmed, *muſto pleni* (or *cerebro vacui*, whether you will; but *muſto pleni*) *drunken Prophets* then, indeed; *howbeit not with wine* (as *Eſay* ſaith) but with another as heady a humour, and that doth intoxicate the brain as much as any muſte or *new wine*: Even of *ſelf-conceited ignorance*, whereof the world grows too full. But it was no part of *Joels* meaning, nor Saint *Peters* neither, to give way to this phrenſie. Eſay 1. 22.

No? it it not plain? the *Spirit is poured upon all fleſh*. True, but not upon *all*, to *propheſie* though. The Text warrants no ſuch thing. In the one place it is: And, *your ſonnes ſhall*: In the other, *And my ſervants ſhall*: But, neither is it, *all their ſonnes*: nor *all his ſervants ſhall*. Neither (indeed) can it be. There muſt be ſome *ſonnes*, and ſome *ſervants*, to *propheſie* too: to whom theſe *Prophets* may be ſent: to whom this *propheſie* may come. All *fleſh* may not be cut out into *tongues*; ſome left for *eares*: ſome *auditors* needs. Elſe a *Cyclopian Church* will grow upon us, where all were *ſpeakers*, no *body* heard another. Ἀκόσει ἀδεὶς ἀδὲν ἀκόσῃ.

How then, ſhall the *ſpirit be poured upon all fleſh*? well enough. The *Spirit of propheeie*, is not all *Gods ſpirit*; he hath more beſide. If the *ſpirit or grace of propheeie* upon ſome: the *ſpirit of grace and prayer* (in *Zachary*) upon the reſt. So, between them both, the *ſpirit* will *be upon all fleſh*, and the propoſition hold true: *Prophetabunt* muſt not make us forget *invocaverit*. All the *ſpirit* goes not away in *propheſying*; ſome left for that too: and there is the *Quicunque* (*Quicunque invocaverit*) and no where elſe. Zach. 12. 10.

But if Saint *Peter* will not ſerve, Saint *Paul* ſhall: He is plain, *Ye may all propheſie one by one*: What, the *ſkippers of Holland* and all? I trow not. But (*all*) there, is plain. *All*, *that is*, *all the Prophets*. And, I wiſh, with all my heart (as did *Moſes*) that all *Gods people were Prophets*: but till they be ſo, I wiſh they may not *propheſie*; no more would *Moſes* neither. Now, in the ſame Epiſtle, Saint *Paul* holds it for a great abſurdity, to hold, all are *Prophets*. With a kind of indignation he takes it, *What are all Prophets?* No more than all *Apoſtles*; as much t'one as t'other. Then if all be not *Prophets*; all may not *Propheſie* (ſure.) For, with the *Apoſtle* in the ſame place, the *operation* (that is, the *act of propheſying*) the *adminiſtration* (that is, the *office or calling*) and the *grace* (that is, the *enabling gift*) theſe three, are ever to go together. No act in the Church lawfully done, without them all. Then the Apoſtles [*you all may*] is, *all you may that have the gift*. 1 Cor. 14. 31. Num. 11. 29. 1 Cor. 12. 29.

And not, you that have it neither (the *gift*) unleſſe you have the calling too: For, as *God ſent gifts*, ſo He *gave men* alſo, *ſome Apoſtle*, *ſome Prophets*. *Men for gifts*; as well, as *gifts* for men. *Miſit*, *in Chriſt*, as well as *unxit* (laſt year.) And, in *His ſervants*, *vocavit*, as well as *Talenta dedit*. Not to be parted, theſe. 1 Cor. 12. 28. Matth. 25. 14.

I conclude then. *Et prophetabunt*: but ſuch as have been *at the door of the Tabernacle*, as have been the *ſonnes of the Prophets*; *men ſet apart* for that end. And yet even they alſo, ſo as they take not themſelves at liberty, to *propheſie* whatſoever takes them in the tongue; the *dreams of their own heads*, or the *viſions of their own hearts*; but remember their *ſuper*, and know, there be *ſpirits* alſo, to *whom their ſpirits be ſubject*. So much for the *ſeventeenth* and *eighteenth Verſes*. 1 Cor. 14. 32.

2.
The meane between both.
The later day.

But how now come we thus ſuddenly, *to the ſignes of the later day*, *and to the day it ſelf*? For they follow cloſe (you ſee.) It is ſomewhat ſtrange, that from *Et prophetabunt*, he is ſtraight at *Doomsday*, without more ado.

The reaſons which I finde, the *Fathers* render of it, are theſe: Firſt, the cloſe joyning of them, is to meet with another dream that hath troubled the Church, much. And that is, that it may be, there will be another *pouring* yet, after this, and more *Prophets* riſe ſtill. Every otherwhile, ſome ſuch upſtart *ſpirits* there are, would fain make us ſo believe. Here is a diſcharge for them.

No (ſaith *Joel*) look for no more ſuch dayes as this, after this: Therefore to this *day*, he joynes immedi-

mediatly; from this *day*, He goes presently to the *later day*, (as if He said, you have all you shall have.) When this *pouring* hath run so farre as it will, then cometh the end; when this is done, the world is done; no new *spirit*, no new *effusion*; this is the last. From CHRISTS departure, till His return again; from this day of *Pentecost* (a great day and a notable) till the *last great and notable day of all*, between these two dayes, no more such day. Therefore, in the beginning of the Text, He called them the *last dayes*, because no dayes to come after them. No *pouring* to be looked for from this first *day*, of those last. No other but this, till *dies novissimus novissimorum*, the very last day of all; till He *pour* down *fire* to consume all *flesh*, that, by the *fire* this day kindled by these *fiery tongues*, shall not be brought to know *Him*, and call *upon His Name*.

A second is, being to speak by and by of *salvabitur*, that we should be *saved*, He would let us see, what it is we should be *saved* from. That helpeth much, to make us esteem of our *saving*. *Saved* then from what? From *blood*, and *fire*, and the *smolder of smoke*; that is, from the heavy signes here: And from that (which is after these, and beyond all these farre the *great and terrible day of the Lord*. This sight of *unde*, from whence, will make us apprize our *saving* at a higher rate, and think it worth our care, then, in that day to be *saved*.

And last, it is set here, *per modum stimuli*, to quicken us, *Ut scientes terrorem hunc*, saith Saint
1 Cor. 5. 11. *Paul*, that entering into a sad and sober consideration of it, and the terror of it, we might stir up our selves by it, to prepare for it. And set it is between both, to dispose us the better to both. To that which is past (*& prophetabunt*) to awake our attention to that: and to that which follows (*invocaverit*) to kindle our devotion in that; and so by both, to *make sure our salvation*.

The *day of the Lord*, the *Prophet* calls it (*Dies Domini*,) as it were opposing it, to *dies servi*, to our dayes here. As if he said, these are your *dayes*, and you use them (indeed) as if they were *your own*. You *pour* out your selves into all *riot*; and know no other *pouring* out but that: you see not any great use of *prophesying*; think it might well enough be spared: you speak your pleasures of it, and say, *musto pleni*, or to like effect, when you list; These are *your dayes*. But, know this, when your's are done, GOD hath His *day* too, and His *day* will come at last; and it will come *terribly* when it comes.

Jer. 5 31. When that *day* comes, how then? *Quid fiet in novissimo*, the *Prophets* ordinary question, *What will ye do at the last?* How will you be *saved*, *in die illo*, in *that Day*?

We speak sometime of *great dayes* here: alas, small in respect of this. There is matter of *fear* sometime in these of ours: Nothing to the terror of this: *Great* it is, and *notable*, as much for the *fear*, as for any thing else in it. This, a *terrible* one indeed, *& quis poterit sustinere? who can abide it?* saith *Joel* in this very *chapter*. Look to it then. On whom He *poureth* not His *Spirit* here, on them He will *pour* somewhat else there, even the *Phials of his wrath*: possibly before, some; but then all, certainly.

And that you may not only hear of this day, but see somewhat to put you in mind of it, *Ecce Signa*: terrible signes shall come upon *earth*, *sword* and *fire*: from the *sword pouring out of blood*; from *fire*, a choaking vapour of *smoke*, or (as the *Hebrew* is) a *pillar of smoke*: which then doth *palmizare*, goeth up straight like a pillar or a palm-tree, when the *fire* increaseth more and more: for when It abateth, it boweth the head and decayeth; which this shall never do.

Nay farther, *wonders in heaven*. For these *tongues* of heaven thus despised, *heaven* shall shew it self displeased, too; *the lights* of *heaven* (as it were) for a time put out, for contempt of the *heavenly light*, this day kindled. The *Sunne dark*, as if he hid his face: the *Moone red as blood*, as if she blushed, at our great want of regard, in this, a point so nearly concerning us.

For (indeed) these *Eclipses*, though they have their causes in nature, as the *raine-bow* also hath: Yet, what hinders, but as the *rain-bow*, so they may be *signes* too, and have their meaning in Scripture, assigned; and even this meaning here? This I see, that all *flesh* are smitten with a kind of horror and heavinesse, when they happen to fall out: as if they portended somewhat, as if that they portended, were not good: for *dies atri*, they have been and are reckoned, all the world over.

Matth. 23. 8. But these *are but the beginnings of evils*, scarce the *dawning* of that day: But, when the *day* it self cometh, *the great day*, then it will *pour down*, and who (saith *Joel*) *may abide it?* A fair *Item* for them, that despise *Prophecies*; and so doing, make void the Counsel of GOD, against their own souls.

I have much marvailed, why on this Sunday (*Whit-Sunday*, as we call it) the *day* of the *White Sun*, the *Prophet* should present the *Black Sun* thus, unto us. But the *Prophet* did nothing, but as inspired by the HOLY GHOST: which makes me think, he thought the *fire* of that day, would make the *fire* of this burn the clearer: and, that *pouring* down make this *pouring* passe the readier: that he thought that day, a good meditation for this, and for such I commend it to you, and so leave it: And come to *invocaverit*, the only means left us now, to escape it.

I dare not end with *Prophetabunt*, or with this; I dare not omit, but joyn *invocaverit* to them.
3. For what? From *Prophetabunt*, come we to *Salvabitur* straight, without any *medium* between? No,
Quomodo invocaverit. we must take *Invocaverit* in our way: no passing to *salvation*, but by and through it. For what, is the *pouring of the spirit*, to end in *preaching*; and *preaching* to end in it self (as it doth with us, a *circle of preaching*, and in effect nothing else) but *poure in prophesying enough*, and then all is safe? No: there is another yet, as needful, nay more needful to be called on (as the current of our Age runs) and that is, *Calling on the Name of the Lord*.

This, it grieveth me to see, how light it is set; nay, to see how busie the Divel hath been, to *pour*

contempt

contempt on it, to bring it in disgrace with disgraceful termes: to make nothing of *Divine Service*, as if it might be well spared, and *invocaverit* (here) be stricken out.

But mark this Text well, and this *invocation* we make so slight account of, sticks close, is so locked fast to *Salvabitur*: closer and faster, than we are aware of.

Two errors there be, and I wish them reformed: One, as if *prophesying* were all we had to do, we might dispense with *invocation*, let it go, leave it to the *Queere*. That is an error: *Prophesying* is not all; *Invocaverit* is to come in too: we to joyn them, and joyntly to observe them, to make a conscience of both: It is the *Oratory of prayer poured out of* our *hearts*, shall *save us*, no lesse than the *Oratory of preaching, poured in at our eares*. 1.

The other is, of them that do not wholly reject it, yet so depresse it, as if incomparison of *prophesying*, it were little worth. Yet (we see) by the frame of this Text, it is the higher end: the calling on us by *prophecie*, is but that we should *call on the Name of the* LORD. All *prophesying*, *all preaching*, is but to this end. And indeed *Prophecie* is but *gratia gratis data*: and (ever) *gratis data* is for *gratum faciens*; a part and a special part whereof is *invocation*. There is then, as a conscience to be made of both; so a like conscience to be made of both: not to set up the one, and magnifie it, and to turn our back on the other, and vilifie it. For, howsoever we give good words of *invocation*, yet what our conceit is, our deeds shew. 2.

I love not to dash one religious duty against another; or (as it were) to send challenges between them. But, as much as the Text saith, so much may I say: and that is, that it hath three *special prerogatives*, by this verse of the *Prophet*.

First, it is *effundam* (ours) properly; and *effundam spiritum meum*, the *pouring out of our spirit* (to answer that of GOD's *Spirit* in the Text.) *Prophetabunt* is not ours, none of our act, but the act of another. The streame of our times tends all to this. To make Religion nothing, but an *auricular profession*, a matter of ease, a meer sedentary thing: and our selves, meerly *passive* in it; sit still, and hear a *Sermon*, and *two Anthems*, and be *saved*: as if, by the act of the *Queere*, or of the *Preacher*, we should so be (for, these be their acts) and we do nothing our selves, but *sit* and *suffer*: without so much as any thing done by us, any *effundam* on our parts at all; not so much as this, of *calling on the Name of the Lord*.

2. The second: This hath the *quicunque*. We would fain have it, *quicunque prophetiam audiverit*, he that hears so many Sermons a week, cannot choose but be *saved*: But it will not be. No: here stand we *preaching*, and *hearing Sermons*; and neither they that hear *prophesying*, nay, nor they that *prophesie* themselves, can make a *quicunque* of either. Witnesse, *Domine, in nomine tuo prophetavimus*, and LORD *thou hast preached in our streets*, and yet it would do them no good: *Nescio vos*, was their answer for all that. Matth. 7. 22. Luke 13. 26.

And yet how fain would some be a *prophesying*? It would not save them, though they were: and is it not a preposterous desire? we love to meddle with that pertains not to us, and will do us no good: that, which is our *duty*, and would do us good, that care we not for.

Tongues were given for *prophecie*. True: but, no *quicunque* there, for all that: but to whom none are given to *prophecie*, to them yet are there given to *invocate*. And there comes it in, the *quicunque* lies there; *De Spiritu meo super omnem carnem*, here it comes in; at *invocation*, not at the other. Let it suffice; it is not *quicunque prophetaverit* here, *Quicunque invocaverit* it is. The *Prophet* saith it, the *Apostles* say it both, πας ὃς ἂν: *Peter*, here; *Paul*, *Rom.* 10. 13.

Last, this is sure; *invocaverit* is ἐχόμενον σωτηρίας, it stands neerest, it joynes closest to *salvabitur*: Both one breath, one sentence: the words touch, there is nothing between them. *Salvabitur* is not joyned hard to *prophetabunt*; it is removed farther off. To *invocaverit* it is, a degree nearer at least, Nay, the very next of all.

The Text shews this (in a sort) but the thing it self more: for when all comes to all, when we are even at last cast, *salvabitur* or no *salvabitur*, then, as if there were some special vertue in *invocaverit*, we are called upon, to use a few words or signes to this end, and so sent out of the world with *invocaverit* in our mouths. Dying, we call upon men for it; living, we suffer them to neglect it. It was not for nothing, it stands so close, it even touches *salvation*: It is (we see) the very immediate act next before it.

And yet I would not leave you in any error concerning it: To end this point; shall *invocaverit* serve then? needs there nothing but it? no *faith*, no *life*? Saint *Paul* answers this home: He is direct (*Rom.* 10.) *How can they call upon him unlesse they believe*? So, *invocation* presupposeth *faith*. And as peremptory he is, 2 *Tim.* 2. *Let every one that calleth on* (nay, that but *nameth*) *the name of the Lord, depart from iniquity*: so, it presupposeth *life* too. For, if *we incline to wickednesse in our hearts, God will not hear us*. No *invocation* (that) not *truly so called*; a *provocation* rather. But put these two, *faith* and *recedit ab iniquitate* to it, and so, who so *calleth upon him*, I will put him in good sureties, one *Prophet*, and two *Apostles*, both to assure him, he *shall be saved*. Rom. 10. 14. 2 Tim. 2. 19. Psal. 66. 18.

And that is it, we all desire, to be *saved*. *Saved*, indefinitely. Apply it to any dangers, not in the *Day of the Lord* only, but even in this *our Day*: For, some *terrible dayes* we have even here. I will set you of one; The signes here tell down, bring it to my mind: A day we were *saved* from (the *Day* of the *Powder-treason*) which may seeme here in a sort to be described, *blood and fire, and the vapour or smoke*: *a terrible day* sure, but nothing to the *Day of the Lord*. 4. *Salvabitur.*

From that we were *saved*: but we all stand in danger, we all need *saving*, from this. When this *day* comes, another manner of *fire*, another manner of *smoke*. That *fire* never burnt; that *smoke*

never roſe: but, this fire ſhall *burn and never be quenched*; this *ſmoke* ſhall not vaniſh, *but aſcend for ever*. I ſay no more, but, in that, in this, in all, *Qui invocaverit, ſalvus erit*: *Invocation* rightly uſed, is the way to be ſafe.

Revel. 19. 3.

This then I commend to you. And of all *invocations*, that which *King David* doth commend moſt, and betake himſelf to, as the moſt effectual and ſureſt of all: and that is, *Accipiam calicem ſalutaris, & nomen Domini invocabo*: To *call on his Name, with the cup of ſalvation taken in our hands*. No *invocation*, to that. That, I may be bold to adde (which is all that can be added) *Quicunque calicem ſalutaris accipiens, nomen Domini invocaverit, ſalvus erit*. Another *effundam* yet, this.

Pſal. 116. 13.

1. Why, what vertue is there in the taking it, to help *invocation*? A double. For whether we reſpect our ſins, they haxe a *voice, a cry, and an aſcending cry*, in Scripture aſſigned them, they *invocate* too. they call for ſomewhat; even for ſome *fearful judgement* to be poured down on us: and I doubt, our own *voices* are not ſtrong enough, to be heard above *theirs*.

But *blood*, that alſo hath a *voice*: eſpecially innocent *blood*, the *blood of Abel*, that *cries loud* in GOD's ears: but nothing ſo loud as the *blood* whereof this *cup of bleſſing* is the *communion*; the voice of it will be heard above all: the cry of it will down any cry elſe. And, as it cries higher: ſo it differs in this, that it cries in a far other key; for far *better things than that of Abel*: not for *revenge*, but for *remiſſion* of *ſins*; for that, whereof it is it ſelf the *price* and *purchaſe*, for our *ſalvation in that great and terrible day of the Lord*, when nothing elſe will *ſave* us, and when it will moſt import us; when if we had the whole world to give, we would give it for theſe four ſyllables, *ſalvabitur, ſhall be ſaved*.

Heb. 12. 24.

2. But it was not ſo much for *ſin*, *David* took this *cup*; as to yield *God thanks* for all his benefits. In that caſe alſo, there is ſpecial uſe of it: and both fit us. As the former, of *drowning* of our *ſins* cry; ſo this alſo. For, to this end, are we here now met to render publickly and in ſolemne manner, our *thanksgiving*, for His great favour this day vouchſafed us, in *pouring out His Spirit*; and with it, *His ſaving health upon all fleſh, all that call upon him*: then, to take place, when we ſhall have ſpecial uſe of it, in the *Great Day*, the *Day of the Lord*. And very agreeable it is, *per hunc ſanguinem, pro hoc Spiritu*, for the *pouring out of this his Spirit*, to render Him thanks with the *blood, that was poured out* to procure it [And this is our laſt *effundam*, and a real *effundam* too:] For this *effuſion*, of both, the one and of the other, and for the hope of our *ſalvation*, the work both of the one, and of the other.

To the final attainment whereof, by *His holy word of Prophecie*, by *calling on his Name*, by this *Sacrament* of *His blood poured out*, and of His *Spirit poured* out with it, He brings us, *&c.*

A

SERMON PREACHED

BEFORE THE

Kings Majesty,

At *GREENWICH*,

On the XVI. of *May*, A. D. MDCXIX.

being *WHIT-SUNDAY.*

ACTS, Chap. X. Ver. XXXIV, XXXV.

Aperiens autem Petrus os suum, dixit: In veritate comperi, quia non est personarum acceptor Deus:
Sed in omni gente, qui timet Eum, et operatur justitiam, acceptus est illi.

Then Peter opened his mouth, and said: Of a truth I perceive, that God is no accepter of persons:
But in every Nation he that feareth Him, and worketh righteousnesse, is accepted with Him.

I Forgot not, that we celebrate, to day, the coming of the *Holy Ghost*: and I go not from it. You shall find in the next Chapter, at the *fifteenth*, that, *to this Text*, belongeth a Coming of the *Holy Ghost*.

For, at the uttering of these very words, as Saint *Peter began to speak them, the Holy Ghost fell upon all that heard them.* It (is indeed) the second solemne coming of the *Holy Ghost*. That, in the *second chapter*, was the *first*; and this, the *second* that ever was.

Of which twain, this is the Coming that comes home to us: and that, two wayes: 1 One, in respect of the *Parties*, on whom: 2 The other, in respect of the *Time*, when. The *Parties*: For, those, whom the *Holy Ghost* came on before, were *Gentiles* indeed, but yet *Proselytes*, that is, *half Jewes: Out of every Nation under heaven*; but *that came to Jerusalem to worship*: and the same was the case of the *Eunuch* in the eighth Chapter, and not a right *Gentile* among them. But here now, are a sort of very *Gentiles* indeed, *in puris naturalibus*, such as we and our Fathers were: No *Proselytes*, ever. This *Centurion*, the *Ante-signanus*, the *standard-bearer* to us, and to all that were meere Heathen men indeed; and this coming, our coming properly. Never, in kinde; never, to very *Gentiles* indeed, till now. Acts 8. 17.

Verſe 1. It is well ſorted (you ſee:) On the *Jewes* and *Proſelytes*, at *Jeruſalem*, their City: On the Gentiles, at *Cæſarea*, *Cæſars* City, and of the Cities in *Paleſtine*, fitting the Gentiles beſt.

1. Well obſerved it is about the calling of the Gentiles, That that, in the Old, and this in the New Teſtament, they came (both) from one place; from *Joppe*, both. Thence, looſed *Jonas* to *Ninive*: Thence, ſet out *Peter* to *Cæſarea*.

Jon. 1. 3. Verſe 5.

2. Secondly: that, *Cæſarea* is the *Ninive* (as it were) of the New Teſtament. *Ninive*, was the City *of the great King of the Gentiles*, at that time: *Cæſarea Cæſars* City, as great a King over the Gentiles, as this; from whom went a *commandment*, *that the world ſhould be taxed.*

Eſay 36. 13. Luke 2. 1.

3. Thirdly: that, was performed, by *Jonas*; this by *Bar-jonas*: So, is Saint *Peter* called by our *Saviour*, when he made his confeſſion, that CHRIST *was the Sonne of* GOD: and that was at *Cæſarea*. Where, what he confeſſed, then, he comes to preach, now. That of *Jonas*, an *Omen* (as it were) of this (here) of Saint *Peter*. *Jonas* and *Bar-jonas* from *Joppe* they went both: Both from one place; both to one end; both, to convert the Gentiles; to ſhew, that GOD had *given them alſo repentance to life.*

Mat. 16. 17, 13. Acts 11. 18.

Jonas 3. 4. Alway, this, the better. For *Jonas* at *Ninive*, he ends with *Ninive ſhall be deſtroyed*. *Bar-jonas*, at *Cæſarea*, with *Acceptus eſt illi*: that, the end of the Text. Or, if you will go to the end of the Sermon, the end is, *ſhall obtain remiſſion of ſins*, as good as it, every way.

Verſe 43. 2.

2. So the *Parties* fit well: The *Time*, as well. The *Holy Ghoſt* here came upon them, as they were at a *Sermon*, even as we now are. *Peter opened his mouth*; they ſtood attentive; the HOLY GHOST came down. That, to be here, is a diſpoſition to receive the HOLY GHOST. And, it may pleaſe GOD, the like may befal us, being occupied now, as they then were.

The Summe. Of that *Sermon*, theſe are the *firſt words*. Of which words, what can be ſaid more to their praiſe, than that which the *Angel* ſaith of them, the next Chapter at the *fourteenth verſe*? That *Peter* being ſent for, ſhould at his coming, *ſpeak words to Cornelius, by which both he, and his houſhold ſhould be ſaved.* Thoſe words, the *Angel* there ſpake of, that *Peter* ſhould ſpeak, are theſe, I have read: GOD of his goodneſſe ſend them the ſame effect.

In veritate comperi, ſhews, they are a *compertum eſt*, and that is *authentical* with a *Teſte*: So is this *Teſte Cornelio & tota familia*; witneſſe he and his whole family and friends. Such are moſt praiſed; for they are *animata exemplo*, have a ſoul put into them by example. Specially, when they be ſo reduced to a ſingular, as that ſingular afterward is reduced to a general: Both which are in this. Beſt preaching of a *Text*, when the *Commentary* ſtands before it; as here: For, what is in the Text propounded, was fulfilled in the auditory, yer they went.

As fulfilled in them in particular, ſo extended to all in general: for it hath an *omni gente* put to it: that nothing was done to him there, but the ſame ſhall be done to any other. Any, of any Nation, that ſhall be found in like ſort diſpoſed, as (we find) he was: that is, *whoſe prayers and almes ſhall come up into remembrance before God. God* ſhall not be wanting to them, but provide them of farther means requiſite to their ſalvation.

It is a thing well befitting the *providence of God*; all His creatures, when he hath made them, to ſee them provided of ſuch things, as are needful for them. As He doth (ſaith the *Pſalme*) *for the young ravens*; (ſaith the *Goſpel*) *for the poor ſparrows* valued, two of them, at a *farthing*: *Naturas rerum minimarum non deſtituit* DEUS, the ſmalleſt things that be, he leaves them not deſtitute?

Pſal. 147. 9. Matth. 10. 29.

If not them, His *half-farthing creatures*, much leſſe men (as He is pleaſed to ſpeak with the leaſt) *more worth than many ſparrows*. So, *God* argues with *Jonas*; if he made ſuch ado for his *gourd*, which *ſprung up in one night, and withered in another, ſhould not God ſpare Ninive, wherein there was ſo many thouſands, that knew not their right hand from their left, Gentiles* though they were.

Jon. 4. 10, 11.

And, if his care extend to all men, and He make *His raine to fall, and his Sunne to ſhine upon the evil and unkind*, ſhall He not bring the *raine of his Word*, (as *Moſes* calls it, *Deut.* 32.) to fall on them, and make His *Sun of righteouſneſſe* (as *Malachi* calls it) *to ariſe upon them that fear him*? A view whereof we may take in this family here: even of the *Sun of righteouſneſſe, the White Sun*, riſing upon one that *feared God, with all his houſhold, gave much almes, and prayed to God daily.*

Matth. 5. 45. Deut. 32. 2. Mal. 4. 2.

Written by him, this: but not *written for him only*, that it was *Whit-ſunday* with him; *but for us alſo, to whom it ſhall likewiſe be*, if we be *de gente Corneliâ*, expreſſe and follow him in that, which was *accepted of him.*

The Diviſion. Two points we have to proceed on: 1 The firſt, here is a point *newly perceived* by Saint *Peter*. 2 The ſecond, *What that was*. A point newly perceived in theſe, 1 *In veritate comperi, of a truth I perceive.* 2 What the point was in theſe, *that in every Nation, &c.*

I. In that Saint *Peter* ſaith, *Truly I now perceive*, as if before he had not, (as indeed he had not: For, he was in the mind before, that but *in unâ gente*; but now he perceives, that *in omni gente* is the truer *tenet*:) That, even to Saint *Peter*, there were ſome things *incomperta*, ſomething not *perceived* at firſt, that came to be *perceived* after.

II. Then, an inſtance: What that was. And it was, about GODS *accepting*; Both wayes: *Privativè*, what God *accepts not*; *Poſitivè*, what He *accepts*. *Accepts not perſons*, that is once: But *accepts of ſuch as fear him, and work righteouſneſſe, of what Nation ſoever* (be he an *Italian*;) of what condition ſoever (be he a *Centurion*;) All is one.

Of which two, the one [*fear*] is an *affection* within, of the heart. The other [*worketh righteouſneſſe*] is an *action* without, of the hand, *Cornelius's heart*, and *Cornelius's hand*: theſe they be. Whence we

ſhall

ſhall learn three points more: 1 One, how we may be *accepted to God*, if we be, as *Cornelius* here was; and I would, we ſo were: 2 The other, that, when all is done, all is but *accepting* though. *Except* He could, to our *fear* and *works* both, and ſo, is not bound; but *accept* He will though, of His *grace and goodneſſe*, and (as it follows immediately the next verſe) for *His words* ſake which he ſent, *preaching peace, by Jeſus, who is Lord over all.*

The laſt, whereunto *accepted:* and that (as appeareth in the XLVII. verſe) was to the *Sacrament*, and by it, to the *remiſſion of ſins*, and to the *receiving the Holy Ghoſt* in a more ample meaſure. *Opus diei*, the proper of this *Day*. III.

OF *a truth I perceive.* He that ſaith, *Of a truth I perceive now*, in effect (as it were) ſaith before, He did not ſo. For, *I perceive now*, is the ſpeech of one that is come to *perceiving of that*, which before he perceived not. I. A point *new perceived.*

On this we pitch firſt. That ſo great an *Apoſtle*, for all *Tu es Petrus*, and *Rogavi pro te*, and *Paſce oves meas*, doth ingenuouſly confeſſe, that (now) he had found that, which till now he had not. For, ſince the beginning of the Chapter, he had not. So that all his *comperi's* were not yet come in. By like, his *chaire* was not yet made, or he had not yet taken hanſel of it. But how it comes to paſſe after; at *Rome*, I know not: at *Cæſarea*, we ſee, it was not ſo. And they, that in the next Chapter, called him *coram*, to anſwer this Sermon: Sure they ſeeme (as then) not to have been fully perſwaded, that S. *Peter* could *perceive* all things, and *not miſſe in any*. *Comperi.* Matth. 16 18. Luke 22. 32. John 21. 16. Chap. 11. 2.

Job though in miſery, yet in ſcorn ſuith to ſome in his time, *Indeed you, you are the only men, you perceive all.* *Moſes* did not ſo: there was a caſe, wherein he was *neſciens quid de ea facere deberet*, *Moſes* knew not what he ſhould do, *Numb.* 15. There was a caſe, whereof *Eliſha* was fain to ſay, *& dominus non nunciavit mihi*; *God* had not ſhewed it him (2 *Reg.* 4.) But when *God* did, might not *Moſes* and he both have ſaid, as *Peter* doth here, *Of a truth*, before I did not, *but now I do perceive?* Yea, but this is Old Teſtament. Job 12. 2. Numb. 15. 34. 2 Kings 4. 27.

And, was it not in the *New?* There *Caiaphas* he ſaith, *Tuſh, you perceive nothing: He perceived* all. But *Cephas* he ſuith, he *perceived* not all: For, here he now ſaith, he *perceiveth* ſomething, and all his *comperi's* came not at once. So ſaith *Peter*; and ſo *Paul*, *All our knowledge is in part*, and ſo is all our *propheſying* too, and put *himſelf* in the number. Job 11. 49. 1 Cor. 13. 9.

Of a truth then we *perceive*, Saint *Peter* comes nothing near his *Succeſſor* (that would be.) He *perceives* all that is to be perceived: at once: can have nothing added to his knowledge, from the firſt inſtant, he is ſet down *in Cathedrâ*; can have no new *comperi*; his *comperi's* come in all together; gets *Caiaphas's* knowledge by ſitting in *Cephas's chaire.*

(They begin to ſcorne this themſelves, now, and pray him to get a good *General Councel* about him, and he ſhall perceive things never the worſe.)

But, it is not this only, they differ in: In ſomething beſide. For, *Peter took Cornelius up from the ground*; His Succeſſor let *Cornelius's Lord and Maſter*, lye ſtill hardly. Not a *Captain of Cæſarea*, he; but even *Cæſar* himſelf. *Of a truth* we may *perceive* nothing like *Cephas* in this neither. Verſe 26.

The *woman* at the Well-ſide, ſaid, *the Meſſias when he comes he will tell us all.* Yet, when he came, he told them not all at once. Even to *Tu es Petrus*, He ſaid *Tu neſcis modo, ſcies autem poſt hæc*, and of thoſe *Poſt hæc's*, this here was one. *As they ſhould be able to bear* (for, all, they were not then able:) And as it ſhould be for them; for, it was not *for them to know all, not the times and the ſeaſons*, and ſuch other things as the *Father had put in his own power.* John 4. 25. John 13. 7. John 16. 12. Acts 1. 7.

I ſpeak it for this, that even ſome, that are farre enough from *Rome*, yet with their new *perſpective*, they think, they *perceive all.* GODS *ſecret decrees*, the number and order of them clearly; are indeed too bold, and too buſie with them. *Luther* ſaid well, that every one of us hath by nature a *Pope* in his belly, and thinks he *perceives* great matters. Even they, that beleeve it not of *Rome*, are eaſily brought to *believe* it of themſelves. And out they come with their *Comperi's*, with their great confidence propound them. But, *Comperi* is one thing: but *in veritate comperi*, another *comperi*, they may ſay, and that may be doubted of: but, but *in veritate comperi*, that is it.

We may take up the Text a point further. *In veritate comperi* will bear two ſenſes. 1 One *I perceive* that, I did not, before: 2 The other, *I perceive that*, *the contrary* whereof, I did *conceive* before. Not to *perceive*, is but to be ignorant: But Saint *Peter*, in this, had not only been ignorant, but had poſitively held the quite contrary; *ad oppoſitum*, *Quod non ex omni gente* at any hand. At the fourteenth *verſe* before, for the *Jewiſh* meats (we ſee) he conteſts with *God: Not I Lord*; *No heathenish meat*; *I never eat any.* And at the twenty eighth, no leſſe unlawful to eat with Heathen men.

Ignorance is but *privative:* this; is *poſitive*, and ſo, an *error.* An *error* in the great *Myſtery of godlineſſe*, a part whereof was *preached unto the Gentiles*; that they alſo had their part in *Chriſt.* And, this is not his error alone: *The Apoſtles and Brethren* ſeeme to have been in the ſame; they *convented him* for his new *Comperi*, and he was fain to anſwer for it. That for the time, generally it was (this error;) and (for ought we know) Saint *Stephen*, that was ſtoned before this, departed the world, in the opinion of *In unâ*, not *omni gente*: for, then (ſure) this *truth* was not *perceived*, not *received* publickly.

Then

Then not every *error* repugnant to Gods election. Why every *error*, more than every *ſinne*? God is able to pardon and not to impute *error in opinion*, as well as *error* in *practice*; and *nonne errant omnes qui operantur malum* (ſaith *Solomon*) *Do not all erre that do evil?* yes ſure. Did not the *High Prieſt* offer, as well for the *errors*, as for the *tranſgreſſions* of the people? And is not *Chriſt* made to us, by God, *Wiſdome*, againſt the one, as well as *righteouſneſſe* againſt the other? It was Saint *Peters* caſe here.

Prov. 14. 22. Levit. 5. 15. 1 Cor. 1. 30.

This only we are to look to; that with Saint *Peter*, we be not wilful, if there come a clear *comperi*: but as ready to relent in the one, as to *repent* of the other. That, when we be ſhewed our error, we open our eyes to *perceive it*; and when we *perceive* it with Saint *Pettr* here, we open our mouths to confeſſe it. And that we do it with an open mouth, and not *between the teeth*, but acknowledge it plainly, it was otherwiſe than we thought. *I verily thought* (ſaith Saint *Paul*) *I ought to do*, that which now, all the world ſhould not make me to do. This is Saint *Pauls*; *I now comprehend*, or rather *am comprehended* (for καταλαμβάνομαι will bear both) of which before I could not. This is Saint *Peters* retractation. Conclude then, if we happen to be in *ſome points otherwiſe minded*, *God will bring us to the knowledge*, *even of them*. *Only in thoſe whereto we are come*, *and whereof we are agreed on all ſides*, *that we proceed by one rule*, *make a conſcience of the practice of ſuch truths*, *as we agree of*; *and thoſe we do not*, *ſhall ſoone be revealed unto us*, and we ſhall ſay even of them, *In veritate comperi*.

Acts 26. 9. Phil. 3. 12.

II.

What that *Point is Privative*.

1 *God is no accepter of perſons*

What is meant by *perſons*.

1 Sam. 16. 6.

What was this, that Saint *Peter* formerly had not, but now did *perceive*? That *God is no accepter of perſons*. Let us take with us, what is meant by *Perſons*. For, he that *feareth* God is a *perſon*; *Cornelius* was a *perſon*; ſo were all the *perſons* in his houſhold. The word in all the three tongues, is taken as we take it, when we ſet *perſonal* againſt *Real*, oppoſe the *cauſe* to the *perſon*: under it comprehending whatſoever is beſide the matter or cauſe. The *Greek* and *Hebrew* properly ſignifie the *face*; that (we know) ſhews it ſelf firſt, and if it ſhew it ſelf well, is *muta commendatio*, carries us, though it ſay never a word; as in *Eliab*, the goodlineſſe of his *perſon* moved even *Samuel*. Under the *face* then, we underſtand, (as I may ſay, and as we uſe to call it in apparel) the *facing*: under the *perſon*, all by-reſpects that do *perſonate*, *attire* or *maſk* any, to make him *perſonable*; ſuch as are the *Countrey*, *Condition*, *Birth*, *Riches*, *Honour*, and the like. And this *perſon* thus taken, of a truth we daily perceive, that *in omni gente* men accept of this, and in a manner, of *nothing elſe* but this: all goes by it. Well, with *God*, it is otherwiſe, and with men it ſhould be: *God* accepts them not, nor of any men, for them. This is the *comperi*.

Deut. 10. 17. Job 34. 19. 1 Sam. 16. 7. 2 Chron. 19. 7.

And is this it? Why, this was no news. Was *Peter ignorant* of this? It is not poſſible; I will never believe, but he had read the five books of *Moſes*: why there it is expreſly ſet down (*Deut.* 10.) *totidem verbis*. Why, by the very light of nature *Elihu* ſaw it, and ſet it down too, *Job* 34. *No not the perſon of Princes*. In *Samuels* choiſe of *David*, there it is, 1 *Sam.* 16. And King *Jehoſaphat* gave it in his charge. 2 *Chron.* 19. and in other places beſide: and how could he but know this?

You will ſay: Saint *Peter* knew it before; but not with a *comperi*, as now he doth. And (indeed) many things we know, by *book*, by *ſpeculation* (as we ſay) and in groſſe, which when we come to the particular experience of, we uſe to ſay, *yea*, *I know it indeed*, as if we had not known it, at leaſt not ſo known it before. The *experimental knowledge*, is the true *comperi in veritate*, when all is done. Was this it?

No: for, had he not experience of this, and lay away his book? Have not all experience daily? That *God*, in dealing his gifts of nature: *Outward*, Beauty, Stature, Strength, Activeneſſe: *inward*, Wit to apprehend, Memory to retain, Judgement to diſcern, Speech to deliver: that He puts no difference, but without all *reſpect of perſons*, beſtows them on the child of the mean, as ſoon, as of the mighty? So is it in wealth and worldly preferment, *He lifts the poor out of the duſt*; Nay (you will bear with it, it is the *Holy Ghoſts* own terme) the *dunghil*, *to ſet him with Princes*. So is it, in his judgements, which light as heavie, yea more heavie otherwhile, on the great, than on the ſmall; and ſhew that that way and every way, there is with him no reſpect of perſons. And, no man hath better experience of this, than he that ſpake it, than *Peter* himſelf, that without any reſpect, of a poor *Fiſher-man*, was accepted to be *an Apoſtle*, *the chief of the Apoſtles*. Saint *Paul* ſaith well: *What they were in times paſt*, *it makes no matter*, *God accepts no mans perſon*: This they are now.

Psal. 113 7. Gal. 2. 2. Gal. 2. 6.

What ſhall we ſay then? That, though he could not but know the general truth of this; yet was he once of the mind, that this general truth might admit of ſome exceptions; one at the leaſt. Not, of *perſons*, true: but *Nations* are not *Perſons*; it held not in them. Of one *Nation*, *God accepted* before others, and that *Nation* was the *Jewes*. *You only have I known of all the Nations of the earth* (ſaith *God* in *Amos*.) And *Non taliter fecit omni Nationi*: which *non taliter*, they took to be of the nature of an *entaile*, to *Abrahams ſeed*; that *God* was tied to them, and ſo to accept of *In unâ gente*, before and more than of all the reſt.

Amos 3. 2. Psal. 148. 20.

This had runne in Saint *Peters* head, and more than this. But now, here comes a new *Comperi*: *He perceives*, he was wrong: And if you aske, how he perceived it? By *relation* of *Cornelius's viſion* of the *Angel*; and by conferring it with his own. He ſaw, his *viſion* was now come to paſſe: *Moſes's unclean birds and beaſts* are become *clean* all; all, to be eaten; now: and the *Gentiles* whom he held for no leſſe unclean, to be *eaten with*, and to be *gone in unto*. All in one great *ſheet*; *omni gente* and all. That the *Nation* alſo comes to be underſtood under the word *perſon*, no leſſe than the reſt; and none to be reſpected or *accepted of God*, for being in one corner of the *ſheet*, (that is, of one *countrey*) more than of another; that in CHRIST, neither *Jew* nor *Gentile*; all is one: and the *black*[a] *Æthiopian*, or

a Acts 8. 27.

or the [b] *white Italian*, [c] the *Areopagite* in his *long robe*; or the *Centurion in his short mantle of military habit*; all conditions, all *Nations*, are in all *persons*. *God hath shut up all in unbelief, that he might have mercy upon all.* And good reason for it, if it be but that of the *Apostles* own framing (*Gal.* 3. 17.) *If the Law which came four hundred years after, could not disannul the Covenant made with Abraham so long before*; by the same, nay, by a better consequence, neither could the *Covenant* with *Abraham* make the *promise of God* of none effect; the promise, that was made in *Paradise*, more than four times four hundred years before that of *Abrahams*, to the *woman*, and to her *whole seed*.

b Verse 2. c Acts 17. 34. Rom. 12. 32.

The vision, Saint *Peter* saw, was at *Joppe*: he was gone as farre from *Jewrie*, as there was any land, hard to the Sea-side, to the very parting place, where they loosed usually, when they went to the lands of the *Gentiles*. *Jonas* loosed thence. And, in a *Tanners* house it was: That, as to *Simon the Tanner* it was all one, he made leather indifferently, of the *Badger*, as well as of the *sheep* skin; as the skins were to *Simon* the *Tanner*, so the meat should be to *Simon* the *Apostle*. And it was a linnen *sheet*; which very *linnen* shewed, they were all clean: For, in *linnen* the *Jews* wrapped the *first-borne* of their *cleane beasts*, if any hapned to die before they came to be offered, and so *buried it*: but, at no hand, any *uncleane beasts* ever in *linnen*. But now, in *linnen*, all: that, if one *cleane*, all: And so, no *person*, *Calling*, *Countrey excepted* to, or *accepted* of, more than another.

Well then, no *person*. But, we like not this *destructive Divinity*, that tells us what He *doth not*, and tells us not, what He doth *accept*. If not the *person*, nor the *persons Nation*, What? *Accepts* He nothing? Yes: In *every Nation*, if any *person* there be that *feareth God, and worketh righteousnesse*, He that brings these with him, is (to *God*) a *person acceptable*; Such, He will not let lye, but take them up, and lay them up, where ever he finds them.

2 *Positive*: Whom God accepteth, *In every Nation he that feareth, &c.*

Solomon in effect, said as much long before, at the end of his long *Sermon*, the *book* of the *Preacher*. Will ye (saith he) hear the *Summe of all Sermons*? *Fear God* (there is he *that fears Him*) *and keep his Commandments* (that is, *he that works righteousnesse*) *hoc est totum hominis* (read some) there is *all man* hath, that *God* will *accept of*; Or, *Hoc est omnis homo* (read other, and inferre, *Si hoc est omnis homo, manifestum, quod sine hoc nihil est omnis homo:*) This, is *man*, all that he is. For, whatsoever besides this, he is, is as it it were not: This is all things, for without this, with all his *person* and *personableness*, he is *nothing in Gods sight*. This preached *Solomon*, at *Jerusalem*, to the *Jew*; and this, *Peter*, at *Cæsarea*, to the *Gentiles*: *hoc est omnis homo*, this is all for men, saith *Solomon*; *Omni genti*, for *every Nation*, saith *Peter*.

Eccles. 12. 13.

That feareth God, and *worketh righteousnesse*: Both these, and not the one without the other. Neither *fear*, which is dull and *works* not; for, of such He accepts not: Nor *works*, if they come not from within, from our *hearts*, from His true *fear* in our *hearts*, but be *personate* only, as were those of the *Pharisee*. We begin then there, *within*: For, any thing that is *personate* in *Religion*, and proceeds not from thence (μώρρωσις, Saint *Pauls mask* or *vizor of godlinesse*, Saint *Peters* ἐπικάλυμμα, *cloak of Christian liberty*) *God* plucks them off: He is so farre from *accepting them*, as he casts them from Him, He cannot abide them.

Feareth and *worketh* joyntly.

2 Tim. 3. 5. 1 Pet. 2. 16.

I forgot to tell you, why not the *person*: *God* Himself tells *Samuel*, that He *looks not as man looks*; Man looks upon the outside, the *face* and the *seeing*; God looks to that which is fartheſt from the person; to that which is within, at the *center* (that is) the *heart*. The *inwards* were *Gods* part, in every sacrifice, reserved ever to Him alone. By reserving them, He shews what it is, He chiefly *accepts of*. We must then look to that, first. He first looks at the *heart*, and in the *heart*, to the *affection*; (for, the *heart* is the seat of *affections*) and of all *affections*, that of *fear*; and, of all *fears*, to the *fear of God*.

1 Sam. 16. 7.

Of GOD; why, how comes *God to be feared*? *Fear* is not, but of some *evil*; and, *evil*, in GOD, there is none. Not, for any *evil in Him*; but for some *evil*; we may expect *from him*, if we *fear* not to offend Him, by doing that which is *evil* in His sight. Which *punishment* yet, is not *evil of it self*; for *punishment*, is the *work of justice*: but, we call it, as we feel it, *malum pœnæ*: And, it were fear, and Him, for it; or any that can inflict it.

Power and *Justice* are of themselves, *fearful*: *Power*, to *all men*; *Justice*, to *evil men*. But, *Justice*, armed with *power*, that, keeps all in awe. Now, in GOD, there is *power*: Gods *power* is manifest even to Heathen men. It is a part of the γνωστὸν τοῦ θεοῦ, that which may be *known of God* (*His Power*) and go no farther but to the work of *Creation*, saith the *Apostle* (*Rom.* 1. 20.) Every man feirs the *mighty*: for, what He will do, we know not; what He can do, we know, and that ever presents it self first.

And, in God, there is *Justice*, and the *voice of justice*, *if thou do evil*, *fear*. Which *Justice* of *God*, is manifest likewise without Scriptures, by the *Law written in our hearts*, the hearts even of the Heathen themselves, saith the same *Apostle* (*Rom.* 2. 15.) whereby they are either a *law to themselves* (the better sort of them, *Cornelius*, here) or, if not, *their own thoughts accuse them for it*; *and their consciences bear witnesse against them*, and at a *Sessions* holden in their hearts, they condemn themselves. Which *Sessions* is a forerunner of the great general *Sessions that is to ensue*.

Rom. 13. 4.

Scientes igitur terrorem hunc (saith Saint *Paul* still, 2 *Cor.* 5.) *Knowing then this fearful judgement*, *we perswade men*, and men are perswaded, either to eschew evil yet undone, or to leave it if it be undone, that it be not found in our hands, not taken about us.

2 Cor. 5. 11.

This *fear*, to suffer *evil* for sin (*malum pœnæ*) makes men *fear* to do the *evil* of sin (*malum culpæ*:) what they *fear to suffer for*, *they fear to do*. Keeps them from doing evil at all, makes them avoid it: or keeps them from doing evil still, makes them forsake it. It prevailed not only with *Job* in the

the old; but with the *Ninivites*: It prevailed not only with *Cornelius*, in the New, but even with *Felix*; made him *tremble*, though it had not his full work, for he was not so happy, as to hear *Paul out*, but put it off till another time, which time never came.

John 3. 5. Acts 24. 26.

I.

Fear first. *He that feareth Him.* Gen. 3. 10.

First *fear*: and why *fear* first? Because it is first. It is called (and truly, for so truly it is) *the beginning of our wisdome*, when we begin to be truly wise. In *Adam*, it was so. The first passion we read of, that was raised in him, that wrought upon him after his fall was, *I heard thy voice in the garden, and I was afraid.* There began his *Wisdome*, in his *fear*. There began he to play the *wise-man*, and to fore-think him of his folly committed. *Fear* is φίμωσις φόβου (as it is well called) of the *nature* of a *bridle* to our *nature*, to hold us in to refraine from evil, if it may be: if not, to check us and turne us about, and make us turn from it. Therefore, *Fear* GOD, and *depart from evil* (lightly) go together, as the *cause*, and the *effect*; you shall seldome find them parted. So they, because it is first, it is to stand first, and first to be regarded.

Prov. 3. 7.

Another reason, is because it is most *generall*. For, it goes through all, heathen and all. It goes to *omni gente*; there is *qui timet*. For, that they have so much *faith*, as to *fear*, appears by the *Ninivites* plainly. Nay, it goes not only to *omni gente*, but even to *omni animante* too, to beasts and all; yea, to the dullest beast of all, to *Baalams beast*: he could not get her (smite her, spurre her, do what he could to her) to run upon the point of the *Angels sword*: that they are in worse case than *beasts* that are void of it. So, first it riseth of all, and farthest it reacheth of all.

Num. 22. 23.

And, this *fear*, I would not have men think meanly of it. It is (we see) *the beginning of wisdome*; and so, both *Father* and *Sonne*, [a] *David* and [b] *Solomon* call it. But, if it have his full work, to make us depart from evil, it is *wisdome complete*, and that from GOD's own mouth, [c] *Job* 28. Therefore [d] *Hsay* bids us make a *treasure* of it, and [e] *Blessed is the man*, that is ever thus wise, *that feareth alwayes*: It is *Solomon*, *Prov.* 28. For, howsoever the world go, [f] *this I am sure of*, (saith he) *it shall go well with him that feareth* GOD, *and carrieth himself reverently in His presence.*

a Psal. 111. 10.
b Prov. 1. 7.
c Job 28. 28.
d Esay 33. 6.
e Prov 28. 14.
f Eccles. 8. 12.

And, care not for them, that talk, they know not what, of the *spirit of bondage*. Of the seven *spirits*, which are the *divisions* of one and the same *Spirit*, this day here sent down; the last the chiefest of all, is the *Spirit of the fear of* GOD, *Esay* 11. So it is, the *Alpha* and *Omega*, *first* and *last*, *beginning* and *end*. *First* and *last* (I am sure) there is soveraign use of it.

Rom. 8. 15. Esay 11. 2.

Nor regard them not, that say, it pertains not to the *New Testament*; phansying to themselves, nothing must be done, but out of *pure love*. For, even there it abideth, and two soveraign uses there are still of it, those two which before we named, [1] One, *to begin*; [2] the other, *to preserve*,

1. To *begin*: We set it here as an *introduction*, as the *dawning* is to the day. For *on them*, that are in this dawning, *that fear His name*, *on them shall the Sunne of righteousnesse arise.* It is *Malachi* saith it: it is *Cornelius* here sheweth it. As the *base Court*, to the *Temple*: Not into the *Temple* at *first step*, but, come through the *Court* first. As the *needle*, to the *thred* (it is Saint *Augustine*:) that, first it *enters*, and draws after it the *thred*, and that sewes all fast together.

Mal. 4. 2.

Where there happens a strange effect, that, not to *fear*, the next way is to *fear*. The kind work of *fear*, is to make us *cease from sin*. *Ceasing from sin* brings with it a *good life*; a *good life*, that ever carries with it a *good conscience*; and a *good conscience* casts out *fear*. So that, upon the matter, the way, not to *fear*, is to *fear*: and, that GOD, that brings *light* out of *darknesse*, and *glory* out of *humility*, He it is, that also brings *confidence* out of *fear*.

2. This, for the *introduction*. And ever after, when *faith* is entred and all, it is a soveraign means to preserve them also. There is (as I have told you) a composition in the *soul*, much after that of the body. The *heart*, in the body, is so full of *heat*, it would *stifle* it self and us soone, were it not, GOD hath provided the *lungs*, to give it *coole ayre*, to keep it from *stifling*. Semblably in the *soul*, *faith* is full of *Spirit*, ready enough of it self to take an *unkind heat*, save that *fear* is by GOD ordained, to coole it and keep it in temper, to awake our care still, and see, it sleep not in security. It is good against saying in ones heart, [a] *Non movebor* (saith the *Psal.*) Good against [b] *Et si omnes, non ego*: Saint *Peter* found it so. Good (saith Saint *Paul* against [c] *Noli altum sapere*. And these would marre all, for the humble *fear of God*: by that all is kept right.

a Psal. 30 6.
b Mat. 26. 23.
c Rom. 11. 20.

Wherefore, when the Gospel was at the highest, *work out your salvation with fear and trembling* (saith Saint *Paul*) *Passe the time of your dwelling here in fear* (saith Saint *Peter*.) Yea, our Saviour himself (as noteth Saint *Augustine*) when he had taken away *one fear*, *Ne timete*, *Fear not them that can kill the body*, *and when they have done that*, have done all, and *can do no more*; in place of that *fear*, puts another, *but fear Him*, *that when he hath slain the body*, *can cast soul and it into hell fire*: and when He had so said once, come over again with it to strike it home, *Etiam dico vobis*; *Yea*, *I say unto you*, *fear Him.*

Phil 2. 12. 1 Pet. 1. 17. Mat. 10. 28.

So then, this of *fear*, is not *Moses's* song only, it is the *song of Moses* and the *Lamb* both. Made of the harmony of the t'one, as well as t'other. A special straine, in that *song of Moses and the Lamb*, *Apoc.* 15, you shall finde this: *Who will not fear thee O Lord?* He that will not, may *sibi canere*, make himself *musick*; he is out of their *queer*, yea the *Lambs queer*; indeed, out of both.

Apoc. 15. 4.

This have I little stood on; for that, methinks, the world begins to grow from *fear* too fast: we strive to blow this *Spirit* quite away; for fear of *carnificina conscientiæ*, we seek to benumme it, and to make it past feeling. For these causes, *fear* is, with GOD a thing *acceptable*, we hear: And; that the *Holy Ghost* came down, where this *fear* was, we see. So it is, Saint *Peter* affirms it, *For certaine*, *of a truth*: So it is, Saint *Peter* protests it. Let no man beguile you, to make you think otherwise: No, no; but *Fac*, *fac vel timore pœnæ*, *si nondum potest*, *amore justitiæ*: Do it man, I tell thee, do it, though it

be

be for *fear of punishment*, if you cannot yet get your self to do it for *love of righteousnesse*. One will bring on the other, *A timore Domini concepimus Spiritum salutis*: (It is *Esay*.) By it, we shall conceive that, which shall save us. These very words *shall save us*, said the *Angel*, and so they did: Here, in *Cornelius*, we have a fair president for it. And so, now I come to the other. Esay 26.18. Verse 6.

2. But *works* withal: *And worketh righteousnesse.*

For, I aske, Is GOD all for *within*: *accepts* He of nothing *without*? Yes, that He doth. Of a *good, righteous work* too, if it proceed, from His *fear* in our *hearts*. *Fear* is not all then: No, for it is but the *beginning* (as we have heard;) God will have us *begin*, but not *end* there. We have begun with *qui timet eum*; we must end with *& operatur justitiam*, and then comes *acceptus est illi*, and not before. For, neither *fear*, if it be *fear* alone; nor *faith*, if it be *faith* alone, is accepted of Him; but *timet* and *operatur* (here) with *Peter*; and *fides qua operatur* (there with *Paul:*) *fear* and *faith* (both) that *worketh*, and none else. If it be true *fear*, if such as *God* will *accept*, it is not *timor piger*, a dull *lazie fear*: His *fear that feared his Lord and went and digged his talent into the ground*, did nothing with it; *Away* with his *fear* and *him into utter darknesse*. God will have his *talent* turned, have it *above ground*. He will not have his *Religion invisible within*. No; *shew me thy faith* (saith Saint *James*;) *thy fear* (saith Saint *Peter* here) by *some works of righteousnesse*: Else, talk not of it. He will have it made appear, that men may see it, and *glorifie him for it* that hath such *good and faithful servants*. Gal. 5. 6. Mat. 25.18,30. James 2.18.

And they observe, that it is not [that *doth*] but [that *worketh righteousnesse*;] Not *facit*, but *operatur*. And, what manner of *work*? Saint *Peters* word is ἐργαζόμενος here: and for ἐργαζόμενος, ἔργον will not serve; it must be ἐργασία, which is a plain *trade*. *Discite bene agere* (saith *Esay*) learn it, as one would learn an handicraft, to live by: Learn it, and be occupied in it; make an ἐργασία, that is, even an *occupation* of it. CHRISTS own occupation, *who* (as Saint *Peter* tells us straight after) *pertransiit bene faciendo*, Went up and down, *went about doing good*, practising it, and nothing else: for that is ἐργάζεσθαι. Esay 1.17. Verse 38.

Worketh righteousnesse. This *righteousnesse*; to know what it is (beside the common duties of our calling, either as *Christians* in general; or particular, as every mans *vocation* lies) we cannot better informe our selves of it, than from this party, he speaks of (from *Cornelius*) and what the *works* were, he did. And they are set down at the second verse: where, after Saint *Luke* had said, *he feared God*, to shew his *works of righteousnesse* he addes, 1 *he gave much almes, and* 2 *prayed to God continually*; and at the 30. verse, that he was found 3 *fasting at the ninth hour* (that is) *three, at after-noon*. In these three, 1 *Almes*, 2 *Prayer*, and 3 *Fasting*, stood his *works of righteousnesse*: In these *three*; for besides these we finde not any other. They be the same, and in the same order, as they were figured in the three *Oblations* of the *Magi*, first fruits of the *Gentiles*, there in the Gospel, as the *Fathers alot* them: 1 *Gold*, that is, for *Almes*; 2 *Incense*, that is *Prayer*; and 3 *Myrrhe*, bitter *myrrhe*, for *works of Mortification*, as *Fasting* and such like; as bitter to the flesh, as *myrrhe* to the taste: both *bitter*, but *wholesome*, both. But (without all figure) they are the same three, and stand just in the same order, that here they do, where our Saviour teacheth them literally, and that under the name of *Righteousnesse* (*Mat.6.*) 1 *Almes, first*: that he begins with at the first verse, and so here, it is *first*: 2 then, to *Prayer* next, at the fifth verse: 3 and after that, to *fasting*, even as it is here too. *Cornelius's works* were these three: 1 *gave almes*, 2 *Prayed duly*, 3 was found at his *fast* by the *Angel*. This is all we finde; more we finde not specified: and these are enow, these would serve, if we would do them. These, in him, were; the same, in us, will be *accepted*. Matth. 6. 1. 5. 16. Verse 2. 3.

II. Of Gods *acceptation* He, &c. *is accepted.*

And now, of *Gods acceptation*. *Accepting* is but a *queint* terme borrowed from the *Latine*. It is no more than *receiving* or *taking*. 1 First then, clear it is, He will *take* them; but, where they be to *take*: But where they are not, *take* them He cannot. In vain shall we look for *acceptation* of that, which is not. We are then to see, there be some *given*; some, for Him to take. Take us He cannot, if there be not *Cornelius's* hand to take us by: *Come up in remembrance they cannot*, if none were done to remember: For, *memoria est præteritorum*, and all ours are yet to come (I fear) *in phantasia* rather than *in memoria*. Our *almes*, alas they are shrunk up pitifully: *Prayer*, swallowed up with hearing *Lectures*: and for the third, *feast* (if you will) continually; but, *fast*, as little as may be; and, of most I might say, not at all. The want of these, the bane of our Age. He stretcheth out his *hand* to receive *almes*; he bowe h down His *eare* to *receive Prayer*; He beholdeth with His eyes, to take us *fasting*: There is none to give them, and so He cannot *receive* them. But, by this, *acceptus est* (here) we see, how we might be *accepti*.

It is beside the Text; yet if ye aske, Here is *fear*, and here are *works*, where is faith all this while, *without which it is impossible to please God, or to be accepted of him?* Had he no *faith?* Yes, he would not have spent his *goods*, or chastened his *body*, without some faith: at least, *call upon* GOD he could not, on whom he *believed* not. Heb. 11. 6. Rom. 10.

Therefore he *believed*, sure: The *Gentiles Creed* at least, That a GOD *there is*; that *sought he will be*; that, *he will not faile them that seeke him, but both regard and reward them.*

The *Ninivites Creed* at least: in whose *fear*, there was *faith* and *hope* too: *Quis scit*, Who can tell, whether GOD may not turn and spare, and accept of a poor *Gentile?* There is nothing known to the contrary, and there be presidents for it.

And so he turned, and set himself to seek *God*, by the three wayes we remembred. *And thou Lord never failest them that seek thee*, but *acceptest them, not according to that they have not, but according to that they have*, though it be but a *willing minde*, they have. God forbid, but concupiscence should Psal. 9. 10. 2 Cor. 8.12.

be of equal power to good, that it is to evil. If you will reach it farther, to *faith* in *Christ*: living in garrison among the *Jewes*, he could not chooſe but have heard ſomewhat of Him, to move him, to throw himſelf down before Him, and he took him up, *Acceptus eſt illi.*

Eſa. 42. 3. The *flaxe did but ſmoke, Chriſt quenched it not.* Cracks there were in the *reed*, but He brake it not though; but kindled the one, and bound up the other: and in that little ſtrength he had, took him, as He found him, and took order, thus to bring him nearer the wayes of his ſalvation.

And, but *accepted.* But now leſt one error beget another, and the laſt prove worſe than the firſt, take this with you. When all is ſaid that can be ſaid, all is but *accepting* for all this. That he was, and we ſhall be *accepted*; that gives us ſome heart: And, that is but *accepted*, that takes away all ſelf-conceit of our ſelves. For, I know not how, if we be but *accepted*, we take upon us ſtraight, and fall into a phanſie, that well *worthy* we were, or elſe we ſhould not. *Altum ſapere* comes, and we ſwell ſtraight; inſomuch as we cannot be gotten to *accept* of this *acceptus eſt*, to *accept* of any *acceptation*, but grow to a higher ſtraine of *merit* and *condignity*, and I wot not what. To prick this *bladder*, all is ſhut up with this ἀξίως. Out of which word, we are to take notice of this: it is neither our *fear*, nor our *works*, all is but *Gods gracious acceptation.*

And it is not, as they well obſerve, ἀκτέος, but ἀκτός: not ἀκτέος, *acceptandus, is to be accepted* of Him; as if GOD could neither will nor chooſe; No, it is ἀκτὸς, only, that is, but *acceptabilis*, at moſt, but a *capacity* that He may be; layes no *neceſſity*, that He *muſt* be *accepted.*

The Schoolmen expreſſe it well, at times; By, *non deerit Deus*, GOD *will not be wanting* to ſuch, will *accept them*: But, *non tenetur Deus*, He is not ſo *bound*, but, if He would, He might refuſe, and that He doth not, it is but of his *meere goodneſſe*: All are but *accepted.*

The *Fathers*, thus; (I name Saint *Auguſtine* for the Latine:) *Hoc habet, non pondus humani meriti, ſed ordo conſilii divini*: That thus it is, it is no weight or worth of mans *merit*; it is but the very *order* and *courſe of Gods dealing*: His favourable *dealing*, that and nothing elſe, that there is any *accepting* at all. The Greek *Fathers*, thus; (I name *Chryſoſtome* for them:) It is ὑπεροχὴν, not ἀξία, (that is) *dignatio*, not *dignitas*: *dignatio Acceptantis*, not *dignitas operantis. Digni habebuntur*, ſaith the *Goſpel*, and the *Epiſtle* both; the *Goſpel*, *Luke* 20. the *Epiſtle*, 2 *Theſ.* 1. *God accounts them worthy, and His ſo counting makes them worthy*: makes them ſo, for ſo they are not of themſelves, or without it; but, by it, ſo they are. His taking our *works of righteouſneſſe* well in *worth*, is their *worth.*

Luke 20. 35. 2 Th. 1. 2. 5.

There was another *Centurion* (beſide this in the *Apoſtle*) the *Centurion* in the *Goſpel*; the *Elders* of the *Jewes* were at *dignus eſt*, about him; *dignified* him highly: but, he *indignified* himſelf as faſt, was at his *non ſum dignus* twice, neither worthy that CHRIST ſhould come to him, nor that he to CHRIST. And even thus it was ever with all from the beginning: *Job* (another *timens Deum*, *his like was not upon earth*, yet thus he) *Etſi juſtus fuero, non levabo caput*; *All were he juſt, he would down with his creſt* for all that; and what? *Et deprecabor judicem meum*, and plead nothing, ſtand upon no termes, but deale only by way of *ſupplication*; and that is the ſafeſt way. And why ſo? For *Verebar omnia opera mea* (ſaith he) he durſt not truſt any of them. And why not? For the *continual dropping* of our *corruption*, upon the *webb* of our *well-doing*, ſtaines it ſo, as if he would ſtand ſtreining them, he that now doth *accept* them, might juſtly *except* to them; for many exceptions there lye againſt them. He that takes them might let them lie, as not worth the taking up; For, if he ſhould ranſack them they would ſcarce prove worth the taking up; but yet *take them* up he doth, and reward them; Both, for *the praiſe of the glory of his grace*: To the *glory of the praiſe of which grace* be all this ſpoken.

Job 1. 8. 10. 15. 9. 15. 9. 28. Epheſ. 1. 6.

All which tends to this (for our work is this, our labour this, this is all in all, to get men to *do well*, and yet *not weene well* of their *well-doing*:) To joyne firſt *timet* and *operatur*, to *fear*, and yet to do *good*; and when we have done *good*, yet to *fear*, with *Job*, for *Davids* reaſon, *cognoſcimus imperfectum noſtrum.* Then to joyne again, *Operatur*, and *acceptus eſt.* For, that is it if we could hit on it: we cannot; but, that is it, though. For think you, we can get men to this? No? do we *evil*, we will not know it, we excuſe, we leſſen it. Do we *well*, we know it ſtraight; Nay, we *over-know* and *over-priſe* it. No remedy, *merit* it muſt be, and *hire* it muſt be: *Reward*, we cannot skill of; *Acceptus eſt* is nothing, *Accepted* will not ſerve: we will know, how we ſhall be *accepted*, of *merit* or of *grace.* Fond men! ſo we be *accepted*, though of *grace*, are we not well? What deſire we more, but to be *taken* and not *refuſed*? The *Law* that ſaith: *Say not, it is for my righteouneſſe*: The *Prophets* ſay, *it is not for your ſakes*: The *Apoſtle* ſaith, *if you ſeek to eſtabliſh your own righteouſneſſe*, you are gone. Yea, *Chriſt* himſelf ſaith, *if you talk much of it* (with the *Phariſee*) *Lord this I am, and this I do*; there is not the pooreſt *Publican* that goes by the way, but he ſhall be *juſtified before you.* And therefore be entreated, I pray you, to *accept* of *acceptus eſt*: that ſets all ſafe; that, brings all to *God*, and there leaves it.

Deut. 9. 4. Ezek. 36. 22. Rom. 10. 3. Luke 8. 11, 14.

For, if this *fearer*, this *worker* be *accepted* and not in himſelf, in whom then? who is it? The *Apoſtle* tels us directly, *He hath made us accepted in his beloved, His beloved Sonne*: So *Paul.* And Saint *Peter* immediately in the very next words (that follow upon theſe) *you know the Word, that was in the beginning and made all, and that in the fulneſſe of time was ſent and healed all*; *Miſit Verbum & ſanavit eos.* In Him and through Him all are *accepted* that have had, or ſhall have the honour and happineſſe ever ſo to be. *In whom* then, we are *accepted*, we ſee.

Epheſ. 1. 6. Pſal. 107. 20.

Now

Now laſtly, *to what*; and ſo an end. That being ſo *accepted* or *received* (whether you will: both are one) you may *receive*, what? plain it is, it follows, the *Sacrament*. But they to *receive* the *firſt Sacrament*, that of *Baptiſme*; for they were yet in their *Paganiſme*, *un-baptized*. But they that are *Chriſtians* already, and paſt the *firſt*, there remaineth for them to receive, none but the *ſecond*. And that then, is it. And, that, bound they are to *receive*. For, though by ſpecial privilege ſome are *aſperſi Spiritu quos aqua myſtica non tetigit*, *ſprinkled* with the Holy Ghoſt, before they had the *ſprinkling of water*; of which number was *Cornelius*, and thoſe in the Text: though, while they were at the *Sermon*, the *Holy Ghoſt* came upon them; yet, to the *Sacrament* they came though, we ſee. That, was to them, and is, to us all, *the ſeal of Gods acceptation*. That firſt, was theirs, but the chief and laſt, is this of *ours*. To what end *accepted*.

For, this is indeed the true *receiving*, when one is *received* to the table, to eat and drink, to take his repaſt there: yea, *ad accipiendum in quo acceptus eſt*, to *take*, and to *take into Him*, *that body*, *by the oblation whereof*, *we are all ſanctified*, *and that blood in which*, *we have all remiſſion of ſins*. In that, ended they: in this, let us end.

And thes *accepting* we deſire of God: and deſiring it in *an acceptable time*, He will hear us; and, this is that *acceptable time*. For, if the year of *Pentecoſt*, the *fiftieth* year, where the *acceptable years*, as *Luke* 4. 21. then, the *day* of *Pentecoſt* the *fiftieth day*, this *day*, is the *acceptable day* for the ſame reaſon. Truly *acceptable*, as the day, whereon the *Holy Ghoſt* was firſt *received*; and whereon we may *receive* him now again: Whereon, *acceptus eſt* is fulfilled both wayes: we, of *Him received* to *grace*; and He of *us*, *His fleſh and blood*, and with them, *His ſpirit*. He *receiveth* us to *grace*, and we *receive* of Him *grace*, and with it, the influence of His *Holy Spirit*, which ſhall ſtill follow us, and never leave us, till we be *accepti* indeed, that is, *received* up to Him, in His kingdom of *glory*. Whither, bleſſed are they that ſhall be *received*. Heb. 10. 28. Epheſ. 1. 7.

A

SERMON

PREACHED

BEFORE THE

Kings Majesty,

AT *WHITE-HALL*,

On the *IV.* of *June*, *A.* D. MDCXX.

being *WHITSUNDAY.*

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1 JOHN, Chap. V. Ver. *VI.*

Hic est, qui venit per aquam & sanguinem, JESUS CHRISTUS: non in aqua solum, sed in aqua & sanguine. Et Spiritus est, qui testificatur, quoniam Spiritus est veritas.

This is that JESUS CHRIST, *that came by water and blood: not by water only, but by water and blood. And it is the Spirit that beareth witnesse: for, the Spirit is truth.*

THIS is JESUS CHRIST; and it is the *Spirit*. So, the verse (you see) linketh CHRIST and the *Spirit* together; is a passage, from the one to the other. Linketh them, and so (consequently) linketh this *Feast* of the *Spirit* present, with those of CHRIST that are gone before; and under one, sheweth the convenience of having the *Spirit*, an Article in our *Creed*; and of having this day, a *feast*, in our *Calendar*.

For, though CHRIST have done all, that He had to do; all is not done, that is to do, till the *Spirit* come too. We have nothing to shew; we want our *teste*; a special part of our evidence is lacking: that when all is done, if this be not; nothing is done. *Christ* without *water*, *water* without *blood*; His water and *blood*; and He, without the *Spirit*, availe us nothing. The *spirit* we are to have: and, this day we have it: and, for the having it this day, we keep a *Feast*. As those hitherto, for *Christ*, *complementum legis*; so this, for the *Holy Ghost*, *complementum Evangelii*, which was not complete, *donec complerentur dies Pentecostes*, till the dayes of *Pentecost* were fulfilled: till this day was come and gone.

Saint *John* is every where all for *love*. Here, in this Chapter (I know not how) he is hit upon *faith*. Which, with him, is rare: so, the more to be made of. Specially in this age, wherein it is grown the vertue of chief request. And indeed Ἠ χαεῖαν τὴ πίςις ἐςὶν, ἐὰν πίςις ᾖ, an excellent vertue is *faith*, if it be *faith*. For, as there is (saith Saint *Paul*) γνώσις ψευδώνυμος, a knowledge falsely so called, so is there a *faith*: for faith is it self but a kind of *knowledge*.

1 Tim. 6. 20.

How shall we then make *faith*, of our *faith*? Of it self, it is but a bare act (*faith*) a thing indifferent:

rent: the vertue, and the value of it is, from the object it believeth in; if that be right, all is right. And, that is right, if it have for this object, not *Jesus Christ* barely; but (as Saint *John* speaketh) *That Jesus Christ*. *That Jesus Christ*, is somewhat a strange speech, as if there were another. Is there so? Yes, (2 *Cor.* 11. 5.) ye have *alium Jesum*, and (*Gal.* 1. 7.) *aliud Evangelium*; Not *that*, but *another Jesus*: Not this, but, *another Gospel*.

And as, not *that*, but *another Jesus*; So *Christ* Himself tells us, you shall have, not *that*, but *another Christ*. *Another*, nay *many other*; yet there is but one true, *Matth.* 24. 24. *Lo here is Christ, lo there He is.* Go into the desart, there you shall have Him: Get you to such a conventicle, and there you shall not misse of Him. Go but to one City, I could name, you shall have *Christs* enough; and scarce a true one, among them all.

Well then, what shall we do, to *sever the precious from the vile*, *That Jesus Christ*, from others; set the *Hic est ille*, upon the right *Christ*? This (saith Saint *John*:) These two wayes: 1 *That Jesus Christ*, that comes in *water* and *blood* joyntly; not, in either alone, *Hic est ille*: If, but in one, he is *another Jesus*. 2 *That Jesus* that hath the *Spirit to bear him witnesse*, is the true; this *Witnesse* if He want, *Hic non est ille*. Under one, we shall learn *Christ* aright. For, as one may learn a *false Christ*, so may he be the *true Christ falsly*. *You have not so learned Christ*, saith the *Apostle* (*Ephes.* 4. 20.) that is, *not amisse*, *you have not*; meaning, some other bad. And, as learn *Christ* aright, so learn to do the *Spirit* his right: not to shoot him off, but know, he is to have a chief *Holy day*, in our *Fasti*, as He hath a part, and a principal part, in the *Teste* of whosoever shall be saved. Jer. 15. 19.

The Summe. The *Summe* is, *three Items* we have: 1. That we take not *Pseudo Christum pro Christo*: the false *Christ* for the true; that is, one that comes in His name, but is not He.

2. Neither, when we have the true one, that we take not *Semi Christum pro Christo*: a moity, or part of *Christ*, for the whole.

3. When we have the whole, that we take Him not, without His *Teste* (and that is the *Spirit*:) For, as good not take him at all.

The Division. Three parts I would lay forth: 1 There is *Christs* part. 2 There is the *Spirits* part. 3 There is the *Sacraments* part. *Christs* part, His double *coming*, in 1 *water*, and 2 *blood*. In it, these: 1 That *Christ* was so to come. 2 That *Christ* did so come. 3 Not only did, but doth so come daily to us. 4 As He comes to us in both, so we to come to him for both; and (ever) to take heed of the error, of either alone, of turning *non solum*, into *solum*. I.

Then the *Spirits* part. 1 Of His *witnesse*. Of the *truth* of it. 1. Of His *witnesse*. 1 That a *witnesse* there is to be. 2 That a *witnesse* there is. 3 Nay, not *one*, but *three*. 4 Of which, the *Spirit* is one and the chief *witnesse*: His *witnesse* to 1 *Jesus*, 2 *Christ* that came; 3 to the *water*, to the 4 *blood*, He came in. This, of His *witnesse*. Then, of the *Truth* of it; and withal, how to discern the *Spirit*, that is, the *Truth*. II.

And last, the reversal to this. That, as not these, without the *Spirit*; So, not the *Spirit*, without these (that is) not without the *Sacraments*, which are the *monuments* and pledges of these. And so, that we endeavour, that the *Spirit* on this *day* (the *day* of the *Spirit*) may come to us, and give His *witnesse*, that CHRIST is come to us, and come to us in them, in them both, to our comfort both here, and eternally. III.

THus it is written, and thus it behoved, that He that was to come, *Jesus* the *Saviour* of the world, when He came, should come in *water* and *blood*. His name was so called (*Jesus*) saith the *Angel*, to shew He should *save His people from their sinnes*, To save us from them, by *taking* them *away*: For, *Hic est omnis fructus* (saith *Esay*, and it is a ground with us,) *All the fruit we have, is the taking away of our sinne*. Take that away, the rest will follow of it self: that (indeed) is all in all. I.

Christs part: 1 That He was to come in water and blood. Matth. 1. 21. Esay 27. 9.

To take away sinne, two things are to be taken away. For in sinne, are these two: 1 *Reatus*, and 2 *Macula* (as all Divines agree) the *guilt*, and the *foyl* or *spot*. The *guilt* to which *Punishment* is due: The *spot*, whereby we grow loathsome in Gods *eyes*, and even in mens too. For, even before them, Shame and Reproach follow *sin*. Take these two away, and sinne is gone. And there is no people, under heaven, but have sense of these two; and no religion is, or ever was, but laboured to remove them both.

To take away *foyle*, *water* is most fit: To take away *guilt*, *blood*. No punishment, for any *guilt*, goes farther than *blood*. Therefore had the heathen their *lustrations*, for the *foyle*; which were ever by water (*--donec me flumine vivo Abluero*,) and their *expiations*, for the *guilt*, by shedding of *blood* ever (*sanguine placatis*,) without which they hold no *remission of sins*. Num. 8. 7.

The Jewes they likewise had their *sprinkling water* for the *uncleanesse*: had their *slaine sacrifice*, the *blood* whereof done on their posts, the destroyer passed by them, the *guilt* by it being first taken away. Exod. 12. 22.

But the *Prophet* tells us, *No water* (no, not *snow-water*, and put to it *nitre* and *borith* and *fullers sope*, never so much) can enter into the soul, and take away the *steines* of it. And the Apostle he tells us; *It was impossible, the blood of bulls and goates should satisfie for the sinnes of men.* The *water* had not the vertue to get out those *spots*: nor the blood, the value, to make satisfaction to *God*, for mans trespasse, Jer. 2. 22. Heb. 10. 4.

Donec

Gen.49.10. *Donec venit qui venturus erat*, Till He came that was to come; *Philo*, with a *blood*, and a *water*, which (because it was the *blood* and *water* of the *Sonne of God*; and so *of God*) by his divine power, infused into both, gave the *water* such a piercing force, and gave the *blood* so inestimable high a value, as was able to work both: to put an end to that which never the *washings*, nor *offerings of nature*, or of *the Law* could rid us of. Thus in *water and blood* was He to come, that was to take sin away.

2. That he did so come. Thus was He to come, and thus did He come: did come diverse wayes. *In blood*, the *blood of His Circumcision*; In *water*, the *water* of His *Baptisme*. Began so, and so ended: In *water*, the *water of his strong crying and teares*, whereby He made supplication to GOD for us; in *blood*, the *blood* of *His passion*, *the blood of Gethsemane*, His *bloody sweat*; the *blood of Gabbatha*, *of the scourges and thornes*; the *blood of Golgotha*, of His *hands* and *feet digged*. Thus came He.

Mat.26.36. John 19.13.17

Yet is it none of these, Saint *John* pointeth to: (these were at several times:) but, he points to His *coming* in both toget her at once. This place of the *Epistle*, refers to that place of the *Gospel*, where at once, with one blow, His *side* being opened, there *came forth blood and water*, both. *Blood*, *Sanguis testamenti* (saith *Zach.* 9. the *Blood* of *His Testament*, whereby He set His guilty prisoners free. *Water* (saith the same *Zachary* 13.) *fons Domui Israel*; a fountain which he opened to the house of *Israel*, for sinne, and for uncleannesse. The one, *blood*, the λύτρον, the ransome or price of the taking away the guilt; the other, *water*, the λοετρον, *lauer* of our *new birth*, from our original corruption.

John 19.34. Zach.9. 11. Zach.13.1.

Hæc sunt Ecclesiæ gemina sacramenta (saith *Augustine*.) These are (not *two* of the *Sacraments*: so there might be more, but) the *twin-sacraments* of the Church. So, but two of that kinde; two *famous memorials* left us; in *Baptisme*, of the *water*; in the *Cup*, of the *New-Testament*, of the *blood*, He then came in.

3. That he comes so still. Thus did CHRIST come: did and doth still. For the word is not ἐλήλυθε, referring to the time past, but ἔρχων, which respecteth even the present also. Came not once, but still and ever cometh so. The *water* still runs; for He opened a fountain never to be drawn dry; And His *massa sanguinis* is not spent neither; For, it is *sanguis aterni fœderis*, and so *æternus*: of the *everlasting Covenant*; and so, it self lasting for ever.

Heb.13.20.

And that, this His coming to us, he means, the order sheweth. For, when it came from him it came in another order; *blood* came first, and then *water*: see the Gospel. But here in the Epistle, when He comes to us, *water* is first, and then *blood*. *Blood* and *water*, the order *quoad se*: *Water* and *Blood*, *quoad nos*. Ever to us, in *water* first.

John 19.34.

But what means this, *not in water only, but in water and blood?* To say [in *water* and *blood*,] was plain enough one would think. Our rule is in Logick, *Non sufficit alterum, oportet utrumque fieri in copulativis*. Our rule in Divinity, *What God hath joyned, let no man presume to sever*. Yet, when He had said, in *water* and *blood*, He comes over with them again, with his *non in quâ solum*, *Not in water only*, *but in water and blood*. What means this, but to make it yet more plain, that there might be no mistaking, no slipping off the collar; that one of them will not serve the turn; but, as once He came, so still and ever we is to come in them both.

Matth.19.6.

4. That we are to come to Him for both. And as He to come to us, so we to come to Him. He to us in both, we to Him for both. He not to us, in either alone; we not to Him, for either alone. For, if for either alone, we make superfluous His coming in the other; we question his wisdome, as if He came in more than needed, as if any thing He came in might well enough be spared. No, we need both, we have use of both, and so to come to Him for them both.

Apoc.3.24. Among the *profunda Satanæ*, this was one; when he could not κωλυειν keep Him out: by a new stratagem, he fought λύειν τὸν Ἰησοῦν, *solvere Jesum* (as the Fathers read the verse of the Chapter next before) that is, to *take Him in pieces*. When he could not prevail in setting up a false, he set some on work, to take in sunder the true.

Was it not thus? Did they not *solvere* dissolve, take in sunder His *Natures*: made Him come as only man; as *Samosatenus*: made Him come as only *God*, as *Sabellius*? *Dissolved* they not His person; made Him come in two, as *Nestorius*? And is not this (here) a plain dissolving also? He coming entirely in both, to take Him by halves, take of Him what they list, what they think will serve their turnes, and leave the other and let it lie? So take *pars pro toto*, a piece of *Jesus* for the whole, as if they meant to be saved by *Synecdoche*.

Which very taking Him in pieces, makes him, that he is not the true. For if the coming in both twain, make Him *Hic est ille*; the taking away of either, turnes Him into *alium Jesum*; and so, *Hic non est ille*. This you may call *Jesus Christ*, but this is not that *Jesus Christ*, Saint *John* his Εὐαγγέλιον, taught us. There was a sort of Heretick, in the Primitive Church, were so all for *water*, cared so little for His coming in *blood*, as they ministred the Communion in nothing but *water*, and are therefore called *Hydropocastatæ*, or *Aquarii*. There were others: But it were a world to rake up old errors: what need we? Have we not now, that frame to themselves a *Christ* without *water*, or a *Christ* without *blood*, and so seeme to hold *aqua sola*, or *solus sanguis*, against Saint *Johns*, *non in sola* (flat.)

1. Ephes. 4.19. See you some, that pour out themselves into all riot, and follow *uncleannesse even with greedinesse*? CHRIST *in water* would do well for such; and they care least for it; by their good will would have none come upon them; would not be clean, would be as they are, as *swine* in their *wallow* all their life long. No *water*, they; but *blood*, as much as you will. Frame to themselves a CHRIST without *water*, all in *blood*.

This is that CHRIST, that cometh: How comes He? what brings He? Comes He in *blood*, brings He good store of that, that we may strike off the guilt of our old score? He is welcome *coming* so. But

He

He comes with *water* too. Nay, they can ſpare that (with the *Gergeſites*, to pray Him to be gone, to depart *from their coaſts*) they love *blood* without *water*, are all for comfort (as they call it) nothing for cleanneſſe of life. *In ſolo Sanguine*, theſe. Matth. 8.34.

See you ſome other (not many, but ſome) carefull to their weak power, to containe themſelves, yet through humane frailty overtaken otherwhile? CHRIST *in blood* comes for theſe, for theſe in ſpeciall, and alas they dare not come near it (not His *blood*) as utterly unworthy of it. Theſe are but few, in compariſon of thoſe other, the *ſoli-ſanguines*. Yet, ſome ſuch there are, and for them hath S. *John* directed the letter of this Text in this order which it ſtands, that CHRIST *came not in water alone*, but *came in blood*, too. 2.

Timorous trembling conſciences think, they have never *water* enough: if they find about them any unclean thing, they are quite caſt down, utterly dejected ſtraight: as if that CHRIST were *John Baptiſt*, that came in *water* alone: nay, were turned into *Moſes*, that had his name of being taken out of the *water*; as if He came all in *water*, nay were *all water*, had not a drop of *blood* in Him. Theſe ſeem to hold *in aqua ſola*; whereas CHRIST hath both *water* and *blood*, of each alike much, no leſſe of the one, than of the other: *Came in blood*, and came in it for them, and to them doth moſt readily apply it, that make moſt ſpare of it.

But, the greater number by farre, are thoſe, in the other extreme, that are nothing timorous, farre enough from that, diſſolute, and care not how many foul blotches they have, ſo they may have the *guilt* and *puniſhment* taken away: hear, there is *remiſſion of ſinnes* in His *blood*, ſo lie at His *veins* continually like *horſe-leeches*, ſo as if it were poſſible, they would not leave a drop of *blood* in Him. As for his *water*, they have no uſe of it, nor deſire not to have any, let that run waſte, are all for *blood*, would not care, if all the *water* were dreined from Him, nay if (as the waters of *Egypt*) all His were turned into *blood*. *Forgiven*, that they would be; *Cleane*, they care not to be: as much *blood*, as little *water* as you will. Both theſe would be looked to, but this later more, as the predominant error of our age, wherein the *water* is even at the *low-water-marke*. Now, for theſe, we return the *non ſolum* (as by good warrant we may) both wayes; It is equally true, *Not in blood alone* (hear you) *but in blood and water*. *Will you have no water?* then muſt you have no CHRIST: For CHRIST came in *water*. And further adde, that as in *water* and *blood* both, ſo in *water* firſt (for ſo it lieth in the Text) and that which ſtands firſt, we to paſſe through firſt; *water*, *quoad nos*, is the firſt before *blood*: There to begin in GOD's name. Take that with you too.

They then, that have learned CHRIST aright, are to come to Him for both. With the woman of *Samaria*, LORD *give us of this water*: with them of *Capernaum*, LORD, *give us of this bread*, of this *Cup of the New Teſtament in Thy blood*. To come to Him for *blood*, for the forgiveneſſe of our ſinnes through faith in His *blood*. To come to Him for *water* aſwell, for the taking out of the ſteines. Yea (even as *Eſay* ſaid) *Hauritis aquas cum gaudio de fontibus Salvatoris*, even *with joy to draw waters from the fountains of our Saviour*: with more joy ſo draw *water*, than to draw *blood* from Him. John 4. 15. 6.34. 1 Cor. 11.25. Eſay 12.3.

But (indeed) to look well into the matter, they cannot be ſeparate; they are mixt; either is in other. There is a mixture of the *blood* in the *water*; there is ſo, of the *water* in the *blood*: we can miniſter no *water* without *blood*: nor *blood*, without *water*. In *baptiſme* we are waſhed with *water*: That *water* is not without *blood*. The *blood* ſerves inſtead of *nitre*. *He hath waſhed us from our ſinnes in His blood* (*Apoc.* 1.5.) (*waſhed.*) *They made their robes white in the blood of the Lamb* (*Apoc.* 7.14.) *No waſhing, no whiting, by water*, without *blood*. And, in the *Euchariſt*, we are made drink of the *blood* of the *New Teſtament*: but, in that *blood*, there is *water*: for the *blood of* CHRIST *puriſieth us from our ſinnes*. Now, to *purifie*, is a vertue properly belonging to *water*, which yet is in the *blood*: and *purifying* refers to *ſpots*, not to *guilt*, properly. So, either is in other; therefore, the conceit of ſeparation, let it alone for ever. 1 John 1.7.

To take heed then of dreining *Chriſts water* from His *blood*; or abſtracting His *blood* from His *water*; of bringing in Reſtringent (*ſola*) into either. Every one of us, for his own part, thus to do. But howſoever men frame phanſies to themſelves (as frame they will, do what we can) that our doctrine be looked to; we are not to teach *Jeſus Chriſt*, but *That Jeſus Chriſt*, that thus came in both. That our Divinity then, on the one ſide, be not *wateriſh*, without all heart or comfort; preſenting *Chriſt* in *water* only, to make fear, where none is. Nor, on the other, that we frame not our ſelves a *ſanguine Divinity*, void of *fear quite*, and bring in *Chriſt* all in *blood*, *blood* and nothing elſe, with *little water*, or none at all; for fear of *Ex nimiâ ſpe deſperatio*.

Faith, as it *juſtifieth* (ſaith Saint *Paul*) there is *blood*: So it *puriſieth the heart* (ſaith Saint *Peter*;) there is *water*. *Hope*, as it (*ſaveth* ſaith Saint *Paul*;) *blood*: So it *cleanſeth* (ſaith Saint *John*;) *water*. In vaine we flatter our ſelves, if they do the one and not the other. Do we make *grace of none effect?* that, we may not (*Gal.* 2. *ult.*) Do we make the *Law of none effect by faith?* that, we may not neither (*Rom.* 3. 10.) nor, this day ſpecially, the *Feaſt* of the *Law*, and *Spirit*, both: but rather eſtabliſh it. Beſt, if it could be ſet right, the Song of *Moſes* and of the *Lamb*: it is the harmony of heaven. If we teach *Ne peccetis* (*water*;) to teach alſo (*blood*) *ſiquis autem peccaverit* (with Saint *John*.) If we ſay *ſalvus factus eſt* (*blood*;) to ſay *Noli amplius peccare* (*water*) withall, with *Chriſt* Himſelfe. Gal. 3. 8. Acts 15. 9. Rom. 8.20. 1 John 3.3. Apoc. 15. 4. Rom. 15.34. 1 John 2. 1. John 5.14.

This is that *Jeſus Chriſt*, and the true Doctrine of Him: neither *diluta*, and ſo evil for the heart; nor *tentans caput*, and ſo fuming up to the head: neither *Scammoniata*, tormenting the conſcience: nor yet *Opiata*, ſtupifying it, and making it ſenſeleſſe. And ſo much, for *Chriſts double coming*.

Well,

II. The *Spirits* part.

Well, when *Christ is come*, and thus come, may we be gone, have we done? Done! we are yet in the midst of the verse, before we make an end of it, it must be *Whitsuntide*. The *Spirit* is to come too. So, a new *qui venit*; that comes in both those, and comes in the *Spirit*, besides. And a new *non solum*; not in *water* and *blood* only, but in the *Spirit* withall.

John 19.30. 1. His *Witnesse*.

Not, that *Christ* said not truly, *Consummatum est*, that He hath not done all. Yes, to do that was to be done, CHRIST was enough, needs no supply; The *Spirit* comes not, to do; comes but to *testifie*. That *inter alia*, is one of his Offices.

a A *witnesse*. there is to be.

And a *Witnesse* is requisite. There is no matter of weight with us, if it be sped authentically (especially a *Testament*) but it is with a *Teste*. And GOD doth none of His great works but so: of which, this Coming is one, even the greatest of all. Neither of His *Testaments*, without one. As GOD in nature *left not Himself without witnesse* (saith the *Apostle*:) So neither *Christ*, *in grace*. As then, in the Old *Testament*, *Ad Legem & Testimonium* (saith *Esay* 8.) So, in the New, *Ad Evangelium & Testimonium*, to the *Gospel*, to *Christ* and the testimony, calls S. *John* here CHRIST also to have his *Teste*. We to call for it, and if it be called for of us, to be able to shew it.

Acts 14.17. Esay 8.26.

b A *witnesse* there is: Nay, *three*. Deut. 17.6.

A *witnesse* there needeth then, and a *witnesse* there is. One, nay *three*. *In ore duorum*; that is, in every matter nothing without two at least. But in this, so many, so high a matter, GOD would enlarge the number, have it *in ore trium*, have it full, no fewer than *three*: *three*, to His part, *three*, to ours.

At the ordering of it in heaven, *three* there were, the 1 *Father*, the 2 *Word*, and 3 the *Spirit*: that the whole *Trinity* might be equally interessed in the accomplishment of the work of our *Salvation*, and it passe through all their hands. And at the speeding it in earth, *three* more: 1 The *Spirit*, and 2 *Water*, and 3 *Blood* to answer them, that all might go by a *Trinity*, that *Holy, Holy, Holy*, might be thrice repeated. The truth herein answereth to the Type. For under the *Law*, nothing was held perfectly hallowed, till it passed three, the 1 *cleansing water*, first; the 2 *sprinkling of blood*, second; 3 and last, that the *holy oyle* were upon it too (the *holy oyle*, the *Holy Ghosts* type:) but when any thing anointed with all three, then had it His perfect *halydome*, then it was *holy* indeed. And even so passe we through three hands all. 1 *Gods*, as men; 2 *Christs*, as Christian men, *Blood* notes the *redemption*: 3 And the *Spirit* as *spiritual* men, which pertains to all. If any be *spiritual*, he knows this: and *you that be spiritual* do this (saith the *Apostle*:) For, Christians that be *animales spiritum non habentes*, S. *Jude* tells us, there is no reckoning to be made of them.

Gal. 6. 1. Jude 19.

c The *Spirit* a *witnesse*.

To let the other go. The *Spirit* is a *witnesse*, to JESUS CHRIST, *that came in water and blood*: *Witnesse*, *to* JESUS CHRIST, that *came*: *witnesse*, *to His water and blood*, He *came in*. In a *witnesse* it is required, he be *Testis idoneus*: will you see, *quam idoneus*, how apt, how every way agreeing? The *Spirit* and *Jesus* agree: *Jesus* was conceived by the *Spirit*. The *Spirit* and *Christ* agree: in the word *Christ*, is the *Spirit*, For [CHRIST] is *anointed*. *Anointed* with what? with the *Holy Ghost*, the *true unction*, and the *truth* of all *unctions* whatsoever. The *Spirit* and *water* agree: the *Spirit moved on the face of the waters*. The *Spirit* and *blood* agree: *The Spirit of life is in the blood*; the vessels of it, the arteries, run along with the texture of the veines, all the body over.

1. To *Jesus Christ* that came. 2. To the *water* and *blood*, He came in. Gen. 1. 2. Lev. 19.11. To His *coming* John 1. 32.

To His coming, this *Spirit* agreeth also. When He came, as *Jesus*, the *Spirit conceived* Him. When He came, as CHRIST, the *Spirit anointed* Him. When he came, in *water*, at his *Baptisme*, the *Spirit* was there: *came down in the shape of a Dove*, *rested*, *abode on* Him. When He came, in *blood*, at His Passion, there too: *It was the eternal Spirit of* GOD, *by which He offered Himself without spot unto* GOD (*Heb.* 9.4.) So, the most fit that can be, to bear witnesse to all; *Præsens interfuit*, *& vidit & audivit*, was present, heard, and saw, was acquainted with all that passed: none can speak to the point so well as He.

The *Spirit*, the chief *witnesse*.

The *Spirit* is a *witnesse*, is true every way: But, why is it said, *It is the Spirit that beareth witnesse*, seeing they both (*water* and *blood*) bear it too? it is *water*, it is *blood* that *bear witnesse* also. They (indeed) are *witnesses*: but, it is the *Spirit*, He it is that is the *principal witnesse*, and principally to be regarded, before the rest. Here, He comes in last; but, He is (indeed) first: and so as first, is placed at the *eighth verse*, where they are orderly reckoned up. And good reason. He is one of the *three*, both above in heaven, and beneath in *earth*: *third*, there above: *first*, here beneath: a *witnesse*, in both Courts, admitted *ad jus testis* in both, for His special credit in both: the *medius terminus* (as it were) between heaven and earth, between *God* and *man*.

Gal. 4. 9. John 6.63.

Besides it is said, It is He, *He it is that beareth witnesse*. For, it is neither of the other, will do us any good without Him: the whole weight lieth upon him. Not the *water* without the *Spirit*, it is but *nudum & egenum elementum*. Not the *blood* without the *Spirit*, no more than the *flesh* without the *Spirit*, *non prodest quicquam* (as said He, whose the *flesh* and *blood* was, CHRIST Himself.)

Acts 18. 13. Matth. 26.

Will you see a proof without it? CHRIST came to *Simon Magus* in *water*, he was *baptized*: CHRIST came to *Judas*, in *blood*, he was a *communicant*: but *Spirit* there came none to testifie: they were both never the better. The better? nay, the worse; *Simon* perished *in the gall of bitternesse*, *Judas bibit mortem de fonte vitæ*, from the *cup* of *blessing* drank down his own bane. All, for want of *Et spiritus est*. So is it with the *word*, and with any means else.

Acts 8.23. 1 Cor. 1.16.

But let the *testimony* of the *Spirit* come, the *water* becomes *a Well*, *springing up to eternity*; the *flesh* and *blood*, *meat that perisheth not*, *but endureth to life everlasting*.

John 4.14. John 6.17.

And even in nature we see this: *Water*, if it be not *aqua viva*, have not a *spirit* to move it, and make it run, it stands and putrifies: and *blood*, if no *spirit* in it, it congeals and grows corrupt and foul, as the blood of a dead man. The *spirit* helpeth this, and upon good reason doth it. For, CHRIST being conceived by the *Spirit*, it was most meet, all of *Christ* should be conceived the same way. That which *conceived Him*, should *impregnate his water*, should animate His *blood*, should give the *vivificat*, the life

and

and vigour to them both. It is the *Spirit* then, that *giveth the witnesse*.

Now, in a *Witnesse*, above all it is required, he be *true*: the *Spirit is so true*, as He is the *the truth it self*. The *Sririt*, the *truth*? Why CHRIST saith of Himself, *I am the truth*. All the better: for, *Verum vero consonat*, one truth will well sort with, will uphold, will make proof one of another, as these two do prove either other reciprocally. The *Spirit*, CHSISTS proof: CHRIST, the *Spirits*: *Every spirit that confesseth not* CHRIST, *is not the true Spirit*. The *Spirit* CHRISTS; CHRIST, if He have not the *Teste* of the *Spirit*: is not the true CHRIST. Alwayes, the *Truth* is the best *witnesse*. And, if He be the *Truth*, on His *Teste*, you may bear your self. Not so, on *water*, or *blood*: without Him, they may well deceive us, and be *falsa* and *fallacia*, as wanting the *Truth*, if *He*, if the *Spirit* be wanting.

2 The *truth* of His *witnesse*. John 14. 6.

1 John 4. 3.

It will then much concern us, to be sure, the *Spirit*, on whose *testimony* we are thus wholly to *rely*, that that *spirit* be the *truth*. And, it is the main point of all, to be able to discern the *Spirit*, that is the *truth*: because, as there is a *Spirit* of *truth*, so there a *spirit* of error abroad in the world; yea, many such *spirits*: and the *Apostle* who tells us of *alium Jesum*, in the same verse tells us of *alium spiritum* too. We be then to try, which *spirit* is the *truth*, that so the *spirit* on whose *witnesse* we rest our selves, be the *truth*. How take we notice of the *spirit*? How knew they the *Angel* was come down into the poole of *Bethesda*, but by the stirring and moving of the *water*? So by stirring up in us spiritual motions, holy purposes and desires, is the *Spirits* coming known. Specially, if they do not vanish again. For if they do, then was it some other flatuous matter, which will quiver in the veines, (and unskilful people call it the *life-blood*,) but the *Spirit* it was not. The *Spirits* motion, the pulse, is not for a while, and then ceaseth; but is perpetual, holds as long at life holds, though intermittent sometime, for some little space.

That trueth to be knowne. 4.

1 John 4. 6.
2 Cor. 2. 12. 4.

By His spiritual motions. John 5. 8.

Yet hold we it not safe, to lay overmuch weight upon good motions, which may come of diverse causes, and of which (good motions) there are as many in *hell*, as in *heaven*. The surest way is to lay it on that, our SAVIOUR and His *Apostles* so often lay it, that is, on *Spiritus vivificat*. The *life* is ever the best *indicant signe of the spirit*. *Novum supervenisse spiritum, nova vitæ ratio demonstrat*, that a new *Spirit* is come, a new course of *life* is the best demonstration.

By newnesse of life.

John 6 63.
2 Cor. 3. 6.

Now, life is best known by vital actions. Three the Scripture counteth: 1 *Spiritus ubi vult spirat*, by *breath*: 2 *Spiritus manifestè loquitur*, by *speech*: 3 *Omnia hæc operatur unus idemq; spiritus*, by the *work*: (these three.)

The notes of that life. John 3. 8.
2 Tim. 4 1.
1 Cor. 12. 11.

1. The neareſt and moſt proper note of the *Spirit* is *ſpiration*, or *breathing*. In *breathing* there is a double act: 1 there is a *Systole*, a drawing in of the ayre (and that is cold) agreeth with *Christ in water*: there comes a coole breath ever from the *water*. 2 And there is a *Diastole*, a sending forth of the the *breath*; and that (we know) is warme, and agreeth with *Christ in blood*. For *blood* is it, that sendeth a warme vapour into all the limmes.

1 Breath.

Agreeable to these two, have you the two *Spirits*, which upon the matter, are but the two acts of one and the same *Spirit*: 1 *Inspired, the Spirit of fear, Esay* 11. 2. *The fear of* GOD. 2 *Out-breathed, the spirit of faith*, 2 *Cor.* 4. 12. *Faith in Christ*. *Fear* comes in *water*: so saith *Solomon*; the *fear of* GOD *is fons vitæ, the well-spring of life* (*Prov*, 14. 27.) that is *water*. *Faith* comes in *blood*; *per fidem in sanguinem Ipsius* (*Romans* 3. 15.) *through faith in His blood*. So, is every one that is borne of the *Spirit*. And to blow out *faith* still, and never draw in *fear*, is suspicious, is not safe. The true *spiration*, the breathing aright, consisting of these two, is a signe of the right *Spirit*.

2.
Speech.
John 3. 8.

The next signe in the same verse too: *And you hear the noise of it*. For, so the *Apostle* saith, the *Spirit* speaks evidently: that is, His noise and speech is evidently to be distinguished, from those of other *spirits*. His coming in *tongues* this day, sheweth no lesse. Which signe *speech* doth best and most properly sort here, with a *witnesse*. For, a *witnesse*, what he hath to testifie, speaks it out vocally.

Acts 9 1.
Ephes. 4. 29.
Mat. 14. 70.

What noise then is heard from us (What breathe we? What *speaks the Spirit manifestly* from our mouths? If *cursing*, and *bitternesse*, and many a foul *oath*, if this noise be heard from us: If we breathe *minas & cædes*, blustter out *threatning* and *slaying* (that noise:) If σαπρὸς λόγος, rotten, corrupt, obscene communication come out of our mouths; we are of *Galilee*, and *our very speech bewrayeth us*. This is not the breath of the *Spirit*; this, He speaks not: evidently He speaks it not. It is not the tongue of heaven, this: Not *ficus dedit Spiritus eloqui*, no utterance of the *Spirits* giving. Some of CHRIST'S *water* would do well, to wash these out of our mouths. The speech sounding of the *Spirit*, is a signe of the true *Spirit*.

Acts 2. 4.

3.
Action.
1 Cor. 12. 11.
Mat 12. 43.
James 4. 5.
1 Cor. 2. 12.

The last (but the surest of all) *omnia hæc operatur spiritus*. And the *work* is as clearly to be distinguished, as the speech. Each *Spirit* hath his own proper work, and is known by it. No man ever saw the works of the Divel come from the *Spirit* of GOD. Be not deceived, the *works* of uncleannesse come from no *Spirit*, but the *unclean spirit*. The works of *Cain*, from the *spirit of envie*: The works of *Demas*, from the *spirit* of the *world*. All the grosse errors of our life from the *spirit* of *error*. But this this is the *Spirit of Truth*. And the breath, the speech, the operations of Him, bear witnesse, that He is so. Now, if He will depose, that the *water* and *blood*, CHRIST came in, He came in, for us; and we our parts in them: in them, and in them bote: and so deposing, if we feele His *breath*, hear His *speech*, see His works according, we may receive His *witnesse* then: For, *His witnesse is true*.

Now, that upon this *day*, the *day* of the *Spirit*, the *Spirit* may come and bear this *witnesse*, to *Christs water* and *blood*; there is to be *water* and *blood*, for the *Spirit* to bear *witnesse* to. So was there (ever) as this day, in the *Church* of *Christ*. *Water*: a solemne *Baptisme* in memory of the first *three thousand*, this day, *baptized by* Saint *Peter*. And *blood*: never a more frequent *Eucharist*, than at *Pentecost*, in honour of this *Spirit*, to which Saint *Paul* made such haste with his *almes* and *offerings*. Witnesse the

Acts 20.16. great works done by *Pentecoſtall oblations*: which very oblations remain in ſome *Churches* to this day.

3. The Reverſal. So are we now come to the *Reverſal*, to the laſt *non ſolum*; and here it is. Not in the *Spirit alone*, but in *water* and *blood*, *reciprocè*. As not theſe, without the *Spirit*: ſo neither the *Spirit* without theſe, that is, without the *Sacrament*, wherein theſe be. So have we a perfect circle now. Neither in *water*, without *blood*; nor in *blood* without *water*; nor in them alone without the *Spirit*; nor in the *Spirit* alone without them.

This day, CHRIST comes to us in *blood*, in the *Sacrament* of it (ſo.) But (as we ſaid before) either is in other: *Blood* is not miniſtred, but there is an ingredient of the purifying vertue of *water* withal in it: So, He comes in *water*, too. Yea, comes in *water* firſt; ſo lie they in the Text: *water* to go before, with us. So did it, at the very inſtitution it ſelf, of this *Sacrament*. The *pitcher of water*, and he that *carried* it, was not in vain given for a ſigne: went not before them, that were ſent to make ready for it, for nothing.

Mar. 14.13.

It had a meaning, that *water*; and it had an uſe. Their *feet* were waſhed with it, and their *feet being clean*, they were *clean every whit*. Many make ready for it, that ſee neither *water* nor *pitcher*; it were well, they did: their *feet* would be *waſhed*; ſo would their *hands*, *in innocencie*, that are to go to his *Altar*. *In innocencie*, that is, in a ſtedfaſt purpoſe of keeping our ſelves clean: ſo, to come. For, to come, and not with that purpoſe, better not come at all. To find a feeling of this purpoſe before, and to mark well the ſucceſſe and effect, that doth follow after. For, if it faile us continually, *Chriſt* did not come. For, when He comes, though it be in *blood*, yet He comes with *water* at the ſame time. Ever in both: never in one alone.

John 13.10.

Pſal. 26.6.

His *blood* is not only *drink*, *to nouriſh*; but *medicine*, *to purge*. To *nouriſh* the new man, which is faint and weak (GOD wot;) but to take down the old, which is rank in moſt. It is the proper effect of His *blood*; it doth *cleanſe our conſciences from dead works*, *to ſerve the living God*.

Heb. 9.14.

Which if we finde it both, *Chriſt* is come to us, as He is to come. And the *Spirit* is come, and puts His *Teſte*. And if we have His *Teſte*, we may go our way in peace; we have kept a right Feaſt to Him, and to the memory of His coming.

Even ſo come LORD JESUS, and come *O bleſſed Spirit*, and *bear witneſſe to our Spirit*; that CHRISTS *water*, and His *blood*, we have our part in both; both, in the *fountain opened for ſin and for uncleanneſſe*, *and in the blood of the New Teſtament*, the Legacy whereof, is everlaſting life in thy Kingdome of glory. Whither CHRIST, that paid the *purchaſe*; and the *Spirit*, that giveth the *ſeiſin*, vouchſafe to bring us all.

Zach. 13.1. Mar. 4. 24.

A SER-

A

SERMON

PREACHED

BEFORE THE

Kings Majesty,

At *GREENWICH*,

On the XX. of *May*, A. D. MDCXXI.

being *WHIT-SUNDAY.*

JAM. Chap. I. Ver. XVI, XVII.

Nolite itaque errare fratres mei dilectissimi:
Omne datum optimum, & omne donum perfectum desursum est, descendens à PATRE luminum, apud quem non est transmutatio, nec vicissitudinis obumbratio

Erre not my dear brethren.
Every good thing, and every perfect gift is from above, and cometh down from the FATHER *of lights, with whom is no variableness, neither shadowing by turning.*

AND, if *every good giving*, *and every perfect gift*, what giving so good, or what gift so perfect, as the *gift* of *gifts*, *this dayes gift*, the *gift of the Holy Ghost*? There are in it, all the points in the Text. It is *from above*; It *descended visibly this day*: and from *the Father of lights*; so many *tongues*, so many *lights*; which kindled such a *light* in the world on this day, as to this day is not put out, nor shall ever be, to the worlds end.

First, the HOLY GHOST is oft stiled by this very name or title, of the *Gift of God*. *If ye knew the gift of God*, (saith our *Saviour*) to the woman at the Wells side. What gift was that? It is plain there, the *water of life*. That *water* was the *Spirit*: *This He spake of the Spirit* (saith Saint *John*, who knew his mind best) as then, not yet given; but since (as upon this day) sent into the world. John 4 10. John 7. 39.

Secondly, This *gift* is both *good* and *perfect*: so *good*, as it is *de bonis optimum*, *of all goods the best*: and of all *perfects*, the most *absolutely perfect*: the *gift of perfection*, or *perfection of all the gifts of God*. What should I say? Not to be *valued* (saith Saint *Peter*) not to be uttered (saith Saint *Paul*) as Acts 8 20. 2 Cor. 9. 5.

if all the *tongues* that were on earth before, and all that came down this day, were little enough, or indeed were not enough, nor able any way to utter or expreſs it.

Thirdly, nay it is *not one gift among many* (how compleat ſoever) but it is *many in one*, ſo
Pſal. 68. 18. many *tongues*, ſo many *gifts*; as, ſo many grapes, in a cluſter; ſo many grains, in a Pomegranate. In this one *gift*, are all the reſt. Aſcending up on high, *dona dedit*, He gave *gifts*: all theſe *dona* were in *hoc donо*; all thoſe *gifts* in this *gift*; every one of them folded up as it were *incluſivè*. The *Father*, the *fountain*; the *Son*, the *Ciſtern*; the *Holy Ghoſt*, the *Conduit-pipe*, or *pipes* rather (for they are many) by and through which, they are derived down to us.

1 Cor. 2. 4. Fourthly, and laſtly, not only *in Him*, and *by Him*, but *from Him* too. For He is the gift and giver both. *There is great variety of gifts* (ſaith St. *Paul*) *but it is one and the ſame Spirit*, that maketh diſtribution of them to every man ſeverally, even as Himſelf pleaſeth. Both the *thing* given, and the *Party* that giveth it, all derived to us from Him, wrought in us by Him, and by us to be referred to Him.

At the time of any of *Gods gifts* ſent us by Him, to ſpeak of Scriptures of this nature, cannot ſeem unſeaſonable: but, of all other, at the time of this *gift*, moſt properly. *Dona dedit hominibus*; what day was that? even this very day. *Dies donorum hic*; ſo many *tongues*, ſo many *gifts*. This day (I ſay) whereto *Donum Dei*, and *Donum Diei* fall together ſo happily. We have brought it to the Day.

The Summe. It will not be amiſs to touch the end a *little*, which the *Apoſtle* aimeth at in theſe words. It is the
1 Joh. 2. 7. *old*, it is the *new* Commandment, *Mandatum vetus & novum*, to make us *love God*. The point whereto the *Law* and the *Prophets* drive; yea, the *Goſpel* and the *Apoſtles*, and all. We cannot love *Him* well, whom we *think* not *well* of: We cannot think well of him, whom we think, *evil* comes from. Then, to think ſo well of GOD, as not to think any *evil*: not any *evil*: no, but inſtead thereof, *all good* cometh to us, from Him. So thinking, we cannot chooſe but we muſt *love Him*.

And to this end (at the thirteenth verſe before) S. *James* had told us plain, *God is not the author of evil*: *Not tempted* Himſelf, nor *tempting* any to it. As at that verſe, not the *Author of evil*: So at this, the *Author of all, and every good*. Men, when their braines are turned with diving into Gods ſecrets, may conceipt as they pleaſe: but, when all is ſaid that can be, No man can ever entirely love him, whom he thinks ſo evil of, as to be the *Author of all evil*. We are (with S. *James*) to teach, and you to believe that, will procure you to love God the better; not that, will alien your minds, or make you love him the worſe. That therefore, S. *James* denies peremptorily: No *evil*, *nemo dicat*, Let no man ſpeak it, let it not once be ſpoken. But let this be hardly, That *all the good* we have or hope for, deſcends down from Him. And that S. *James* (here) affirms as earneſtly: *Erre not my dear brethren*. It is to *erre*, to think otherwiſe: for that abſolutely, *Every good*
Rom 15 30. *giving*, and again over, *Every perfect gift*, there is not one of them all, but from Him they come. And ſo, we in all duty to love Him, from whom all manner *good* proceedeth. This is His end, *Love*; and that falls fit and is proper to this Feaſt, the Feaſt of *Love*. For, *Love* is the proper effect of the *Spirit* (*Per charitatem Spiritus*;) the *love* of God is ſhed abroad in our hearts, by the *Holy Ghoſt*, this day given unto us.

The Diviſion. The verſe, to the Chapter, is a clear and a ſtrict *propoſition*, but hath in it the force or energy, to
Jam. 3. 11. make a compleat Argument. For, if all *good* from God, then no *evil*. S. *James* layes it for a ground: Salt or *bitter water*, *and ſweet, cannot iſſue both from one fountain*; Nor the *works* of *darkneſs*, from the *Father of lights*, never.

But we take it only as a *propoſition*, with a little *Item*, at the end of it. If we ask queſtions of Art concerning it, *Qua*, *Quanta*, *Qualis*? *Qua*? It is *Categorical*: *Quanta*? It is *univerſal*? *Qualis*? Firſt, it is *affirmative*: then, *true*, [*erre not*] goes before it. So *true*, as to think the contrary is a *flat errour*.

I. The rules of Logick divides a Propoſition to our hands, into the *forepart* (in Schools, they call it *Subjectum*:) and into the *after-part*, which they call *prædicatum*. 1. The *Subjectum* here is *Omne datum*, &c. The *prædicatum*, *deſurſum eſt*, &c. The *Subject* is double, 1 *Datum bonum*, and 2 *Donum perfectum*, with an univerſal note to either: *Every good, and every perfect*, to be ſure, to take in all, to leave out none. 2. The *prædicatum*, that ſtands of three points: 1 *Whence*: 2 *How*: and 3 *From whom*; *from the Father of lights*.

II. Then comes the *Item* (I told you of) proviſionally, to meet with an *objection*, a thought that might riſe in our hearts peradventure: That is, it may be, as the *lights* of the *world*, or the *children*, have their variations, their *changes*, ſo the *Father* alſo may have them. But that he puts us out of doubt of too, with as peremptory a *negative*: Be it with the *lights* as it will; with the *Father of lights*, with GOD, there is no *variation*, *no change*; No not ſo much as a *ſhadow* of them. In effect, as if he ſhould ſay: from the *Father of lights*, which is *unchangeable*; or from the *unchangeable Father of lights*: and ſo it ſhall be meer affirmative; but that, there is *Major vis in negatione*, *Denial is ſtronger*.

And all theſe he brings in, with a *Nolite errare*: and that not without juſt cauſe. For, about this verſe and the points in it, there are no leſs than *ſeven ſundry errours*. I ſhall note you them as I go, that you may avoid them. Together with ſuch matter of duty as ſhall incidently fall in from each. Specially, touching the gift of the day, the gift of the *Holy Ghoſt*.

To

I.

Of the Propoſition.

TO take the Propoſition in ſunder. The ſubject firſt: and that is double; 1 *Datum*, and 2 *Donum*: and either of them his proper *Epithet*; 1 *Good*, and *perfect*. Jointly, of both together firſt: after, ſeverally of either part.

1 The Subject thereof double.

1 *Datum*, and 2 *Donum*.

I.

Of *Datum*, and *Donum* joyntly

Datum, and *Donum*, they both come of *Do*; Given they are both. Where (firſt) becauſe it is the Feaſt of *Tongues*, to ſet our tongue right. For, the world and the *Holy Ghoſt* ſpeak not one language: Not with one *tongue* both. There ſhould not elſe have needed any to have been ſent down. The world talks of all, as *had*: the *Holy Ghoſt*, as *given*. Look to the *Habendum* (ſaith the world) the *having*: that is the *Spirit* of the Worlds. *Religion*, look to *Donum* and *Datum*, the giving: that is His. The Heathen calls His *virtue* ſo, a *habit*; that, comes of *habendo*. The Chriſtian (by Saint *James* here) *dare*, *dapsum*, *datum* and *donum*, all which come of *Dando*. Thus doth the *Holy Ghoſt* frame our *Tongues* to ſpeak, if we will ſpeak with the *tongues* of this day. They that do not, they are of *Galilee*, and their ſpeech *bewrayeth* them ſtraight.

Will you hear one of them? You know who ſaid, *Soul thou haſt enough (haſt)* and you know who ſpake otherwiſe, *quid habes quod non accepiſti?* What but that *you have received?* *Receiving and giving* (you know) are *relatives*; which, the other little thought of. You may know each, by their dialect.

Luke 12.19.
1 Cor. 4.7.

From the beginning: *Eſau* he ſaid, *Habeo bona plurima frater mi*, I have goods enough: that is his phraſe of ſpeech; that, the language of *Edom*. What ſaith *Jacob* at the ſame time? *Eſau* asking him, what were all the droves he met, They be (ſaith he) the good things that GOD hath *given* me. *Have* (ſaith *Eſau*:) *Given me* (ſaith *Jacob*.) *Nonne habeo? Have not I power to crucifie thee, and have not I power to deliver thee?* You may know it, it is *Pilates* voice. But our *Saviour* He tells him: *Non haberes poteſtatem*; Power ſhould *he have had* none, *if it had not been given him*, and *given* him *from above*: St. *James* his very phraſe (here) from CHRIST's own mouth. So muſt we ſpeak if we will ſpeak as CHRIST ſpake.

Gen. 33.9.
Gen. 33.6.
Joh. 10.10.
Joh. 19.11.

The I. *Error*.

This then is the firſt *errour*. To have our mind run, and our ſpeech run, all upon *having*. Men are all for *having*, think and ſpeak of what they *have*; without mention or whence, or how, or from whom they might receive it, or that it is *given* them at all. *Nolite errare*, Be not deceived; for, all that you have, is *datum* or *donum*, all; and they both are of *free gift*; *given*, all. Thus the tongue that ſate this day on S. *James's head*, taught him to call them. Thus far joyntly; now ſeverally.

Of each ſeverally.

1 *Datum*.

For there is a *cleft* in theſe *tongues*. The *cleft* is *Datum* and *Donum*. Would not wrap them all up in one word, but expreſſes them in two. Somewhat there is, in that. We may not admit of any idle *Tautologies* in Scripture. Two ſeveral ſorts then they be (theſe two) not *oppoſite*, but *differing* only in *degree*, as more and leſs. *Every gift* is a *giving*: Not every *giving*, a *gift*: Every *perfect*, *good*; not every *good*, *perfect*. We are not to think, either all our *ſinnes*, or all our *gifts* to be of one *ſize*. S. *Matthews talent* is more than S. *Lukes pound*; *Cæſars penny*, than the *Widows two mites*, yet *good money* all, in their ſeveral values. Of theſe two, 1 *Datum*, and 2 *Donum*; 1 *Bonum*, and 2 *Perfectum*; one is greater or leſs than another.

He begins with the leſs, *Datum*. Weigh the word, it is but a *Participle*: they have *tenſes*, and *tenſes*, *time*. So, that is only *temporal*. 1 *Datum*.

But *Donum* imports no *time*: ſo, a more ſet terme; hath more ſubſtance in it, is fixed or permanent. One (as it were) for *term of years*: The other, of the nature of a *perpetuity*. A *Datum*, that which is ſtill in *giving*; that, periſhes with the uſe, as do things tranſitory; and be of that ſort, that *Job* ſpake, GOD *hath given*, and GOD *hath taken away*. *Donum* is not ſo, but of that ſort, that CHRIST ſpeaks, in *Maries* choice, *ſo given, as it ſhould never be taken from her*. So, one referres to the things which are ſeen, which are *temporal*: the other, to the things not ſeen, that are *eternal*. One, to the *body*, and to this world: the other to the *ſoul* rather, and the life of the World to come.

2 *Donum*.

Job 1.21.
Luke 10.42.

We ſhall diſcern it the more clearly, if we weigh the two *Adjectives*, 1 *Good*, and 2 *perfect*: they differ. Every *good* is not *perfect*. We know, the *Law is good* (ſaith the *Apoſtle*:) but we know withal, the *Law bringeth nothing to perfection*; ſo, not *perfect*. Nature (*quâ natura*) is *good*, yet *unperfect*: and the *Law*, in the rigour of it, not poſſible; through the imperfection of it. *Nature* is not, the *Law* is not taken away; *good* both: but *grace* is added to both, to perfect both: which needed not, if either were *perfect*. This *worlds good*; ſo doth S. *John* call our Wealth. Nay, *bread*, *fiſh*, and *egges*, we give our children, our SAVIOUR Himſelf calleth *good gifts*. But what are theſe? not worthy to be named, if you ſpeak of *Donum Dei æternum*, and the perfections there.

1 *Bonum*.
1 Tim. 1.8.
Heb. 7.19.
John 3.17.
Mat. 7.9, 10.

Before I was aware, I have told you, what is *perfect*, the *glory*, the *joyes*, the *crown* of *heaven*. For, *when that perfect is come, all this unperfect ſhall be done away*. But S. *James* ſeems not to ſpeak of that: he ſpeaks in the *preſent*, and of the *preſent*, what now is, what *perfect* in this life. And this (lo) brings us to *donum dei*, the *gift* of the *Holy Ghoſt*. For, to be *partakers of the*

2 *Perfectum*.
1 Cor. 13.10.

Divine

Divine nature, is all the perfection, we can here attain. No higher, here. Now, to be made partakers of the *Spirit*, is to be made partakers of the *Divine nature*. That is this days work. Partakers of the *Spirit*, we are, by *receiving grace*; which is nothing else but the *breath* of the *Holy Ghost*, the *Spirit* of *grace*, *grace* into the entire substance of the soul, dividing it self into two streams: 1 One goes to the *understanding*, the *gift of faith*; 2 The other to the *will*, the *gift of charity*, the very *bond of perfection*. 1 The *tongues*, to teach us *knowledge*; the *fire*, to kindle our *affections*. The state of *grace*, is the *perfection* of this life; to *grow* still from *grace to grace*, to profit in it. As to go on still forward, is the *perfection* of a *traveller*, to draw still nearer and nearer to his journeys end. *To work to day and to morrow*, as CHRIST said, and the *third day to be perfect*, *perfectly perfect*.

2 Pet. 1. 4.
Col. 3. 14.
Luke 13. 32.
1 Cor. 13. 12.

Omne datum, as much as *omne Donum*.

Now, as we are to follow the *best gifts* (it is S. *Pauls* counsel) the *best*, the most *perfect*: so are we to take notice too of the *good*, though not all out so *perfect*, as S. *James* adviseth us: knowing this, that be it *giving*, or be it *gift*; be it *good*, or be it *perfect*; He puts an *Omne* to both, comes over twise, 1 *Every good*, 2 *Every perfect*: both we *receive*, both are *given* us. Set down that. There was among the Heathen, one that went for wise, that said, To become *rich*, he would *pray* and *sacrifice* to *Hercules*; but to be *vertuous* or *wise*, he would do neither, neither to *Hercules*, nor to any god of them all; he would be beholden for that, to *none* but *himself*. Look in this *cleft*, he took to himself the more, left God the less. This was a *gross errour*: so gross I will not bid you take heed of it. But there be, that will not stand with God for the greater: but for the less, that they may be bold with, and take those to themselves. This is an errour too: Erre not thus. No; *datum* hath his *omne*, as well as *donum*; the *good* no less than the *perfect*; *given* both, one as well as the other. S. *Paul* puts us to it with *Quid habes?* that is, *nihil habes*: *What have you?* that is, *you have nothing*, but you have *received it*, but hath been given you. Δόσις and Δόσις are *relations*; one conferres the other.

The 2. *Error*.
1 Cor. 4. 7.

Away then with this second errour. He that made the *Elephant*, made the *Ant*; He, that the *Eagle*, the *flie*; He that the most glorious *Angel* in Heaven, the poorest worme that creeps on the earth. So, He that will give us the *Kingdom of heaven*, He it is, that gives us every piece of bread and meat, and puts us to acknowledge it: in one and the same prayer making us to sue, for *regnum tuum*, and for *panem nostrum*. Be not deceived to think otherwise. And hear you, you are to begin with *datum*, *Not to despise the day of small things*: It is the Prophets counsel: to learn to see God in them. *Cæsars Image*, not only in his *coyn of Gold*, but even upon the *poor penny*. See God in *small*, or you shall never see him in *great*; in *good*, or never in *perfect*. This for the *subject*. There is a *cleft*: all are not of one sort: some less, some greater: Greater or less, both are *given*. Not *less had*, and *great given*, but *given both*. And every one of both kinds, of the one kind as well as of the other.

Zech. 4. 9.
Mat. 22. 12.

2.

The *Prædicatum*.

We have talked long of *good*; * *Who will shew us any good? there be many that will say*, nay there is not any but will say. That will S. *James* here. And first to shew us, turns our eye to the right place whence it comes. That is ἄνωθεν *from above*. There are two in this ἄνωθεν: 1 ἀπὸ, *from*, 2 and ἄνω, *above*. *From*: that is, *from somewhere else*, not from our selves: From without; and not out of us, from within. *Aliunde* ἔξωθεν: and that *aliunde* is from ἄνω above, not from κάτω, those lower parts upon the earth.

1 *whence they come.*
Deorsum.
* Psal. 4. 6.

Erre not then, either of these two ways: 1. First, not to reflect upon our selves, to look like Swans into our own bosomes. It grows not there, out of your selves: *It is the gift of God* (saith S. *Paul*) The very *giving gives* as much. Of our own we have it not.

The 3. and 4. *Errours*.
Eph. 2. 6.

2. If we look forth, let it not be *about us*, either on the *right hand*, or on the *left*, or any place here below. Look up: turn your eye thither. It is an *influence*; it is no *vapour*; an *inspiration*, no *exhalation*: thence it comes, hence it rises not: our *spirit lusts after envy*, and worse matter (*James* 4. 4.) *Why should thoughts arise in your hearts?* (saith *Christ*) If they *arise*, they are not *good*; if they be *good*, then they come down from above. Saint *John Baptist* is direct: *A man can receive nothing, unless it be given him; and given him from above.* And, of all other, not the *gift* of this *Day*: The *Dove*, the *tongues* came from on *high both*. From our *selves*, is one *error*: from any *other* beneath here, is another. Erre not then, the place is *desursum*, *without* and *above us*.

Luk. 24. 38.
Joh. 3. 27.

2. How they come.
Descendens.

Next, the manner, *how*; that it *descends*: for, even that word wants not his force. *Descending* is a voluntary motion: it concludes the will and the purpose of him, that so *descends*. It is no *casualty*; it falls not down by chance: It *comes down*, because it so *will*; a *will* it hath: *Et ubi vult spirat*, it *blows* not, but *where it will*: and it *distributes* to every one (the *Spirit*) but *prout vult*, as it pleaseth Himself, not otherwise.

Joh. 3. 8.

And this you may observe: the Scripture maketh choice (ever) of words sounding this way. He gives it, he casts it not about, at all adventure. He opens His hand, it runs not through His fingers. *Sinum habet facilem, non perforatum*: His bosome is open enough, yet hath no hole in it, to drop through against His will. *He sent his Word* (it came not by hap,) that is, *Christ*. *And I will send you another Comforter*, that is, the *Holy Ghost*. Nor He neither. *Of his own will he begat us*: they be the words that follow.

Act. 10. 36.
Joh. 15. 26. Vers. 10.

The V. *Error*.

It is the fifth errour, to ascribe to *fortune* either *datum* or *donum*. Erre not then: as the place is from above, so the manner, *descendens*, not *decidens*; they come, they are not let *fall*.

Whence,

Whence, we see, and *how*: Now, *from whom*. The party in a word is GOD. He had said as much before (*Verse* 5.) *If any lack wisdome, let him ask it of God*; *How* comes He (here) to use this somewhat unusual term, *the Father of lights*? It had been (to our thinking) more proper to have said, from GOD the *Author of all good things*. No, there is reason for it. For say; they are, they came down from *above*: when we cast up our eyes thither, we can see no further, our sight can reach no higher than the *lights*; than the *lights* there above. And so, some you have, that hold, they come from them, *de luminibus*, from the *lights*: that such a *conjunction* or *aspect* of them, such a *constellation*, or *horoscope*, such a *position* of such and such *Planets*, produce very much good. This is in *Astrology*, but not in *Theology*. μὴ πλανᾶσθε (of which word come the *Planets*) saith S. *James*, Wander not after the wandering stars: *de luminibus*, is not it; *de Patre luminum* is the right. So, the *Father of lights* was purposely chosen, to draw us from the *lights*. That, not they, they are not (not the *children*;) The *Father*, he it is, from whom they come, The *lights*: No, them He made to do service. Nay, the *Angels* above them, He made to be *ministring spirits* for our good. Be not deceived, with this neither: To lift up our eyes to the host of Heaven, and no further, but beyond them, to the *Father* of them all, and then you are where you should be.

1. From whom *A patre luminum.*

Why *luminum* of light.

Heb. 1. 14.

The VI. Error.

This may be one reason. But further if you ask, why not rather *of all good*, as He began; why is He gone from that term, to this of *light*? The answer is easie. If we speak of *gifts*, *light* it is *princeps donorum Dei*, the first *gift* GOD bestowed upon the world, and so will fit well. If of *good*; the first thing of which it is said, *vidit Deus quod bona*, was *light*: and so fit, that way too. If you speak of *perfect*; so *perfect* it is, as it is desired for it self, we take comfort in seeing it, we delight to see it, though we see nothing by it, nothing but the *light* it self (observed by *Solomon*, *Eccles. xi.* 5.)

Gen. 1. 3, 4.

And for *good*: such is the nearness of affinity, such (I may say) the con-naturality between *light* and *good*, as they would not be one without the other. All that *good* is, loves the *light*; would come to the *light*, would be made manifest, desires no *bushel* to hide it, but a *candlestick*, to shew it forth to all the world. That they might be searched with Lanthorns; to have the secrets, the hidden corners of their hearts looked into, that the *Father of Lights* would grant them so to be.

Joh. 3. 21. Mat. 5. 15.

For *perfect*: so *perfect* a thing is the *light*, as God Himself is said to be *light*: 1 Joh. 1. 5. *His Son our Saviour*, to be *light of lights*, *the true light that lighteth every one that cometh into the world*. *His Spirit*, *light*; so is our *Collect*: *God which as upon this day hast taught the hearts of thy faithful people, by sending to them the light of thy Holy Spirit*. The *Angels* that be good, be *Angels of light*. Yea whatsoever here on earth is perfect: the *King* is called, the *Light of Israel*; The *Apostles* called, *Luces mundi*; and the *Saints of God*, where ever they be in the World, shine as *lights* in it. That upon the matter, *Father of good*, and *Father of light*, is all one.

Joh. 1. 9.

2 Sam. 21. 17. Mat. 5. 14.

Pater luminis would have served, if we respect but this; but the nature. What say you to the number? It is *luminum*: why, of *lights* in the *plural*? That is, to give light to what we said before, of the divers degrees of the *givings*, and of the *gifts* of God. In the firmament, there is one *light* of the *Sun*, another of the *Moon*, and yet another of the *starres*: and, *in the starres, one differeth from another in glory*. *Good* every one, though not so *perfect*, one as another. He that made the *bright sun* in all his *glory*, He made the *dimmest starre*; all alike from Him; He like the Father of all.

Why *luminum*, not *luminis*.

1 Cor. 15. 40.

Besides, He sets them down in the plural [*lights*] for that the opposite (*tenebræ*) is a *plural word* (and indeed hath no singular) for, they are many, and so need many *lights* to match them. There is the *senses* outward darkness, there is the darkness of the *inward man*; both the darkness of the *understanding* by *ignorance* and *errour*, and the *darkness* of the *will* and *heart* by *hatred and malice*, 1 *Joh.* 2. 9. There is the *darkness of adversity* in this world, the *hither darkness*; there is some little *light* in it: And there is the *blackness of darkness*, the utter *darkness* of the world to come, no manner *light* at all. Nothing to be *seen*; but, to be *heard*; nor to be heard, but *weeping* and *wailing* and *gnashing* of teeth.

Jude 13. Mat. 8. 12.

To match these so many *darknesses* there behoved to be as many *lights*; and so, *Pater luminum* comes in, not *luminis*. As, to match the many *miseries* of our nature, there were as many *mercies* requisite; ann so he, *Pater misericordiarum*, not *misericordiæ* (with the *Apostle*) of many, not of one alone. We need the *number*, as well as the *thing*; to have a *multitude*, a *plurality of mercies*, to have *plenteous redemption*, to haue χαριν πολυποικιλον, great *variety of grace*, and that *over-abundant grace*, that we might rest assured, there is enough and enough, in the *Father of lights*, to master and to over-match any darkness of the Prince of darkness, what or how many soever.

2 Cor. 1. 3.

Psa. 130 7. 1 Pet. 4. 10. 1 Tim. 1. 14.

Shall I shew you these lights? Not the visible, of the Sun, Moon, and Starres, or fire or candle; I pass them. Besides them there is two in us; 1. The *light of Nature*, for rebelling against which, all that are without CHRIST, suffer condemnation. *Solomon* calls it *the candle of the Lord searching even the very bowels* (Proverbs 20.) which though it be dimme and not perfect, yet *good* it is: though lame, yet (as *Mephibosheth*) it is *Regia proles*, of the *blood royal*. 2. There is the light of GOD's *Law*: *Lex, Lux* (saith *Solomon*) *totidem verbis*, Prov. 6. and his *Father*, *a lanthorne to his feet*. Nay, in the *nineteenth Psalme* what he saith at the *fourth verse*, of the *sun* at the *eighth* he saith the same, of the *Law of God*; *lights*, both. 3. The *light* of *prophecy*, as of a *candle that shineth*

Prov. 20. 27.

Prov. 6. 23. Psa. 119. 105.

2 Pet. 1. 19.

1 Pet. 2. 9. *shineth in a dark place.* 4. There is the *wonderful light* of His Gospel (So Saint *Peter* calls it:) the *proper light of this day.* The *tongues* that descended, so many *tongues*, so many *lights*; For, the *tongue is a light*, and brings to *light* what was before hid in the heart. 5. And, from these other, is the *inward light of grace*; whereby, God which commanded the *light to shine out of dark-*
2 Cor. 4. 6. *ness*, He it is that shineth in our hearts; by the inward anointing (which is the *oyle* of this *lamp*) *the light of his holy Spirit*, chasing away the darkness both of our hearts and minds. 6. There is the *light of comfort of his holy Spirit*, a *light* sowen for the righteous here in this life. And 7. there is the *light of glory*, which they shall reap, the light where God dwelleth, and where we shall dwell with Him: Even the *inheritance of the Saints in light*, when the righteous shall shine as the
Col. 1. 12. *Sunne in the Kingdome of their Father*, *the Father of lights.* *Moses Candlestick with seven*
Mat. 13. 43. *stalks and lights* in each of them. Of all which seven *lights* GOD *is the Father*, acknowledges them all for
Exod. 25. 32. His *children*, and to His *children* will vouchsafe them all in their order.

3 Why *Pater*, not *Author*. Now this only remaineth, why he is not called the *Author*, but the *Father* of these? In this is the *manner* of their *descending*. And that is, for that, they proceed from Him *per modum naturæ*, as the *child* from the *Father*; *per modum emanationis*, as the *beams from the Sun*. So both *Father* and *light*, shew the manner of their coming. Proper and natural for Him it is to give good. *Good things* come from Him as kindly, as do they: therefore said to be, not the *Author*, the *Lord* and *giver*, but even the very *Father* of them. It is against his nature to do otherwise; to pro-create or send forth ought, but good: His very *loines*, his *bowels* are all *goodness*. *Father of darkness* He cannot be, being *Father of lights*, nor of ought that is evil. For they two (*dark* and *evil*) are as near of kin, as *light* and *good*. This is the message (saith S. *John*) that we heard of him, and that we declare to you, that GOD *is light, and in*
1 Joh. 1. 5. *him is no darkness at all.* Neither in Him, nor from Him: *nemo dicat*, let never any say it; Let it ne-
Verse 13. ver sink into you: *Tempted* he is not with evil, *Tempt he doth not to evil.* Ascribe it not to *Pater lumi-*
num, but to *Princeps tenebrarum*; to the *Prince of darkness*, not to the *Father of lights*. But ascribe all
Eph 6. 12. *good*, from the smallest *spark* to the greatest beam, from the least *good giving* to the best and most *perfect gift of all*, to Him, to the *Father of lights*. So we see, 1 why *light*; 2 why *lights*; 3 why the *Father of lights*. So much for the *Predicate* and whole *Proposition*.

II. And all this may be: and yet all this being (it seems) some reply may be made and stand with the
The *Item*. *Apostles* term of *lights* well enough. That, what befalls the *lights* the *children*, may also befall the *Fa-*
The VII. *error*. *ther* of them. The great and most perfect *light* in this world, is the *Sunne* in the firmament; and two things evidently befall him, the two in the Text: παραλλαγὴ *variation* He admits, declines, and goes down and leave us in the dark; that is His *parallaxe*, in His motion from East to West. And, *turning* He admits; turns back, goes from us, and leaves us to long winter nights; that is His τροπαί; in His motion from North to South. One of these he doth every day: the other every year. Successively removing from one hemisphere to the other; when it is light there, it is dark here. Successively turning from one *Tropike* to another; when the days be long there, they be short here. And, if we shall say any thing of the *shadow* here, that way we lose Him too in part, by interposing of the clouds, when the day is over-cast. So, the night is His *parallaxe*: the winter His τροπαί, dark weather His *shadow* at least. *Shadows* do but take Him away in part, that is not good. But *darkness* takes Him away clean; that, is perfectly evil.

That it may be even so with the *Father of lights*, as with this it is. *Good* and *evil* come from Him *alternis vicibus*, by turn; and as *darkness* and *light* successively, from them. That it may fare with Him as with the Heathen *Jupiter*: who had (say they) in his Entry, two *great vats*, both full, one of *good*, the other of *evil*; and that he served them out into the world, both of the *good* and of the *evil* as he saw cause; but commonly for one of *good*, two of *evil* at least.

It was more than requisite, he should clear this objection. So doth he; denieth both (all three if
Job 14. 6. you will.) That though of man it be truly said by *Job*, *He never continues in one stay*: though the *lights*
Job 4. 18. of Heaven have their *parallaxes*: yea, the *Angels* of *heaven*; *He found not stedfastness in them*: Yet,
Exod. 3. 14. for God, He is subject to none of them. He is *Ego sum, qui sum*: that is (saith *Malachi*) *Ego Deus &*
Mal. 3. 6. *non mutor*. We are not what we were awhile since, nor what we shall be; awhile after, scarce what we are: for every moment makes us vary. With GOD, *it is nothing so. He is that He is, He is and changeth*
Joh 8. 58. *not*. He changes not His tenor, He changes not His tense; keeps not our Grammar rules, hath one by Himself: Not, *before Abraham was, I was*; but, *before Abraham was, I am*.

Yet are there *varyings and changes*, it cannot be denied. We see them daily. True, but the point is *per quem*, on whom to lay them. Not on GOD. Seems there any *recess*? It is *we forsake him, not he*
Jer 2. 17. *us*. It is the *ship* that moves, though they that be in it think the land goes from them, not they from it. Seems there any *variation*, as that of the night? It is *umbra terræ* makes it; the *light* makes it not. Is there any thing resembling a *shadow*? A *vapour* rises from us, makes the cloud; which is as a *pent-house* between, and takes Him from our sight. That *vapour* is our *lust*: There, is the *apud quem*. Is any tempted? it is his own *lust* doth it; that, entises him to sin, that brings us to the *shadow* of death. It is not God. No more than He can be *tempted*, no more can He *tempt* any. If we find any change,
Psal 39. 6. the *apud* is with us, not Him; we change, He is unchanged. *Man walks in a vain shadow*: His wayes are the *Truth*. He cannot deny Himself.

Every *evil*, the *more perfectly evil it is*, the more it is from *below*: Either *rises* from the steam of our nature corrupted; or (yet lower,) ascends as a gross smoak, from the bottomless pit, from the Prince of darkness, as full of *varying* and turning into all shapes and shadows, as God is far from both, who is uniform and constant in all His courses.

Shall

Shall we now caſt up all into one ſum, the *errors* by them, and the *verities* by themſelves, and oppoſe each to each? The firſt *error*: to be all for *having*; never ſpeak of it. The *verity*: that all is *giving*, or *gifts*, to be for it. The ſecond *error*: to think, great matters only are *given*, the meaner we *have* of our ſelves. The *verity*: *perfect*, as well as *good*; and *good* as *perfect*, they be *given* both. The third *error*: to think, they are from us, not elſewhere from others. The *verity*: they are ἔξωθεν, they grow not in us, we ſpin them not out of our ſelves. The fourth *error*: they be from *below*; we gather them here. The *verity*: they be from ἄνω, that is *above*, not here beneath. The fifth *error*: to think that from thence they fall *promiſcuè*, catch who catch may, *hap-hazard*. The *verity*: they fall not by *chance*; they *deſcend by providence*, and that regularly. The ſixth *error*; they deſcend then from the *ſtarres* or *planets*. The *verity*: not from them, or either of them, but from the *Father of them*. The ſeventh and laſt *error*: to think, that by turns, he ſends one while good, otherwhile bad, and ſo *varies* and *changes*. The *verity*: He doth neither. The *lights* may *varie*; He is *invariable*: they may *change*, He is *unchangeable*: *conſtant alwayes*, and like *Himſelf*. Now our leſſons from theſe.

1. And is it thus? And are they *given*? Then, *quid gloriaris*? let us have no *boaſting*. Are they given, why forget you the *giver*? Let Him be had in memory, He is worthy ſo to be had. 2. Be the *giving*, as well as the *gift*; and the *good*, as the *perfect*, of *gifts*, both? Then acknowledge it in both, take the one as the pledge, make the one as a ſtep to the other. 3. Are they from ſomewhere elſe, not from our ſelves? Learn then to ſay, and to ſay with feeling, *Non nobis Domine, quia non à nobis*. 4. Are they from on *high*? Look not down to the ground then, as *Swine* to the *Acrones*, they find lying there, and never once up to the Tree they came from. Look up: the very frame of our *body* gives that way. It is natures check to us, to have our *head bear upward*, and our *heart grovel below*. 5. Do they *deſcend*? Aſcribe them then to *purpoſe*, not to *time or chance*. No *Table to fortune* (ſaith the Prophet.) 6. Are they from the *Father of lights*? Then never go to the *children*: *A ſignis cœli nolite timere*: Neither *fear* nor *hope* for any thing from any *light* of them all. 7. Are His *gifts without repentance*? *Varies* he not? Whom *He loves*, doth *He love to the end*? Let our ſervice be ſo too, not wavering. O that we changed from Him, no more than He from us? Not from the *light of grace*, to *the ſhadow of ſin*, as we do full often.

The *Duty*.

Pſal. 115.1.

Eſay 65 11. Jer. 10. 2. Rom. 11. 29. Joh. 13. 1.

But above all, that which is *ex tota ſubſtantia*, that if we find any want of any *giving* or *gift*, *good* or *perfect*, this Text gives us *light* whither to *look*, to whom to repair for them: To the *Father of lights*. And even ſo let us do. *Ad Patrem luminum, cum primo lumine*. Let the *light* every day, ſo ſoon as we ſee it, put us in mind to get us to the *Father of lights*. *Aſcendat oratio, deſcendet miſeratio*, let our prayer go up to Him, that His grace may come down to us: ſo to lighten us in our wayes and works, that we may in the end, come to dwell with Him, in the light which is φῶς ἀνέσπερον, *light* whereof there is no *even-tide*, the *Sun whereof never ſets*, nor knows *tropike*, the only thing we miſs, and wiſh for in our *lights* here, *primum & ante omnia*.

But, if we ſue for any, chiefly for the beſt, the moſt perfect *gift* of all, which this day deſcended and was given. This *day* was, and any day may be, but chiefly this *day* will be *given* to any that will *deſire*, as our Saviour promiſeth (*Luke* 11.) and will be as good as His word.

Luk. 11. 13. Jam. 4. 3.

Within us there is no *Spirit* but our own, and that *luſts after envy*, and other things as bad: from beneath it cannot be had: It is *donum cœleſte*; *Simon*, if he would give never ſo largely for it, cannot obtain it. It deſcended *ad oculum* this day, it was ſeen to *deſcend*, and ſo will.

Which deſcents from on high, from the *Father of lights* (there in the *tongues of light*) light on us to give us knowledge, a *gift* proportioned to *light*: and to give us comfort, a *gift* proportioned to *light*. By *faith*, to *lighten*, By *grace* to *ſtabliſh* our hearts.

A

SERMON

Prepared to be

PREACHED

ON

WHITSUNDAY.

A. D. MDCXXII.

---

1 Cor. Chap. XII.

Diviſiones vero gratiarum, &c.

*Or Diviſions. Ver. 4. *Now there are * Diverſities of Gifts, but the ſame* Spirit.

5 *And there are diverſities of adminiſtrations, but the ſame Lord.*

6. *And there are diverſities of operations, but God is the ſame, which worketh all in all.*

7. *But the manifeſtation of the* Spirit *is given to every man, to profit withal.*

A TEXT read at this Feaſt, of the *Churches* own choice: who (I will ever preſume) beſt knoweth, what Text will beſt fit every Feaſt; and ſo this. It begins (you ſee) and it ends in the *Spirit*, whoſe proper Feaſt this is. The *Spirit* is in the firſt verſe; and again the *Spirit* is in the laſt: firſt, and laſt, here we find him.

And if we will look well into it, we ſhall (in effect) find that, which hapned this *Day*, though in other terms. Here have you in this Text, *gifts*, as it might be the *tongues*, which came from Heaven this *Day*: For, what were thoſe *tongues* but *gifts?* And here have you again *diviſions*, as it might be *clefts*, in the tongues: For what is to cleave, but to *divide?* And, if you lack *fire*: here have you in the laſt verſe, *manifeſtation*, which is by *light*. For, the uſe of *light*, is to make *manifeſt*. So have you the *Holy Ghoſt* in *cloven tongues of fire*, in ſome more general terms: the *gifts, the tongues, the diviſion, the cleft, the manifeſtation, the fire*. Thoſe gifts, firſt *divided*, then made *manifeſt*, and that by the *Spirit*, amounting to the *ſubſtance* of the *Feaſt*: that there can be no queſtion, but the Text ſuits to the time, fully.

The

The Use we have of the whole Text, is; that in all humble thankfulneſs, we are to acknowledge the great goodneſs of the whole *Deity entire*, and of *every perſon* in it; So ſeriouſly taking to heart the *Churches* (that is, all our) good, as (we ſee) they do in a ſort meet here, and aſſemble themſelves, all three, each for his part to contribute, one, *gifts*; another, *callings*; a third, *works*. And then commit over the *manifeſtation* of all to the *Spirit*, *ad utilitatem*, to the *profit* (that is) to the *general good of the Church*, in whoſe good, is the good of us all. *The Summe.*

Now albeit, to authorize and to countenance the Feaſt the more, the whole *three Perſons* do here preſent themſelves, in a joynt concurrence to this work of diſtribution; yet, (you ſee) the *Holy Ghoſt* hath here a double part, and in that reſpect a prerogative above the other twain. For, the *Spirit* is in, at both. *In*, at the *diviſion*; and ſo are the reſt. And again, *in*, at the *manifeſtation*; ſo are none of the reſt. But, He there; and He alone. For, the *tongues* are His; and they are too *manifeſt*: So to him alone we owe the *manifeſting*. So, *His*, and ſo His the honour of the day, which is *Feſtum linguarum*, the *Feaſt of tongues*, or (if you will ſo call it) the *Feaſt of manifeſtation*. In very deed, the *Holy Ghoſts Epiphany*; allowing, as *Chriſt*, one, ſo Him another.

The Sum of all, is: That *Chriſts* errand being done, and he gone up on high, the *Spirit* this day, viſibly came down, for Him and in His name and ſtead, to take the charge, and to eſtabliſh an order in the *Church*: which *order* or eſtabliſhment is here ſet down. And think not it holds in the *Church* alone, but that in it is repreſented unto us a true *pattern* or *mould* of every other well compoſed *Government*. For, happy is the government, where the *Holy Ghoſt* beſtoweth the *gifts*, *Chriſt* appoints the *places*, and *God effecteth the work*, *Works all in all*.

And as *Rectum* is *index ſui & obliqui*, *A ſtrait rule will diſcover as well what is crooked, as what is ſtrait*, both: So under one have we here, as the lively *image* of a well ordered *Society* (for the preſerving of three aright, makes all well;) So withal the manifold *obliquities* and exorbitances in the *Church*, in the common-wealth every where; which ariſe from the errors about theſe three, 1 the *gifts* not *regarded*, 2 the *places* not well *filled*, 3 the *works* not *workman-like performed*. The not looking to of which three, hath brought, and is like more and more, to bring all out of courſe.

The Text (if ever any) is truly *tripartite*, as ſtanding evidenily of *three* parts: every one of the *three*, being a kind of *Trinity*. 1 *Perſonal*. 2 *Real*, and 3 *Actual*. *The Diviſion.* I. II. III.

1. *Perſonal*, theſe *three*, 1 the ſame *Spirit*, 2 the *ſame Lord*, 3 The *ſame God*. 2. *Real*, theſe *three*: 1 *Gifts*, 2 *Adminiſtrations*, or *offices*, 3 *operations*, or *works*. 3. *Actual*, theſe *three*; 1 *Dividing*, 2 *manifeſting*, 3 and *profiting*. *Three diviſions* from *three*, *for three*. The *three real*, they be the ground of all, the 1 *gift*, 2 *offices*, and 3 *works*: The *three perſonal*; 1 The *Spirit*, 2 *Lord*, and 3 *God*, are but from whence thoſe come. The *three Actual*, are but whither they will: 1 *Divided*; 2 So divided, as *made manifeſt*; 3 So made manifeſt, as not only 1 to *make a ſhew*, but ἀγῶ to *ſome end*; 2 That *end* to be, not σύμφορα, the hurt or trouble; but σύμφερον, 3 The good, not *private*, of our ſelves, but *common*, of all the whole body of the Church.



I. The *Trinity perſonal.*

FIrſt, and before all things, we find here, and finding we adore the *holy bleſſed and glorious Trinity*: the *Spirit* in plain terms, the other two in no leſs plain, if we look to but the VI. verſe of the V. *Chapter* before, where the *Apoſtle* ſaith: *To us there is but one God*, the *Father of whom are all things*, *and we of Him*; *and one Lord Jeſus Chriſt*, *by whom are all things*, *and we by Him*. So, by God is intended the *Father*, the *firſt Perſon*: by *Lord*, the *Son*, *the ſecond*: by the *Spirit*, the *third*, the uſual term or title of the *Holy Ghoſt*, all the Bible through. Theſe three, as in *Trinity of Perſons* here diſtinct; So, in *Unity of Eſſence*, one and the ſame. For though to each of theſe three, there is allowed a [*the ſame*;] yet come to the *Deity*, and they are not *three* [*the ſames*] but one the [*ſame*;] *one*, and *the ſame God-head*, to be *bleſſed for ever*.

1. Once before, are theſe three known thus ſolemnly to have met; at the *creating* of the world. 2 Once again, at the *Baptiſm* of *Chriſt*, the new creating it. 3 And here now the third time, at the *Baptiſm* of the *Church*, with the *Holy Ghoſt*. Where, as the manner is at all *baptiſms*, each beſtoweth a ſeveral gift, or largeſs, on the party baptized (that is) on the *Church*; for whom, and for whoſe good; all this *dividing* and all this *manifeſting* is. Nay, for whom and for whoſe good, the world it ſelf was created, *Chriſt* Himſelf *baptized*, and the *Holy Ghoſt* this Day viſibly ſent *down*.

The *Trinity perſonal* I deal with firſt, that we may know, where and from whom, all the reſt iſſue and proceed. All errors are tolerable, ſave two; about *Alpha*, the firſt letter, and *Omega* the laſt; about *primum principium*, and *ultimus finis*; the firſt *beginning*, whence all flow, and the laſt *end*, whereto all tend. We erre againſt the firſt, when we derive things amiſs: we erre againſt the ſecond, when we refer them amiſs: Divide them right, and refer them right, and all is right. And the right deriving is (as here) to bring all from the bleſſed *Trinity*.

From this *Trinity perſonal*, comes there here another (as I may call it) a *Trinity real*, of 1 *gifts*, 2 *adminiſtrations*, and 3 *operations*. I will tell you, what is meant by each. 1. By *gifts*, is meant the inward indowing, enabling, qualifying, whereby one, for his skill is meet and ſufficient for ought. A particular whereof to the number of nine, it ſet down, at the VIII, IX, and X. *Verſes* af-

ter. 2. By *administrations*, is meant the outward *calling*, place, function, or office, whereby one is authorised lawfully to deal with ought. Of these likewise you have a list to the number of eight at the XXVIII. verse after. 3. By *operations*, is meant the effect, or work done, wrought, or executed by the former two (the *skill* of the *gift*, and the *power* of the *calling*:) But these, are infinite (*works*:) no setting down of them; only so to be ranged, as every *calling* to know his own proper *work*, and so to deal with it.

So have you three *quotients* from three *Divisors*: 1 *gifts*, 2 *offices*, 3 *works*, from the 1 *Father*, 2 *Son*, and 3 *Holy Ghost*, *referendo singula singulis*. 1 *Gifts*, they from the *Spirit*: 2 *Offices*, they from *Christ*, the *Lord*: 3 *Works*, they from *God* the *Father*. The *Spirit*, He gives *wherewith*: *Christ*, He appoints *wherein*: the *Father*, He works *where-about*. The *Spirit* gives all to all: *Christ*, He appoints all for all: *God* the *Father* works all in all.

You are not (here) to think these three so limited, as that all and every of them, every of the three, come not from all and every *Person* of the *Trinity*. They come, *all, from all*. Our rule is the *works of the Trinity* (all, save those that reflect upon and between themselves *inwardly*) all *outward*, to any without them are never *divided*. What one doth, all do.

James 1. 17. Ephes. 4. 8. To make it plain in these. *Gifts* here are ascribed to the *Spirit*: But S. *James* saith, *Every one of them comes from above from the Father*: and S. *Paul*, he saith; *Christ*, when *He ascended up on high, he gave gifts unto men*. So, the *gifts* come from the other two *Persons*, no less than from the *Spirit*. *Offices* are here assigned unto the *Lord* (that is) *Christ*: yet, by and by (at the XXVIII. *verse*) it is said of *God the Father*, that He *ordained Apostles*, and so goes on there, with other Offices of the *Church*. And in *Acts* 20. 28. of the *Holy Ghost* it is said, *Posuit vos Episcopos*, that he placed them *Bishops*; and they are chief *Offices*. So that, *Offices* are from the other two, as well as from *Christ*. *Works*, they are

Joh. 5. 17. here appropriate to GOD (that is) the *Father*: yet in *John* V. with one breath *Christ* saith, *My Father worketh hitherto, and so do I work* as well as He: and in this Chapter, straight after (at the *eleventh verse* following) thus we read, *All these things worketh one and the same Spirit*. So, *works* as they are from the *Father*, so are they from the other two. And so all and every of the three *Persons*, equally interessed, in all and every of the three.

How is it then? How come they thus to be sorted? Sure rather in a kind of apt congruity than otherwise; only in a fit and convenient reference to the peculiar, and (if I may so call it) the *personal attributes*, which most properly suits with each *Person* whence they flow; As thus. The *Spirit* is the *essential love* of the *Father*, and the *Son*. Love then is his *personal property*: and *love* is *bounteous*; and from *bounty* come *gifts*. So, the *gifts*, they, from the *Spirit*. *Christ*, He is the *essential Wisdom* of the *Father*: and *Sapientis est ordinare*; that, is *Wisdoms Office*, saith the Philosopher: So, the ordering of *Places*, or *Offices*, falls to him. GOD, we call Him the *Father Almighty*; which sheweth, *Might or power* is His proper Attribute; and *power* it is, that *worketh*: So, the *work* is His peculiar. And thus come they, thus sorted. And so well we may repair to each severally for his several: Yet, with no *exclusive* to the rest; but to all, for all joyntly, for all that. This needs not trouble any.

No more needs their order in standing: The *Holy Ghost* first; and the *Father* last; otherwise then in *Baptism*, or in the *Doxologie*. The *works* appropriate to the *Father*, though they be in execution last, yet are they in intention first. It is (as in a solemn train) *novissimi primi*, the last go first, and *primi novissimi*, the first come last: and yet are *first in order*, though *last in place*. It is sure, the *Work* is the end of both the rest, and of all. *Unumquodque propter operationem suam*: Every thing, be it what it will, *gift* or *place*, is and hath his being for the *work* it hath to do. So, the *Work* is the chief of the three, and He the chief, whose the *work* is, let His standing be where it will.

II. *The Trinity Real.* To the doing whereof, there be required *three* things. And where there be more than one required, our books teach us, ever to consider them, first *conjunctim*, joyntly, altogether; then *seriatim*, each in order, as they stand; and lastly, *seorsim*, every one asunder by it self.

1. *Of them joyntly.* *Joyntly* then. To the doing of ought there is requisite, 1 *hability of the party*, 2 *authority* for the *party*, 3 and *diligence* in the *party*. 1 *Meet* and *sufficient* men; 2 they, *orderly called, and placed*; 3 *diligent* and *painful* at their business. To supply these, here are, 1 A gift wherewith, 2 a *place* wherein, 3 a *work* whereabout to imploy both: and none to take on him the *work*, except first in a *calling*; nor to take on him a *calling*, except he first have a *gift* meet for it. The *Spirit* is free of His *gifts*; by which, *ability*: *Christ*, He invites us to some *calling*; wherein, *authority*: *God*, He cals upon us to be at *work*: wherein, *diligence* is to be shewed.

Our duty it shall be to come, to be at these three *doles*, or *divisions*; to have our share in them. Out of the first: 1 Every one to get himself furnished with some gift. 2 Out of the second: to see himself bestowed in some calling. 3 Out of the third: having both these, to apply himself to some *work*; and namely, that *work*, that belongs to his *calling*. In a word; every one to find himself with a *gift*, in a *calling*, about a *work*. Not having the *gift*, not to affect or enter the *calling*; nor having the *calling*, not to venture upon the *work*.

By all means we are to avoid to frustrate this meeting of the *Trinity*. To do them this honour, to think all the *three* absolutely needful, and not any of the *three* more than needs. The *Wisdom* of GOD, as it is never *wanting* in any thing that needs; so neither is it *lavish* in any thing more than needs. And indeed, to hold any of the three *superfluous*, is (in effect) to call in question, whether some person in the *Trinity* be not *superfluous*; namely, that *person*, whose division we seem to set so light by.

All

All three then are to be had: We cannot miss any of them. If we *miss* the *gifts*, all will be done unskilfully; if the *calling*, all disorderly; if the *work*, all unprofitably, and to no purpose. Then, not to leave out, or to leap over the *gift*, that is a contempt of the *Spirit*: Nor the *calling*, that is a trespass against GOD the FATHER: Nor the *work*, that is an affront to GOD Himself. So much for *conjunction*: now for *seriation*.

All to be had, and in this *order* to be had, was here they stand marshalled. The *gifts* first, then, the *calling* to authorize; then, the *work* to make up all. But the *gift*, before the *calling*, and the *calling*, after the *gift*: the *gift* and *calling* both, before we be allowed to take any *work* in hand. The *number* not barred, the *order* not inverted. Neither the *calling*, before the *gifts*, nor the *work*, before the *calling* and *gifts* both be had. But every one and each, in his order, and turn. This order kept, the *Church* will flourish, the *Common-Wealth* prosper, and all the world be the better. We have done with *conjunction*, and *seriation*; and now we fall to *division*, to the several divisions. And first, to the *Spirits* (that is) the *gifts*, and the nature of them.

2. Of them *seriatim*, in their order.

The word is χαρίσματα. It is a word of the *Christian* style; you shall not read it in any Heathen Author. We turn it, *Gifts*. *Gifts* is somewhat too short: χάρισμα is more than a *gift*. But first, a *gift* it is. It is not enough with us *Christians*, that a thing be *had* with the Heathen man, if it is: he cares for no more: he cals it *his*. Sure he is, he *hath* it; and that is all he looks after: The *Christian* adds further, how he *hath* it: hath it not of himself, spins not his shred as the Spider doth, out of himself, but hath it of another, and hath it of *gift*. It is *given* him: *Unicuique datur*. (It is the 11. *verse*.) *To every one is given*. So, instead of *Aristotles* word, ἕξις, *habite*, he puts Saint *James*'s word, δόσις or δώρημα, it is a *gift*, with him.

3. Of each severally. 1 χαρίσματα. The *Gifts*.

James 1. 17.

And how a *gift*? Not *do, ut des*; give him as good a thing for it, and so was well worthy of it: No, but of *free gift*. And so S. *James* his word δόμημα, which is no more but a *gift*, he adds S. *Pauls* here, χάρισμα, wherein there is χάρις, (that is) *grace*, and so a *grace-gift*, or *gift of grace*. This word, the pride of our nature digests not well: ὄφελε, and μεγάλα touch near: *Nature* is easily puft or *blown up*: but χάρισμα hath a prick in it for the *bladder* of our *pride*: as if either of our selves we had it, and received it not; or received it, but it was because we earn'd it. No: it is *gratis accepistis* on our part: and *gratis data*, on His: freely *given* of Him, freely received by us; and that is χαρισμα right.

Free gifts.

Mat. 10. 8.

Freely given by Him; Who is that? The *Spirit*. The natural man sees, he hath a soul; and that is all the *Spirit* he takes notice of, and is therefore called *animalis homo* (that is) nothing but soul; that, is all his *Spirit*. The *Christian* takes notice of another *Spirit*, that is not his own; (that is) GOD's *Spirit*, the *Holy Ghost*: and that he is beholden to Him, who is *one and the same Spirit*. Else so many men, so many *spirits*. But this is but *one and the same Spirit*.

Given by the *Spirit*.

Jude 11.

Verse 11.

Which *one*, and *the same Spirit* makes also against *Paganism*. For, they had *nine Muses*, and *three graces*, and (I wot not how many) *Gods* and *Goddesses* besides. We go but to *one*. All ours come *from one*, from the *same Spirit*. All our *multitude* is from *Unity*. All our *diversity* is from *identity*. All our *divisions* from *integrity*; *from one* and *the same* entire *Spirit*. A *free gift* from the *free Spirit*, a *gift* of *grace* from the *Spirit of grace*. So, from GOD, not from our selves; for CHRIST, not for our selves: by the *Spirit*, not by either our *nature*, or *industry*, not alone: For, without the *Spirit*, all our *nature* and *industry* will vanish, and nought come of them.

Thus it stands. The Heathen man thanks his own wit and study, for his learning; and we seclude them not: but this we say: When all is done with all our *parts naturall*, and all our *acts habituall*, if the *Holy Ghost* come not with His *graces spiritual*, no good will come of them. Therefore we to seek after *spiritual gifts*, and ζηλοῦτε (it is the *Apostles* word) *zealously* to seek them. For, though the *Spirit* give; yet we must *sue* and *pray* for them. *Zachary* makes but one *Spirit* of these two, 1 *Grace*, and 2 *Prayer*. *Prayer*, as the *breathing out*: *Grace*, as the *drawing in*: Both make but one breathing. To pray, then: and (more than to pray) to *stir them up*; the word is ἀναζωπυρεῖν, to blow them, and make them burn, as is used to be done to fire; and as is to be done to the *fiery tongues* of this day: Else you will have but a *blaze* of them; and all else, but *cinders*, *cold* and *comfortlesse* geer (GOD knows.) But so all are to be suiters, and to labour, to have a part in this dealing.

1 Cor. 14. 1.

Zech. 12. 10.

From the *Spirit* then they come: but by way of *division*. Not, so, as some, all; some, never a whit; but by way of *division*. The nature whereof is, neither all *gifts*, to one; nor one *gift*, to all: But (as it follows) ἑκάστῳ, *unicuique*, to each some: neither *donum hominibus*, *one gift* to *all men*: nor *dona homini*, *all gifts* to one man: but *dona hominibus*, *gifts* to *men*: Every one his part of the divident; For such is the law of *dividing*.

By way of *Division*.

Verse 7.

Which division is of two sorts: 1 either of the thing it self in *kind*, 2 or of the *measure*. 1. The *kind*; which the *Apostle* speaks of in the *seventh Chapter*, and *seventh verse*; *To every one is given his special, and proper gift*; to one in *this kind*, to another *in that*. GOD so tempering, as the natural body, that in it, the *eye* should not have the gift to *go*, but to *see*; and the *foot* not to *see*, but to *go*; And as the great body of the world; In it, *Hirams* country should yield excellent *timber* and *stone*, and *Solomons* Country, good *wheat* and *oyl*, which is the ground of all commerce: So, the *spiritual* body; that in it, *Paul* should be *deep learned*, *Apollo* should be of *better speech*: one need another; one supply the need of another; ones abundance, the others want.

1 *In Kind.*

1 King. 5. 8. 11.

But

2 *In measure.*

But *division* is not of the *kind* only, but of the *measure* also. Divers *measures* there be in one and the same *kind*. Every one (saith the *Apostle*, *Ephes.* 4. 7.) *according* (not to the *gift*, but) *to the measure of the gift of* CHRIST. For, to some gave He *talents* (saith S. *Matthew*;) To some, but *pounds* (saith S. *Luke*:) Great odds. And of either, to one gave He *five*, to another *three*, to a third but one: in a different *degree* sensibly. To each, his *portion* in a *proportion*: His *Ghomer* the law calls it; the Gospel, his *dimensum*. And remember this well. For, not only the *kind* will come to be considered, but the *measure* too, when we come to see, who be in, and who be out at the *Spirits* division. And so much for the *Spirit*.

Mat. 25. 15. Luke 19. 13.

2 The *Places* or *calling*.

If we have done with the *gifts*, we come to the *places*: For where the *Spirit* ends, CHRIST begins. So is, if no *gift*, stay here and go no further; never meddle with the *calling*, or *work*. But what if we have a *gift*, may we not fall to *work* strait? No but a *calling* is first to be had, yet we put forth our hand to it. Which *nemo sibi sumit*, *No man to take on him, unless he be called*: Though a *gift* then, though a *good gift*, not (*eo ipso*) to think himself sufficiently warranted to fall a *working*. There goes more to it, than so. We must pass CHRIST's hands too, and not leap over His *head*. For, after the *Holy Ghost* hath done with us, CHRIST will appoint every one of us his *calling*.

Heb. 5. 4.

Which are *divided* for order 1 Cor. 14. 40.

Of which *division* the ground is, that every man is not, hand over head, confusedly to meddle with every matter; but all is to be done κατὰ τάξιν, *orderly*. Each to know his own. The very word [*division*] implieth *order*. Where we read *divisions*, some read *diversities*. But it is not so well (that.) Things, that are *diverse*, may lie together confusedly on heaps: But each must be sorted to his several rank and place: else are they not *divided*. So is, *division* is the better reading: and *division* is for *order*.

And order is a thing so highly pleasing to GOD, as the three *Persons* in *Trinity* (we see) have put themselves in *order*, to shew how well they love it. And *order* is a thing so nearly concerning us, as break *order* once, and break both your *staves* (saith GOD in *Zachary*) both that of *Beauty*, and that of *Bonds*. The *staff* of *Beauty*: For, no εὐπρεπείας, no manner of *decency* or *comliness* without it, but all out of fashion. The *staff* of *Bonds*: For, no τάξεως, no kind of *steadiness* or constancy, but all loose without it. All fals back to the first *Tohu*, and *Bohu*. For, all is *Tohu* (*empty*, and *void*) if the *Spirit* fill not with His *gifts*: And all is *Bohu* (a disordered rude *Chaos* of confusion, if *Christ* order it not by His *Places* and *Callings*). Every body fals to be doing with every thing, and so nothing done: nothing well done, I am sure. Every man therefore, what ever his gift be, to stay till he have his place and standing by *Christ* assigned him. It is judged needful (this) even in secular matters. Write one never so fair a hand, if he have not the calling of a *publick Notary*, his writing is not *authentical*. Be one never so deep a *Lawyer*, if he have not the place of a *Judge*, he can give no definitive sentence. No remedy then; there must be *division* of *places*, of *administration*, no less than of *gifts*.

Zach. 10 7.

Gen. 1. 2. תהו ובהו

What the *places* be.

Will you know what those *places* be? *Eight* of them are reckoned up at the 28. *Verse*. Not to trouble you with those that were erected, as needful at first, but were not to endure for a time: those that were to endure, are reduced to *three*, and stand together: 1 *Teachers*, 2 *Helpers*, 3 *Governours*. A *threefold division*, taught even the heathen by the light of nature, in their *Religion*. They had them all three in their: 1 ἱεροφάντας, their *Teachers*; 2 ἱεροδούλους, their *Helpers*; 3 ἱερομνήμονας their *Governors*. The very same prescribed by GOD to His people: 1 their *Teachers*, the *Priests*; 2 their *Helpers*, the *Levites*: 3 their *Governors*, the *Sons* of *Aaron*, called *Nesiim*, as true and proper *Hebrew* for *Prelates*, as *Prælati* is *Latine*. The same is known in the *Church* of *Christ* through all antiquity: 1 *Presbyteri*, to *teach*: 2 *Diaconi*, to *help*: 3 *Episcopi*, to *govern*: And never any other.

נשיאים

All these three here go under the name of Διάκονοι, the proper term of the *lowest* of the *three*. We turn it *Administration*: It is (indeed) *ministery* or *service*: and that on *foot*, and through the *dust*: For, so is the nature of the word. An ill word for *pride*; who had rather hear of words sounding of *dominion*, than of service; specially this *service*: For, it is but the order of *Deaconship*; and *pride* would be at least more than a *Deacon*. Yet, so we are all stiled here, and no other name for any. The very highest are but so. The King himself, twice made a *Deacon* (*Rom.* 13.) *Gods Deacon*: no other title. The best King that was (*David*) is said but to have *served* his time, *Act.* 13. *Served*, that was all. The glorious *lights* of heaven are said (*Deut.* 4.) to be created *in ministerium*, but for our service. The *Angels* of heaven are but *ministring spirits*, *Heb.* 1. Nay *Christ* Himself is stiled no otherwise (*Rom.* 15.) but *that He was a Minister of the Circumcision*. He that is LORD of all, and gives all the *offices*, calls His own but so.

Rom. 13. 4. Acts 13. 36. Deut. 4 10. Heb. 1. 14. Rom. 15. 8.

Divided they be; not *scattered*.

These places, we said before, are *divided for order*. Now I add further; they are *divided*, not *scattered*, or *let fall*: For, that is casual. *Dividing* is not so: but (as it is in the 11. *ver.*) *pront vult*, a *voluntary act*. He that *distributes*, knows what, and to whom He doth it. Places therefore are to be *divided* by *knowledge*: not *scattered* or *scambled* for, by hap and hazard. The *Wind* is to blow no man to *preferment* (*Psal.* 75.) It is the LORD, that is to dispose of them.

Psal. 75. 6.

And how to dispose or divide them? According to the former divisions of the *Spirit*. That these should first take place: the second depend upon those first: none taken to the *second*, till he have past the *first*. For, *Christs Places*, are for the *Holy Ghosts gifts*. Without *inspiring with the grace*, no *aspiring to the place* there should be. The *Holy Ghost* is by His *gifts*, to point out those that should be taken into these *administrations*. And where *Christ* placeth, so it is. For He placeth none, but whom the *Holy Ghost* commends. *Christ* is the *door*: of which *door* the *Holy Ghost* is *Porter*. No man passeth through the *door*, but whom the *Porter* openeth to. No man to *Christ*, but by and through the *Holy Ghost*: nor to the *calling*, but by and through the *gift*. They that come not that way (by the door)

Joh. 10, 7.

door) get in by ſome other back way; *per pſeudothyrum*, by ſome *falſe poſtern*: That marres all. This, is the true order; *Vocavit ſervos, & talenta dedit*: ſo is the *Goſpel*: whom He *calls*, He gives *talents* to. Mat. 25. 15. If he have none given him, he came uncalled; at leaſt by *Chriſt*: He call'd him not: He came un-ſent, at leaſt by God; he ſent him not. Though he anſwer, *Here I am, Chriſt* ſpoke not to him; Though he came running never ſo faſt, God ſent him not. *Eſay* asketh two queſtions, *Quis tu hic?* or *Quaſi quis tu hic? quis*, if by *Chriſt*; *quaſi quis*, if otherwiſe. And many a *quaſi quis*, (God wot) have we among us. Eſay 22. 16.

What is then to be done; that *Chriſt* be not neglected, and his *call*? That every one betake himſelf to ſome *calling*, or other. In the *Miniſtery*, all: All *Miniſters*, *Miniſters*, either of the *Church*, or of the *State* and Common-wealth: But all *Miniſters*, Thoſe that are not, that diſpoſe not themſelves ſo to be, to be holden for ſuperfluous creatures, for *inutilia terræ pondera*, that *cumber* but the *ground*, and keep it *barren*: with whom the earth is burdened, and even groans under them. *Deaf Adders* they are, at *Chriſts call* they ſtop their ears, who calls every one to a *Calling* to do ſome ſervice ſome way. Luke 13. 8. Pſal. 58. 4. Eath one to have a *calling*.

To be in ſome *Calling*: but withal, to have a *gift* meet for that calling. But if not at the *firſt dole* (the *Spirits*) not at the ſecond (*Chriſts*:) no *gift* there, no *place* here. Can any man deviſe to ſpeak with more reaſon, than doth the Apoſtle (in the 14. Chapter following) *If any man be ignorant, let him be ignorant*; (that is) hold himſelf for ſuch, and not take on him the *place* or work of the skilful. It is againſt *Gods will*, if he do. *Have you refuſed to gain knowledge? then have I refuſed you for being any Prieſt of mine.* It is GOD Himſelf in *Hoſea* 4. Have you not uſed the means? Have you miſpent the time when you ſhould have laboured for the *gift*? *Chriſt* hath no place for you. Whom the *Spirit furniſhed* with *gifts*, for them it is *Chriſt* provideth *places*: for them, and none elſe. According to his *gift*. 1 Cor. 14. 38. Hoſea 4. 6.

1. And yet not every *place* for every *gift*, neither: But to have a *calling* proper to his *gift*: Proper to it for the *kind*; not to be miſ-ſorted into a *place* no ways meet: his *gift* lying one way, his *place* another. But put the right *gift* in the right *place*. In *Kind*.

2. Proper for the *kind*, and proper for the *meaſure* alſo. For, as there be *meaſures* in *gifts*; ſo there be degrees *in places*, to anſwer them. And one is not to thruſt himſelf into a *place* diſproportioned to the portion of his *gifts* (the Apoſtle cals it ὑπερεκτείνειν: ἐκτείνειν, is to extend, to ſtretch himſelf to the full of his *meaſure*: ὑπερεκτείνειν, is to ſtretch himſelf beyond it; to enter himſelf far beyond his ſtantling:) But if a *mean gift*, a *mean calling* to content him. *Durus ſermo*, for there is none ſo mean in *gift*, that he undervalues his *gift*, for any place, yea even of the beſt worth. You may ſee theſe two: (1 the *kind*, and 2 the *degree*:) the *kind*, in *Uzziah*: He had no *calling* to his *work of incenſe*, *of burning incenſe*; not at all. What became of him? You may read in his forehead. The *degree*, in *Uzzah*: he had a *calling*; was of the *Tribe*: went only beyond his degree: preſſed to *touch the Ark*, which was more than a *Levite* might do, and was ſtrucken dead for it by God. God no leſs angry with him, that went beyond the degree of his *calling*, than with *Uzziah* that had no *kind* of *calling* at all. None that is in therefore, to over-reach or preſume above his degree, but to keep him within compaſs. In *Meaſure*. 1 Cor. 10. 14. 2 Chro. 26. 16. 2 Sam. 6. 7.

Now the *gifts* be dealt, and the *places* fild: the *Spirits* gifts put into *Chriſts*, (that is) into *right places*. Now fall we to the third, to Gods diviſion, to ſet them to *work*. Every thing (we ſaid) hath his being, for the *work* it is to do. *Gifts*, *calling* and all for the *work*. For, if the *work* follow not, the *gift* is idle; you may caſt it away; *the calling* is idle, you may caſt it off. A *vacation* it might be; a *vocation* it is not. The *gift* is for the *calling*: the *gift* and *calling* (both) are for the *work*.

And will you obſerve the proceeding here of the *Spirit* firſt? The *Spirit* is neereſt reſembled to *breath*: *Spiro*, whence it comes, is to *breathe*. *Breath* (you know) is in the *noſtrils*: they be two; through, and from them both, the *Spirit* proceeds. To anſwer theſe, GOD the *Father*, CHRIST the *Lord*, are two; from them both, by way of *ſpiration*, comes the *Spirit*, the *ſacred Breath* of *them both*.

Now then ſecondly, as the *Father* doth beget the *Son*, and from them both *proceeds* the *Holy Spirit*; So, the *gift* to *beget* the *calling* (of right ſo it ſhould) and they both to produce the *Work*. And as no man comes to CHRIST, but by the *Holy Ghoſt*: So, no man to the *calling*, but by the *gift*. And as no man comes to the *Father*, but by *Chriſt*: ſo no man to the *work*, but by the *calling*.

Not to the *work*. The very word *work* (ἔργον) at once condemns three, ἄεργον, παράεργον, ἀνέργον. Ἄεργον firſt. Such as are idle bodies; do no *work* at all: ſpend their *dayes in vanity*; conſume whole *years*, in doing juſt *nothing*. This (of *Works*) is GOD's *diviſion*: who is not (Himſelf) would not have us, idle. *Uſque operatur*, *ſtill He works*; ſtill he would have us ſo to *do*. Not as *Jonas*: get us a *gourd*, and ſit under it, and ſee what will become of *Ninive*; but ſtir not a foot to help it. Not to *lie ſoaking in the broth* (as *Ezekiel* ſaid of the great men in his dayes:) The *City* is the *cauldron*, the *wealth* is the *broth*, and in the broth they lie ſoaking, and all is well. Saint *Paul* calls them the *Lolligoes* of the Land. His word is καταργεῖν; The *ſix dayes*, and the *ſeventh*, to them both alike; *Holy day-Chriſtians* The Poet ſaid, Ἀεργοῖς αἰὲν ἑορτή: *Every day is holy day with idle people*. Out of this *diviſion*, out of *operations*, they. 3 The *Work*. ἔργον. 1 Not ἄεργον. John 5. 17. Jon. 4. 6. Ezek. 11. 3. 2 Cor. 11. 9.

The next ſort, they will not be idle; but it were as good they were. They will be doing, but it is παράεργον all they do: Nothing to any purpoſe; from and beſide it quite. *Opus quo nihil opus*, ſome needleſs work; *quæ nihil attinet*, as good let alone: leaving undone, that they ſhould and are to do, and catching at ſomewhat elſe, and mightily buſying themſelves about that; and all to no end. *Anni eorum meditati ſunt ſicut aranea*, ſaith the Pſalm: Very buſie they be; but it is about *weaving* Not παράεργον. Pſal. 90. 10.

cob-

cobwebs: no body ſhall wear them, or be the warmer for them: to no profit in the world.

Not ἀλλότριον. And as theſe deale with *quaenihil attinet*; So the laſt (ἀλλότριον) with thoſe, *quæ nihil ad eos attinet*, that concern not them at all. That will be doing, but it is with that, they have nothing to do. There are *diviſions* of *works*, and they work out of their *diviſion*: love to be buſie; to be dealing with any bodies *work*, ſave their own. Which is lightly the *buſie-bodies occupation*, condemned by the *Apoſtle*, not in *men* only (2 *Theſſ.* 3.) but even in the other ſex, too (1 *Tim.* 5.) For they alſo will be medling:

2 Theſſ. 3. 11. περιεργαζομένους is of both *genders*.

1 Tim. 5. 13. I told you before, the *callings* were founded upon *order*, and to keep them, ſo have their ἐξουσίας, *limits*, or bounds. And they do all ἀτάκτως περιπατεῖν, *walk* out of *order*, diſorderly break the pales, and over they go; that leaving their own, become (as Saint *Peters* word is) ἀλλοτριεπισκοποι, *Biſhops of*

1 Pet. 4. 15. *other mens Dioceſes*: Do no good in their own, ſpend their time in finding fault with others. A thing not to be endured by any body. Take the natural body for example, wherein the *Spirit*, *blood*, *choler*, and other humours are to keep and contain themſelves, to hold every one in his own proper veſſel: as *blood* in the *veines*; *choler* in the *gall*: And if once they be out of them, the *blood* out of the *veine* makes an *Apoſtume*: the *choler* out of the *gall* makes a *Jaundiſe* all over the body. Believe it, this is an *evil ſickneſſe under the Sun*, that the *diviſion* of *works* is not kept more ſtrictly. They are divided according to the *callings*: Every *work* is not for every *calling*. For then what needs any *dividing*? But as the *calling* is, ſo are the *works* to be: every one to intend his own, wherein (it is preſumed) his skill lies, and not to buſie himſelf with others: For, that is ἀλλότριον. And theſe are the three errors about *operations*.

It will not be amiſſe, if we look yet a little farther into this word. For, it is ἐνέργημα, which is more than ἔργον. For ἐνέργημα, is not *every work*: it is an *in-wrought work*. A *work* wrought *by us* ſo, as *in us* alſo. And both, it may be. For ἐνεργεία and συνεργεία take not away, one the other. So then by our ſelves, as by ſome other beſide our ſelves; and that is GOD, who is ſaid here to *work all in all*.

All in all. If we take it at the uttermoſt extent, it will reach, then we muſt be well aware to ſever the *defect*, or *deformity* of the *work* from the *work* it ſelf, as well we may. *Moving* is the *work*, *halting* is the *deformity*. *Moving*, that comes from the *ſoul*, is wrought by it: *halting* (the *deformity*) not from the *ſoul*, whence the *moving comes*; but that is cauſed by the *crookedneſſe* of the *leg*. So is the *evil* of the *work*: the *defect*, from *us*; the *work*, from GOD, and that His.

John 15. 5. But of all our good, all our well-wrought *works*, of them, we ſay not only, *Sine Me nihil poteſtis facere*, *We can do none of them without Him*: But farther, we ſay with the Propher, *Domine, omnia opera*

Eſay 26. 12. *noſtra operatus es in nobis*: In them, He doth not only *co-operate* with us from without; but, even from within (as I may ſay) *in-operate* them in us; πιῶν ἐν ὑμῖν, *working in you*. Then, if there go

Heb. 13. 21. another *Workman* to them beſides our ſelves, we are not to take them wholly to *our ſelves*. But, if that other Workman be GOD; we will allow Him for the principal *Workman*, at the leaſt. That, upon the whole matter, if our ability be but of *gift*; if our *calling*, be but a *ſervice*; if our very *work*, but ἐνέργημα, a thing wrought *in us*; *cecidit Babylon*, *pride* falls to the ground: theſe three have laid it flat.

But beſides this, there are *three* points more in ἐνέργημα; I will touch them firſt. 1. *In us* they are ſaid to be *wrought*; to ſhew, *our works* ſhould not be *ſkrewed from us*; wound out of us with ſome *wrinch from without*, without which nothing would come from us by our will, if we could otherwiſe chooſe: Ἐξεργάσματα, theſe properly. But ἐνεργάματα, from *within*: hath the *principium motus*, there, and thence: And ſo, are natural and kindly *works*.

2. Next; from *within*: To ſhew, they are not taken-on-works, done in *hypocriſie*: So the *outſide fair*, what is *within*, it skils not. But, that there be *truth in the inward parts*; that there it be wrought,

Pſal. 51. 6. and that thence it come.

3. And laſt, if it be an ἐνέργημα, it hath an *energie* (that is) a *workmanſhip*, ſuch as that the *gift* appears in it. For *energie* implies, it is not done *utcunque*, but *workman-like* done. Elſe there is an *aërgie*, but no *energie* in it. And even the very word [of *diviſion*] comes to as much. *Dividing* implies *skill* to hit the *joynt*, right: For, that, is to *divide*. To cut at venture, quite beſide the *joynt*, it skils not where, through skin and bones and all; that, is to *chop* and *mangle*, and not to *divide*. *Diviſion* hath Art, ever. And this for GOD's *diviſion*, the *diviſion of works*. And ſo now you have all three.

We have ſet down the order. Will you now reflect upon it a little, and ſee the *variation of the compaſſe*, and ſee how theſe *diviſions* are all put out of *order*; and who be in, and who be out at every one of them? Firſt, whereas the *gift* and the *calling* are (and ſo are to be) *Relatives*, neither without the other; There are men of no *gifts* (to ſpeak of) that may ſeeme to have come too late, or to have been away quite, at the firſt of the *Spirits* dealing: No ſhare they have of it; yet what do they? Fairly ſtride over the *gifts*; never care for them; and ſtep into the *calling* over the *gifts*, and ſo over the *Holy Ghoſts head*. Where they ſhould begin with the *gift*, the firſt thing they begin with, is to get them *a good place*. Let the *gift* come after, if it will: or if it do not, it skills not greatly. They are well: *they lie ſoking in the broth*, in the mean time. This neglect of the *gift*, in effect is a plain contempt of the *Spirit*, as there were no great need of the *Holy Ghoſt*.

Thus it ſhould be: As one ſpeeds at the firſt diviſion, ſo he ſhould at the ſecond. If no *grace* from the *Spirit*; no *place* with CHRIST. If ſome *one*, but a *meane* one, let his *place* be according. He with the *two mites*, not in the *place* of him with the *five talents*: (or as one well expreſt it) not *little-learned Aurelius*, *Biſhop* of *great Carthage*, and *great-learned* Saint *Auguſtine*, *Biſhop of little Hippo*. This is a treſpaſſe ſure, againſt the firſt *diviſion*: which reſpecteth not only the *gifts in ſpecie*, but in *meaſure*

ſure too. *Proportion* the *places*, to the *proportion of the gifts*: which *proportion* (we know) is both wayes broken, whether a low *gift* have a *high* place, or a *rich gift* be let lie in a poor *place*; contrary to the minde of CHRIST, who would have the *degree* of the *place*, as near as could be, to the *meaſure* of the *gift*.

There ſhould be but one GOD. In the Text, there is no more. But here is another. The *Apoſtle* calls him the *God of this world*: who hath his ἐργασίαν, who *works* too: and his *works* tend to *deface*, and *damnifie* the *Church*, all he may. 2 Cor 4. 4.

Nor, there is but one *Lord* here, to *divide places*. But by a *jure patronatus*, other Lords there are, that make *diviſions*, and *ſubdiviſions* of them: Of whom the poor *ſubdivided places* may ſay (with *Eſay*) O LORD, other *Lords beſides thee had the diſpoſing of us*. Eſay 26. 10.

So, there is but one *Spirit*. But, another *ſpirit* there is abroad in the world. He that carried CHRIST up to the top of the mountain, and talkt of *Tibi dabo*, as if he had gifts too. Mat. 4. 9.

I ſhall be ſorry to make any other *diviſion* of *gifts*, than thoſe of the *Holy Ghoſt*. But, made it muſt be, which the world hath made, and makes daily; and makes more accompt of them, than of theſe here in the Text. And indeed, ſuch accompt, as the *Holy Ghoſt* may ſit ſtill, and keep his gifts *undivided* well enough. The other *Spirit* divides other manner *gifts*, than the *Holy Ghoſt* hath any. The *gifts* of the *Holy Ghoſt* are *dona pectoris*, came out of the *breaſt*: you would think, the others come out of the *breaſt* too; but they come but out of the *boſome*. And in *ſpeculation* we ſay, the *Holy Ghoſts gifts* are far above theſe; but, in *practice*, they are daily found to be far above them in power. For, the Wiſe-man ſaith, *Dilatant viam hominis*, theſe *gifts* have a power to *make a way* through never ſo thick a preaſe, power to make any *door flie open* afore them. They ſpeak of *graces*: They make any, that come with them, more *gracious*, than theſe of Saint *Paul*. Nay, they will *diſgrace* them, and marre their faſhion quite, Prov. 18. 16.

But then thoſe *gifts* hold not of this *Feaſt*, not of *Pentecoſt*; but hold of the *Feaſt* of *Simon* and *Jude*, they. The *Church* hath joyned theſe two Saints, in one *Feaſt*: and the *Divel* (in many things elſe, GOD's *Ape*) hath made a like joyning of his too, in imitation of the true. His *Simon*, is *Simon Magus*, not *Simon Zelotes*; and *Jude*, *Judas Iſcariot*, not *Judas* the *brother of James*; No kin to him. *Simon*, he came off roundly, χρήματα, offered frankly, would come to the price. And *Judas*, he would know *what they would give*, how *thankful* they would be; and it was done, and there goeth a bargain. Theſe two are like enough to agree. And thus is the *Holy Ghoſt* defeated: *bought out*, He and His *gifts* by *Simon* ſtill. And thus is CHRIST betrayed in His *places*; and that, by *Judas* ſtill. This wicked *fraternity of Simon and Jude*, are the bane of the *Church*, unto this *day*. *Judas* that ſold CHRIST, like enough to make ſale of CHRIST's *places*. *Simon*, that would buy the *Holy Ghoſt*, (had He been to be ſold) as like to buy out the *Holy Ghoſts gifts*, as the *Holy Ghoſt* Himſelf. And this fault in the firſt concoction, is never after amended in the ſecond. For, with ſuch as theſe GOD will never co-operate: never comes there any fruit of ſuch. Enough, if any thing were enough. But thus CHRIST's *places* go *againſt* CHRIST's *will*. Acts. 8. 18. Mat. 26. 15.

Thus have ye a *calling* without a *gift*. What ſay you now to a *gift* without a *calling*? Thoſe, are not for the *Holy Ghoſt*: theſe care as little for CHRIST. Some ſuch there are; no man muſt ſay, but *gifts* they have, ſuch as they be: but they care not greatly for troubling themſelves with any *calling*. They are even as well without. *Hop up and down as Graſſhoppers*, hither and thither, but *place* they will have none; yet their fingers itch, and they cannot hold them; doing they muſt be: and if they have got but the leſſ end of a *gift*, have at the *work*; be doing they will, of their own heads (uncall'd by any ſo, that have right to call:) And for default of others, even make no more ado, but *call themſelves*: *Lay their own hands upon their own heads*; utterly againſt CHRIST's minde, and rule. And ſo over CHRIST's *head* they come, from the *gift* to the *work*, without any *calling* at all. 2

Well in theſe two they have ſomewhat yet: Either a *calling* without a *gift*, or a *gift* without a *calling*. What ſay you to them, that have neither; but fetch their run for all that, and leap quite over *gift* and *calling*, *Chriſt* and the *Holy Ghoſt* (both) and chop into the *work* at the firſt daſh? That put themſelves into buſineſſes, which they have neither *fitneſſe for*, nor *calling to*? Yet no man can keep them, but meddle they will, and in *Church*-matters ſpecially: there ſooneſt of all: And print us *Catechiſmes*, and compoſe us *Treatiſes*; ſet out *Prayers* and new *Pſalmes*, as if every forreigner were free, and might ſet up with us. *Good Lord, what the poor Church ſuffers in this kinde!* 3

Yet have you a fourth, no leſſe ill than any of theſe. And theſe be ſuch as have *gifts* and *calling* both, it cannot be denied, yet fall ſhort at the *work*: *Work* not at all. *Wrap up their talent: fold it up in a napkin, and lay it by them*. Let their *calling lie fallow*: get them into *Jonas gourd*, and ſit gazing there; or into *Ezekiels caldron*, and lie *ſoaking* there. *Work* who will, and *work* GOD in whom He will; in them He ſhall *work* nothing: Nothing (ſo) to any publick good. Theſe have great accompt to make to GOD, for thus treading under their foot His *diviſion*. Nay, to all three: to *Chriſt* alſo, for the contempt of his *calling*; and to the *Holy Ghoſt* too, for burying his *gifts*. 4 Luke 19. 20. Jonas 4. 9. Ezek. 11. 3.

So have you 1 a *calling* and no *gift*; 2 a *gift*, and no *calling*; 3 neither *gift*, nor *calling*, but *work* for all that; 4 both *gift*, and *calling*, and no *work*, not for all that. All awry; all in *obliquity*, for want of obſerving the *order* here eſtabliſhed. Theſe *obliquities* to avoid:

III. The Trinity actuall.

It is the will of GOD, that this *Trinity Reall* ſhould meet, and grow into *Unity* as the perſonal it ſelf doth: that ſo this here, on *earth* beneath, may grow, and be conformed to that there, in *heaven* above. the former *three diviſions*, in the former three Verſes, all meet in the *Unity*, and *manifeſtation*, in this fourth Verſe: which is the *Spirits unity*. And ſo come we now about to the *Spirit* again. For, all

1 *Dividing.* this *dividing* is not enough: But when the *doles* and *divisions* of all *three* is done, then begins the *Spirit* anew. For these must not be concealed, but be all *manifested*. And that must be by the *tongues* of this 2 *Manifesting.* *day*. Which is it, that giveth the *Holy Ghost* a more special interest than the rest, and makes the Feast to be His. For hitherto, they had as good a part as He.

If you mark it, *dividing* and *giving* is a kinde of *inspiring*, or *breathing in*: *uttering* and *manifesting*, a kinde of *breathing out* again of that was *inspired*. And these two are two natural and kindly acts of the *Spirit* in us, by *breathing in*, to receive; by *breathing out*, to *utter* it out, or *manifest* it. John 10. 38.

And it hath good coherence, and follows upon the *work* well (this *manifestation.*) For, every mans *work* is to make him manifest. No better way to take true notice of any, than by it. It is not *Loquere*, it is *Operare, ut te videam. Christ* saith not *auribus* or *sermonibus*; but *operibus credite* (that is) *oculis credite*. For, *works* be manifest, and may be seene.

It follows well likewise upon *division*. For, 1. First, *division* doth make *manifest*. Things that are propounded in grosse, *eo ipso* are obscure; and are therefore *divided*, that they may more distinctly, and plainly appear. 2. And second, *manifestation* it self is nothing but *dividing*. For, what is *divided* unto us by the *three Persons*, it is required, that we should *divide unto others*; and our *dividing* it among othe 3, is that, which here is called *manifesting*. That which we *receive*, when we make *manifest*, we are said to *divide*, and to distribute that which came unto us from the former three *divisions*.

1 Pet. 4. 10. But this is sure without *manifesting*, all *divisions* avail nothing, all the πολυποικιλος χαρις, all the *manifold variety* of the *graces* are to no purpose, no more than a treasure divided into never so many bags, if it be hidden, and not *manifest*, is to any profit, or any the better for it. Nay, it holds in all three. 1. In the *gifts*. We are not to rake them up, but to stir them up, and make them burn. 2. In the *calling*. We Rom. 1. 16. are not to be ashamed of it, but to professe it manifestly, as he did, *Non me pudet Evangelii*. 3. In the *work*. We are not to *work* inward, in a back-roome; but to open our shop, set out our wares and utter them. *Divided* and not *manifested* (that is) the *tongues* are *cloven*, but they have no *fire*; nothing to give *light* by. And *light* it is that maketh *manifest*. Which *light* is not to be *hid under a bushel*, but Matth. 5. 15. to be *set upon a candlestick*; or (as this Feast gives) not to be kept in the shadow, but brought out into the Sun: the bright and *White-Sun* of this Day.

3 *Prefixing.* Manifested then. And why? For μηδεν εικη, nothing is to be done in vaine: but in *vaine*, if to no *end*. To some end then. For παντα προς τι: and προς is here in the Text. It falls not into a wise man (much lesse, into the *only wise* GOD) to keep all this *dividing* and *manifesting*, and all to *no end*. To know that *end* then, that we run not in vaine, labour not in vaine, have not the *gifts*, take not on us the 2 Cor. 6. 1. *calling*, do not the *works* in vaine, *receive not the grace of God in vaine*; nay, *receive not your own souls in vaine*. Else, we fall upon the other capital *error*, about *Omega*, about our *ultimus finis*. To know our part then. For, *Ignoranti quem portum petat, nullus secundus est ventus, He that knows not whither he is bound, no wind in the skie is good for him*. To know our end then, whither to refer all. The *gift* is for the *calling*, and they both for the *work*, and they all three are for *manifestation*.

But then take heed of making *manifestation*, *the end of it self*, and go no farther. There are that make that their end; that do it, φαντασιαν (the *Apostles* word) to make a fair shew, to spread their feathers is all the use some have of their *division*. CHRISTS kindred would have made it, CHRISTS *end*, and shouldred him forward to it: If you can do, *as they say you can do*, then get you up to *Jerusalem*, John 7. 3. seek to *manifest* your self there, that you may be known for such: Win credit, and become *famous*. But CHRIST came to another end. And the Christians rule is, *Nothing for vain-glory*, either by provoking, by emulation. It is but *Omicron*, this: it is not *Omega*.

Wherefore then are we to *manifest*? Προς το συμφερον: here is our part; this is our end, to *profit* withal. Whether *Paul*, *Apollo*, or *Cephas*; whether *gifts*, *places*, or *works*, all are for this. This, is the end of all.

Far they are from this end, that have use of all three. But προς συμφορην, not συμφερον (that is) not to *do good*, but to *do a shrewd turne* withal, now and then. Nay, that will not stick to boast (one there Psal. 52. 1. was that did so; of whom the Psalme, *Quid gloriaris?* was made) how they are able to do *one a displeasure* by their *place*, and pay him home, if need be. As if *officium* came of *officiendo*, of standing in another mans light, of doing other men hurt. Otherwise (I trust) themselves take no hurt by their *offices*. But take this for a rule, the *Apostle* gives it two several times: *There is no power given to any to* 2 Cor. 10. 8. *destruction*, or to do harme; *for edification* it is, all that is; to do good with, and therein to be made 2 Cor. 13. 10. *manifest*. We may not hatch *Cockatrice egges* to do mischief unto any, as they do to such as eat them. Esay 59. 5.

But all προς το συμφερον. It is a compound word, and we will take it in pieces. First, φερειν, which is to 1 *bring*, to 2 *bring in*, to 3 *bring forth*, to 4 *bring with*. To *bring in*, what? *What profit is there* (saith Psal. 30. 9. the Psalme?) To bring in some *profit*. To *bring forth*, what? *What fruit had you* (saith the *Apostle?*) Rom. 6. 21. To *bring forth* some *fruit*. To *bring with it*, what? *That I may receive mine own with advantage* Luke 19. 23. (saith he that gave the *Talents*:) To bring with it some *advantage*. Away with that (saith *Elihu* in *Job*) Job 33. 29. of which it may be said, *it did me no good, no good came of it*. These same *vana & non profutura*, away with ולא־שוא לי them (saith *Samuel*) never look after them. But what saith GOD by His *Prophet? Ego sum Deus tuus docens te utilia*: He teacheth us nothing, but that which will *do us good*. And what by the *Apostle?* 1 Sam 12. 21. *These things are good and profitable for men*, when he was in the Theme of *good works*. For, as we are for- Esay 48. 17. bidden to hatch *Cockacrice egges*, things that will do harme: so are we also in the same place, to *weave* Tit. 3. 8. *spiders webs*, things very finely spun, but for no bodies wearing; none the better for them. Our ενεργηματα must be ωφεληματα, *works* tending to *profit with*, else are they not the *right works*. Esay 59. 5.

Prov. 30. 15. But φερειν is not enough; *to bring in*. *Bring in, Bring in*, cries the *Horsleeches two daughters*, till their skin crack: But it is only for themselves; and that is not the right. For, it is not *singulare commo-*

dum

dum (this profit) our own private gaine. Here is yet another part. Here is συν (that is) *con*, which ever argues a *community*; a *profit redounding to more than our ſelves*. For, συμφερον properly is *collatitium*, where there be a great many; bring every one his ſtock, and lay them together, and make a common bank for them all. Juſt as do the *members* in the natural body. Every one confers his ſeveral *gift*, *office* and *work*, to the general benefit of the whole. Even as they did in the Law. Some offered *gold*, and others *ſilk*; others, *linnen*; and ſome, *goats hair*; and all to the *furniture* of the *Tabernacle*. And ſemblably we to lay together all the *graces*, *places*, *worth*, that we have, and to imploy them to the advancement of the *common faith*, and to the ſetting forward of the *common Salvation*.

For, the *common Salvation* is the *profit* here meant. The *Apoſtle* himſelf ſaith it plainly; *not ſeeking mine own profit or benefit, but the profit of many*. And how? that they may have lands or leaſes? No, But that they may be *ſaved*. Which is the true *profit*, redounding of all theſe, and which in the end will prove the beſt profit: which if any attaine not, *What will it profit him, if he win the whole world?* To which port we be all bound: to which port, GOD ſend us. 1 Cor. 1.33. Matth. 16.26.

And into this, as into the maine *Ciſterne*, do all theſe *diviſions*, *manifeſtations* and all run and empty themſelves. All *gifts*, *offices*, *works* are for this. Yea the *bleſſed Trinity* it ſelf, in their *dividing*, do all aime at this, And, this attained, all will be to *Pax in terris*, the quiet and peaceable ordering of things here on earth; and to *Gloria in excelſis*, the high pleaſure of Almighty GOD.

So come we about, and return again to the firſt point, we began with (that is) to the *bleſſed Trinity*. *From them* are theſe: and if *from them*, *for them*; if *from their grace*, for *their glory*: the *glory* of them that *gave*, *ordered*, and *wrought*: *Gave* the *gifts* to us; *ordered* the *places* for us; *wrought* the *works* in us. If we, the *profit*; they, the *praiſe*: the rather, for that even that *praiſe* ſhall redound to our *profit* alſo: the higheſt profit of all, the gaining of our *ſouls*, and the gaining of them a reſt in the heavenly kingdom, with all the *three Perſons*.

SERMONS
PREACHED
UPON THE
Fifth of Auguſt.

SERMONS
PREACHED
UPON THE
Fifth of August.

A

SERMON

PREACHED

BEFORE THE

Kings Majesty,

At *RUMSEY*,

On the V. of *August*, A. D. M.DC.VII.

II Sam. Chap. XVIII. Vers. XXXII.

Cui respondens Cushi, &c.

And Cushi *answered, The enemies of my Lord the King, and all that rise against Thee, to do Thee hurt, be as that young man is.*

THat *young man* was *Absalom*: And he was now *hanging upon an Oak, with three darts through him. Like him* doth *Cushi* wish, *all may be*, that do as he did (that is) be the *Kings enemies*, and rise up against him. For I find in the Text a dangerous Treason plotted against *King David*: plotted, but defeated, and *Absalom* the Author of it, brought to a wretched end. Good news thereof brought by *Cushi* that saw it. And that good news here concluded with this wish, *That all the Kings enemies may speed no better*, no otherwise than he sped. For all the world, like glad-tydings doth this day afford us, in a like memorable example of GODS just proceeding against a couple of like treacherous wretches. A barbarous and bloody Treason they imagined against our Soveraign. God brought their mischief upon their own heads, *Et factis sunt sicut Absalom.* And we are here now to renew with joy, the memory of these glad-tydings, and withal, to pray *Cushi*'s prayer, and all to say *Amen* to it, That the like end may ever come to the like attempts. Last year we changed but one word; *David* into *James*: we change no more now, but the number; *one* into *two*. *The enemies of my Lord, be as that young man*, saith *Cushi*. Say we, *The enemies of our Lord, be as those two young men* were; those two brethren in mischief: I will not do them that honour, to name them; no more than *Cushi* did him here. Gen. 49. 5.

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The words we read, as a *prayer*; they may also be read as a *Prophecy*: Either, *Let them be*, or, *They shall be as that young man is* (for, the verb is the future tense.) They have no other way, in *Hebrew*, to express their *Optative* but so: that hard it is, many times to say whether it be a *prayer* or a *prediction*, that so runs in the future, and, for ought I know, it must be left to the discretion of the Translator, to take which he will, since it may be both. As, *Psal.* 21. either *the King shall rejoyce*, by way of *foretelling*: or, *Let the King rejoyce by way of wishing*. The Jews use to take it both wayes: so, we shall be sure not to miss *Cushi's* meaning. And so will we do (for so we may do) even take it both wayes; for it is both: both a good *prayer*, and a true *prophecy*. And *prayer* and *prophecy* sort well together: *Vota hominum sunt augurium* (saith the *Philosopher*:) *Optationes saepe faciunt opiniones* (saith the *Schoolman*.) *Our wishes* we would always have *modest*, and our *prayer* turn into the nature of a *prediction*; what we pray for rightly, we would gladly perswade our selves shall be certainly.

The Division.

I. Of this Prophetical prayer then. 1 As a *prayer*, *first*, 2 then, as a *Prophecy*. Prayer is of two sorts: 1 *for*, or 2 *against*. As, 1 *for good*: so, 2 *against evil*; both, *things* and *persons*. This is against, a kind of prayer; indeed, an *imprecation*. Two things give forth themselves in the prayer: 1 The *party*; against whom it is; 2 and the *wish* it self, what it is. The *parties* are 1 first the *Kings enemies*: 2 then, *those that arise up against him* (that is) the *King's Rebels*. Two divers kinds: neither superfluous. For, there be no *tautologies in Scripture*: no doubling the point there, but with some advantage ever.

Verse 10.

The wish is, that *they may be as Absalom*. And two things are in that *wish* (if we mark them well:) 1 *Be, as he*, (that is) not perish only (that is not all) 2 but *perish*, and *so perish as he did*. How was that? *Vidi Absalom pendentem*, and so *hanging yet alive*, *thrust through with three darts*. *As he*, in his *end*: *as he*, in the *manner* of his end. That the *heads* that contrive, may *hang* as high as his: and the hearts that effect, be *thrust through* as his was: *thrice* through, though once would serve.

II. And when we have done with it, as a *prayer*, then will we begin with it, as a *prophecy*. That so he wished: and that as he wished, so he foretold: and as he foretold, so it came to pass. All *that rose* after, fell as fast as they rose: *Et facti sunt sicut puer iste*.

III. Last of all, that this *prayer* or *prophecy*, is not spent or *shot up* in *Davids* dayes: not to end with him. It reacheth unto these of ours: hath his force and vigour still; hath and shall have, unto the worlds end. GOD heard him praying, and inspired him prophesying. As it came to pass in *Absalom*, so did it in those that rose after him: that rose against *David*, that rose against many other since *David*, and namely, against ours. So it hath been hitherto: and so ever may it be. *Cushi* not only a *Priest*, to pray that so they be; but a *Prophet*, to foretell, that so they shall be.

I. Of the Text as *a prayer against or cursing.*

FIant sicut Absalom, is a prayer (and which more is) an imprecation. Before we pray it, it will not be amiss, to enquire whether we may lawfully pray any such or no. I move it, because of some so tender-hearted men, that they can by no means brook or endure any imprecation; to wish any so evil, as to pray they may come to an evil end. It is nothing fitting (as well saith S. *James*) that with *the tongue we should bless God, and with the same, wish evil to man.* It is *Balaams* office, *Veni & maledic*; and who would succeed him in his office? It is *Shimei's* practice; and who would be like him? And this is *Cushi's* prayer, like himself: Some would have him an *Aethiopian*, but, some black swart fellow, as his name giveth.

James 3.9. *Num* 22.6. *Chap.* 16.13.

Again, these were *Jews* all, we are *Christians*: we have a charge given us, by S. *Paul*, not to do it; not to them, that do us hurt; *Bless them that persecute you, bless* (I say) *and curse not.* We have a pattern set us, by S. *Peter*, of Him, *qui cum malediceretur, non, &c.* that wished not their evil, that both wished, and did him all the evil they could, both in deed and in word.

Rom. 12.14. *1 Pet.* 2.23.

And this I know: yet is not all this so peremptory, but that, notwithstanding even all this, against some, in some cases, such prayer hath been, and may be used. May be? nay, ought to be other while. For, such may the persons be, as S. *Peter* calleth some, *maledictionis filii*: and their facts so execrable, as God himself commanded *Moses*, to go up into the Mount *Ebal*, and there, against twelve sundry sorts of such, pronounce *maledictum*. Even as we see, the *Serpents sin* was so exorbitant, as it drew a *maledictus*, even from Gods own blessed mouth. It is not good then to be nice or tender in this point; nor I would not wish men to be more tender or pitiful, than God: whose doing of it sheweth us it ought to be done. For to begin with the *last* (of *Christians*.) He that gave us the charge (S. *Paul*) for all his charge given, we know what he did to *Elymas*. And he that set us the pattern (S. *Peter*) for all his pattern set, we know he used it against *Simon Magus*. And for the other: it is not *Balaam* only, but even *Moses*, as *milde a man*, as ever the earth bare; you may read, that he came to it though, *Numbers* 16. Neither was it *Shimei* only, but *David* too (though a gracious and gentle *Prince*, may *Shimei* well say: yet) what a *Psalme* of imprecations hath he penned! I mean the CIX. *Psalme*. It was thought by our Fathers, that there was not a more

2 Pet. 2.14. *Deut.* 27.13. *Gen.* 3.14. *Acts* 13.10. *Act.* 8.20. *Num.* 12.5. 16.15.

more heavie or bitter curse could be wished to any, than to say *Dens Londens* upon him, which is the beginning of that *Psalme*. Neither was it *Cain* with his swart colour only, but an *Angel* as bright as the Sunne, even the *Angel of the Lord*, that cursed (himself) and giveth an expresse warrant to curse *the inhabitants of Meroz*. But what speak we of Saints, or *Angels*? *Christ* Himself doth it in the Gospel, as appeareth by his many *Væ's*. Yea, God Himself (we see) *Gen. 3.* against the *serpent* and his whole brood. What the Saints, *Angels*, God Himself have done, may be done, I trust. It may be done then, *licet*; and ought to be done sometimes, *oportet*; and in this very case, it ought and must; a necessity lyeth upon us; we cannot choose but do it. For pray we must *for the King's safety*, *Ezra*, and all good subjects; but, for his safety we cannot pray, but we must (withal) for the overthrow of his under-miners, *Pro* includeth *Contra*; if for him, then against his foes. It will not do to *rise*, and *stand upright*, then them to *fall and become his foot-stoole*. So that (if all be well weighed) it is not voluntary, it is even wrung from us.

Judg. 5. 23. Luk. 11. 42. Gen. 3. 15. Psal. 110. 1.

And that indeed is the only *caveat*, that it be not voluntary: that we be drawn to it hardly, and do it not, upon every slight, and trifling occasion, against every thing that crosseth our humours, but when the foulnesse of the fact seemes to exact it; and that *caveat* is not amisse. I like well of the Hebrew proverb: (*Garizim* is the mount where they *blessed*, *Ebal*, where they gave the *curse*) *Thou shalt not must creepe into Ebal, and leap into Garizim* (that is) be swift to one, and slow to the other. We are then not to forbear going into mount *Ebal* utterly, but to be well advised, yet we go into it. To do it, but not to do it, *where God blesseth*: where *Balaam* was still itching to do. The *cause* it is, which maketh the curse fall; otherwise, if it be causelesse, it will not light, but flie over as a bird. Therefore to know well, both men and matter, against whom we let it flye. And we cannot better know them, than if we take our light from God: if we do it, but where, and when, and for what God doth it, we need not be scrupulous; never feare to follow, where he goeth before us. And, by the grace of God, we will be well ware, not to wish ought to any, in this point, but such, as shall have warrant even from Gods owne mouth.

Num. 22. 6.

The speciall point of advice thus being, to know the parties well, against whom we send it forth, it will concerne us (and our next point it must be) to take perfect notice of these men. They offer themselves to us, in two terms: 1 *The enemies of the King*: 2 *They that rise against him*: joyned here, and so here, so in sundry other places, *Psal. 3. 1. Psal. 59. 1. Psal. 44. 5.*

1 The enemies of the King. Psal. 55. 12. 2 Those that rise against him Gen. 4. 8. Num. 16. 2.

The word *Enemy* is by *David* himself, glossed *Psal. 55.* It was not an *enemy did it to me* (meaning, a known, open, professed enemy,) *for then* (saith he) *I could have been provided for him*: so may we take it.

The other of *rising against*, the phrase is first used of *Cain* (and lightly, the first phrase is the *key* of the rest) when *Abel* and he were in the field together walking, it is said *Cain rose up against him*, and knocked him on the head: So is meant of such as keep their malice secret, to do one a mischief suddenly. And the next time it is used, is of *Core*, and his *Complices*: of them, it is said (*Num. 16.*) *They rose up against Moses*. In the former of *Cain*, it is treachery: in this latter of *Core*, it is plain *Rebellion*. In a word: all that *rise against*, *are enemies*; but not backward. For, *enemies* may be such, as stand on even ground, as one *King* or *State*, with another. *Rising* in propriety of speech, is of such, as are of inferiour place, and yet *lift* themselves *up* against their lawful Superiours. In the end, both prove *enemies*, and do the part of *enemies*: but, the former hath many times no bond of allegiance; the latter ever have.

We may not *ξενίζεσθαι* (to use Saint *Peters* own phrase) *think it strange*, that both these sorts, *Kings* have them; yea though they be good Kings (as was *David*) yet that they have them. Hear *David* himself speak: *How are mine enemies increased! many are they that rise against me.* Neither the place of a *King*, nor the vertue of a good *King*, could quit him, but he had both. He had *enemies*: *Shobosheth*, *Hanun*, *Hadadeser*, the *States* of the *Philistins*. He had those that rose against him: *Absalom*, *Achitophel*, *Amasa*, here: *Sheba*, *Adonia*, *Joab*, afterward; he had both. And let us not *ξενίζεσθαι* think this strange, since *Christ* Himself, yea, since *God* Himself hath them too. For, *lo thine enemies O Lord*, *lo thine enemies*, *and those that rise up against thee* (it is the *XCII. Psalm.*) That we may cease to marvel, that Kings have them, or think it is; because it is not as it should be. Be they never so, as they should; be they as *David*; *according to Gods own heart*, nay, be they as *Christ*, as *God* Himself; both these they shall have. Let not this make us stumble, but that we may go forward.

1 Pet. 4. 12. Psal. 3. 1. Psal. 92. 9. 1 Sam 13. 14.

Of these two then; if we shall fit our selves to the present, we shall not need to speak of the one sort, of enemies. The *King* hath none: No *King*, nor *State*, professe themselves for such; nor never may do. The latter it shall not be amisse to stay a little, and look better on, who they be. This dayes peril was, all his peril, both in *August*, and *November*, is from them, that (like *Cain*) *rise up against him*. A *King* by nature is *Rex Alkum*, saith *Solomon*, *Prov. XXX.* One, *against whom there is no rising*; So *God* would have it. *Subjects* (saith the *Apostle*) to lye down before them: *rising up against*, is clean contrary to that; and so, contrary to Gods will: He would have no *rising*. The *thought* to rise (*voluerunt insurgere in Regem*) is said of *Bigthan* and *Thares*: two of *Ahasuerus* chamber. (mark that *voluerunt insurgere*) was enough: to attaint them: the *rising* but of the *will*, to bring them to the *gallows*. Nor the *tongue* is not to rise, or lift up it self: *Core* did but *gain-say*; his tongue was but *up*, and he, and all that took his part, perished in their gain-saying, *the gain-saying of Core*. But chiefly none, either (with *Judas*) to *lift up his heele*, *to betray*; or (with *Cain*) to *lift up the hand*, to do violence. No *party*, no part of any *party*, to *rise against the King*. Yet, *rise* they will, and do: both the *thought* swell; and *exurgent e cubile* (saith the *Apostle*) *perverse de-uenies*, yea, and *perversa facientes*, lewd *speech used*, and worse than speech, presumptuous deeds too.

Prov. 30. 31. Heb. 13. 17. Esther 2. 21. Jud. 11. Joh. 13. 18. Gen. 3. Act. 20. 30.

Now of these, that thus rise, two sorts there be: For, either they rise against the very state it self of Kings; the very authority, they exercise (that is,) would have no Kings at all; saying with them, *Quis est Dominus noster, who is Lord over us* (as much to say, as by their good will, none:) Or such, as only rise against their persons, as be in the 20. Chapter, that said, *We have no part in David*, and they in the *Gospel*, that say, *Nolumus hunc, We will not have this man rule. Rule*, they would not have quite taken away, but *not this person*, to rule over them.

Psal. 12. 4. Chap. 20. 1. Luke 19. 14.

Of the first sort of these *risers*, are the *Anabaptists* of our age; by whom, all secular jurisdiction is denied. No Law-makers they, but the *Evangelists*: No courts, but *Presbyteries*: no punishments, but *Church-Censures*. These, *rise* against the very estate of Kings: and that should they find and feel, if they were once grown enough to make a party.

A second sort there be, that are but bustling themselves to *rise*; not yet risen; at least, not to this step: but in a forwardness they be, prosser artic, that, they do. They that seek to bring *parity*, not into the Commonwealth by no means, but only into the *Church*. All Parishes alike, every one absolute, entire of it self. No dependency, or superiority, or subordination. But this once being had, do we not know their second position? Have they not broached it long since? The *Church* is the *house*; the *Commonwealth*, but the *hangings*. The hangings must be made fit to the house, that is, the *Commonwealth* fashioned to the *Church*: not the house to the hangings. No, take heed of that. And when they were taken with it, and charged with it, how slightly in their answer do they slip it over? These, when they are got thus far, may rise one step higher: and as *Aaron* now must not, so (perhaps) neither must *Moses*, then, exalt himself above the Congregation, seeing that *All Gods people are holy no less than he*.

Numb. 16. 3.

These two rise against their *States*. Against their *persons*, two other sorts of persons both discontented. But the one was, of *ambition*: as *Absalom* here, that thought it was wonderful great pity, that all causes were not brought before him, considering how able a man he was for it, and the King being negligent in looking to his subjects grief. But, when he *spread a tent aloft*, and did you know what, not to be told, and that in the *sight of all Israel*; Sure, he that could commit that villanous act, in the eyes of all *Israel*. He that could charge *Hushai*, as with a foul fault, for forsaking his friend, himself, then being in armour against his own father, was not so very fit a man to do *justice*. No matter: so he took himself; that was enough, to *rise*. The other, out of *revenge*: the case of *Bigthan* and *Thares* (and of our two, as is thought) They were *angry* at somewhat, it is not said what, nor it skils not what, but, *voluerunt insurgere*, rise they would for it (that they would.) These did not wish government quite taken away: only the Kings person they heaved at; Him, for some purpose, they must have needs out of the way.

Chap. 15. 2. Chap. 16. 22. Chap. 16. 17. Esther 2. 21. Numb. 16. 29.

By this time we know the parties reasonable well. Be these, they whom God, *Angels*, and *Saints*, hold for *execrable*? They, whom *Cushi* may pray against, and we with him? These be they. It was *Core*, one of the true, against whom *Moses* prayed, they *might be visited with a strange visitation*, and not dye *the common death of other men*. No more he did. It was *Achitophel*, another of them, against whom *David* penned the Psalm of bitter imprecations. They of *Meroz*, whom the *Angel* giveth warrant, and charge both, to *curse*: wherefore was it? Because *they came not to help the* LORD, that is, *Debora*, the Lords Lieutenant, against the forces of *Madian*. If to be *cursed*, because they laid not their hand to *help* Him; much more (I trow) if they would seek to lay their hands on him, to mischief and make him away. It was *Judas*, he was one of these against whom CHRIST cryed *Va per quem*; and it was the *serpent*, whom God cursed: and why, what was his fault? What, but that he sought to withdraw our parents from due subjection; to rise against God, to be Gods themselves and never acknowledge him, or any, for their superior. These be they (certainly) against whom (*God*, *Angels*, and *Saints* approving it) we may say *Cushi* his prayer, every syllable of it. May? nay, ought; are even bound to it. Yet, to give full satisfaction; that there be no striving, but that all may say *Amen* to it, it shall not be amiss, if I may with your good favour, lay before you some reasons, and those so enforcing that we shall hold our selves so bound, as that we cannot avoid, but yield to it. I care not much, if I keep the number of *Absaloms darts*: they are three.

Mat. 14. 21. Gen. 3. 14.

The *reasons* of the *Cursing*.

1

Because the *enemies* of God.

First, I hold it for clear, if we knew any were Gods *enemy*, we would none of us make any question, but say (with *Cushi*, we need not, it is set down to our hands) *So perish all thine enemies O Lord.* So, how? *Even as Sisera*: little difference in effect, between him and *Absalom*. *Sisera* perished with a *nail driven into his head*: *Absalom* with a *dart* thrust through his heart. To the *enemies of* GOD, you see, we have warrant. But, they that rise against the *King*, are GOD's *enemies*: for, GOD and the *King* are so in a league, such a knot, so straight between them, as one cannot be enemy to the one, but he must be to the other. This is the knot. They are, by God, of or from God, for or instead of God. *Moses rod, Gods: Gideons sword, Gods; Davids throne, Gods.* In his place, they sit; His Person they represent: they are taken into the fellowship of the same name; *Ego dixi*, he hath said it, and we may be bold to say it, after him; They are Gods: and what, would we more? Then must their enemies be Gods *enemies*. Let their enemies know then, they have to deal with God, not with them; it is His cause, rather than theirs; they, but His agents. It standeth Him in hand; it toucheth him, in honour. He can no less than maintain them, than hold their enemies for his own. Saint *Paul* is plain, *He that resisteth them, resisteth God*: he that, the *regal power*, *the divine ordinance*.

Judg. 5. 31. Exod. 4. 20. Judg. 7. 20. 1 Chron. 29. 23. Psal. 82. 6. Rom. 13. 2.

The enditement was rightly framed (in judgement of all Writers,) though it were mis-applyed; *Naboth maledixit Deo & Regi*; *Naboth* did neither, therefore it was evil applyed; But, if he had done the one, he had done the other: and so it was truly framed. Even as he in the new *Testament* framed

1 Reg. 21. 13.

his

his confession aright, *I have sinned against heaven, and against thee.* For no man can trespass against a lawful superior, but withal he must do it *against heaven first*; and so he must confess, if ever he have his pardon for it. Luk. 15. 18.

But there is no more pregnant reason to prove *Gods enemies* they be, these that *rise against Kings*, than this; ye shall observe still they are called the Sons of *Belial*, *Beliat Gods professed enemy*. *Sheba* is so called in express terms, in the next *Chapter* save one, that *rose up against David*. And indeed, what was the drift of the first temptation, but only to have made *Adam* and *Eve* the adopted children of *Belial*, that is, to be under no *yoke*? not Gods; much less, mans; to brooke no superior. They are all his, by adoption, that carry such minds. It cannot otherwise be. And if it were *the Spirit of God*, that fell on *Amasa*, when he said, *Thine are we O David, and on thy side thou son of Ishai*: what spirit could it be but of *Belial*, or whose son *Sheba* but his that cryed, *we have no part in David, nor any portion in the son of Ishai*? if it were the *finger of God* that touched their hearts that went after *Saul*, their lawful Liege Lord: whose *claw* must it be, the print whereof was in theirs, who rose and went against him? Whose but *Belials*? *Et quæ conventio Christi & Belial*? *Christ and Belial* so out, so at odds, that no hope of ever agreeing them: Now then being the sons of *Belial*, and they, and *Belial* their father, *Gods enemies*, make we any doubt, but we may say after the *Holy Ghost*, *So perish all thine enemies O Lord*? Chap. 20. 1. 1 Chro. 12. 18. 2 Cor. 2. 15.

The one might be enough. But there were *three darts in Absalons* heart, one would have served the turn; so, this one would suffice, but I will cast yet a second, and third at them. If then secondly, we knew any that were not only *Hostes Dei*, but *vostri humani generis*, would we yet doubt to pray, he might be as *Absalom*? I trust not: especially, seeing we should therein but follow Gods own example. He curseth the *Serpent*, even for this cause, that he was enemy to the *woman, and all her seed*, and sought the utter ruin of both. Those that are such, well may all men pray against them, for all mans hands they well deserve it. Now thus reasoneth Saint *Paul*. *Rulers* not only come from God, but they come from him in particular; *Tibi in bonum*, for thy *good*, whosoever thou art: *Thy good*, thou Nobleman, thou Gentleman, thou Church-man, thou Merchant, thou Husbandman, thou Tradesman: *Thy good*: (that is) for our good they come, and are sent for all our good; for the general good of us all. Us all? nay, even of all mankind. Mankind should be as a *Forest* (saith *Moses*) the strong beasts would devour the weak; as a *Fish-pool* (saith *Habakkuk*) the great fish devour the small, were it not for these. Without these mankind would not continue. They then, that are enemies to them, mankinds enemies; and so, of the *serpents seed* certainly, to be cursed with the serpents curse; *conteret caput eorum*. 2. The enemies of mankind. Gen. 3. 14. 15. Rom. 13. 4. Gen. 10. 9. Hab. 1. 14.

Now then of this great Monarchy of Mankind, of the whole world, the several Monarchies of the world are eminent parts. What the estate of Kings is, in the whole; that is the person of every particular Prince, in his several soveraignty: *David*, in his of *Jury*: Ours, in his of great *Britain*: the health and safety of the Kingdom, fast linked with the Kings health and safety. *The head of the Tribes* (so is *David* called;) *The light of Israel*; *Tu pasces, the Shepherd of the flock*; The *corner-stone* of the building. I will content me with these. If the *Head* be deadly hurt, I would fain know, what shall become of the *body*? If the *light* be put out, is ought but darkness to be looked for in *Israel*? *Smite the Shepherd*, must not the *flock* be in peril? If the *Corner-stone* be shaken, will not both the wals feel a wrack? Verily, all our weal and wo dependeth on their wel-fare or decay. Therefore bless we them, and they that bless them, be blessed: and they that set themselves against them, accursed even with the capital curse, the *serpents*, all our enemy; as the first of all, so the chief of all; as from Gods own mouth. 1 Sam. 15. 17. 2 Sam. 21. 17. 1. 2. Psal. 118. 22.

To these two, I add yet one more, and that by good warrant, both of the *Old* and *New Testament*; *let them be confounded and turned backward* (saith the *Prophet*) *so many as have evil will at Sion*; *Utinam abscindantur* (saith the *Apostle*) *qui vos conturbant*. Against them well may we pray, that malign the peace and prosperity of the *Church*: in which and for which we and all the world to pray; as that, for which, all, world and all was made, and is still upholden: for, were the *Church* once gathered, the world dissolves straight. *God* is too high (as for any our good, so) for any our evil or enmity to come neer him. He reckoneth of no enemies but His *Churches*. They, that persecute her, persecute him; they that touch her, touch the *apple* of His *eye*. Now they that are enemies to *David*, are enemies to *Sion*: so neer neighbour-hood between *David* and *Sion*, the *King* and the *Church*, as there is between his *Palace* and the *Temple*; both stand upon two tops of one and the same hill. The King is *Nutricius Ecclesiæ*: If *enemies* to the *Nurse*, then to the *child*, it cannot otherwise be. Experience teacheth it daily, when the child hath a good nurse, to take such a one away, is but to expose the Child, to the evident danger of starving or pining away. I know not, men may entertain what speculations they will; but (sure) *in praxi*, how much the *Churches* welfare hath gone by the good and blessed inclination of *Kings*, it is but too plain. *Socrates* long since truly observed it in the beginning of the fifth book of his story. Consider me in the *Commonwealth* of the *Jews*, these four *Kings* immediately succeeding each the other; *Jotham*, *Ahaz*, *Ezekiah*, and *Manasses*: Consider these four Emperors in the Primitive Church, likewise in succession; *Constantine*, *Constantius*, *Julian*, and *Jovinian*: Consider me here at home, the four last Princes before his Majesty, and the waxing and waning; the alteration and alternation of religion, under them, forward, and backward, backward and forward again: and tell me, whether the *King* and the *Church* have not reference, as I said; and whether the *Church* have any greater enemies than such as alien the minds of Kings, and make them heavy friends to their welfare and wel-doing. Of such then, safely may we say, *Be they confounded, Be they, as the grass upon the house top*, which withereth before hey-time (that is) let them come to untimely ends, let them be as *Absalom*; or (as another *Psalm* wisheth such kind of people) *like them that perished at Endor*; and 3. The enemies of the *church* Psal. 125. 5. Gal. 5. 12. Esay 49. 23. Psal. 129. 16. Psal. 83. 10.

and became like dung upon the earth. So then being 1 *Gods enemies*, 2 *mankinds*, and 3 the *Churches*, against the enemies of any one of these, the prayer were warrantable: how much more against them, that are enemies to all three? One nail served *Sisera*, in his head: so would one spear *Absalom* in his heart, but he had three; not without a meaning. A moral allusion they make of it: three were the faults he made; three the parties he highly offended. 1 *God*, 2 the *State*, 3 the *Church*. *Enemy* to all three: for every one, a *dart*. Each, deadly alone; but he had them all, to shew, he deserved them all: and so they do, that sin *Absaloms* sin. The prayer (sure) is good: *Cushi* prayed well; are all bound to say *Amen* to it.

II. Of the Text, as a *prophecy*.

But besides that it is a prayer, *Let them be*: it is a prophecy too, *They shall be*. The tenor of the prayer we have heard: Let us see the success of the *prophesie*, what became of it; whether *Cushi* were a true Prophet, or no. So true, as from *Moses* to *Malachy*, never any of the *Prophets* more true, sin his foretelling, than he in this. *All the enemies, all that rose up against him, were sicut fœni*, were even so indeed.

Pity it is, but that a *good prayer should be heard*, and (as we said) turn into the nature of a *prophecy*. They were three good prayers we heard; there is none of all the three, but hath a *Prophecy* (that so it should be) answering to the prayer, that so it might be. Against Gods *enemies*: the prayer, *So perish, &c.* The *prophecy*, For *Lo thine enemies O Lord, Lo thine enemies shall perish*; as if he saw it with his eyes, called others to see it with him, pointed at it with his finger, *Lo*, twice, once, and again; (one *Lo*, not serve) so sure he is that so it shall be. 2 Against the enemies of mankind: The *wish*, *Cursed be thou above every beast of the earth*, the *prophecy* followeth in the neck of it, *Ipse conteret caput*, One there is, shall *bruise his head* all to pieces. 3 Against the maligners of *Sion*: *Let them be confounded*, &c. That is the *prayer*: The Kingdom or Nation, *that shall malign Sion shall perish, and utterly be destroyed*, there is the *prophecy*. Now, that that is prophetical, in each of those, is no less verified in the *Kings murther*, in whom they all meet.

Do but, after this prophecy, enquire what became of them: ask but the question. The King doth (here) in the forepart of the verse: Is *Absalom* safe, how doth he? He doth, as he deserveth to do. Ask, how the rest, that after rose against him: within a *Chapter*, after, *Sheba* riseth, how did he? Before the end of the *Chapter*, his *head* came *over the wall*. After him, *Adonijah* was up and spake even broadly, *Regnabo*: What became of him? His end in blood. And (that which is strange) with him rose *Joab*: he that took off *Sheba's* head: he that *threw these darts*, and he that was the true man here. How sped he? He was even *drawn* from the *Altar* (that, is no *sanctuary* for *traitors*) and executed by *Benaiah*. Could not take heed by *Absaloms* example, but came to *Absaloms* end. They all that sought, that rose to pluck him down, whom *God had exalted*, they were slain, *all the sort of them*; were all, as a *tottering wall*, or as a *broken hedge*, which every man runs over.

But this judgement of God, was in none more conspicuous, than *Absalom*. A strait charge was given by the King himself, to have him saved: It would not serve, he was slain for all that. And *slain* by *Joab*: one, before, that had highly favoured him, and been a special means to restore him to grace; even, by him, was he slain notwithstanding the Kings charge; and then slain, when he made full account of the victory. For else he would have been better horsed. He was on his *Mule*, now he never doubted the event, and yet was slain. Sure *Gods* hand was in it, to rid the world of a *traitor*.

III The prophecy *perpetual*.

Neither was this a peculiar prophecy to King *David* alone. The *prayer* is said, and the *prophecy* taketh hold of other, as well before, as since. Ask of *Core*, he rose against *Moses*: How sped he? He went to *hell quick for it*. Ask of *Baana* and *Rechab* that rose against their Lord: Look over the pool of *Hebron*, there, stand their quarters on poles. Ask of *Bigthan* and *Thares*, what of them? Fairly *hanged* at the *Court-Gate*. Time will not serve, to enquire of all. The short is: all that were as *Absalom*, came to his end. Some *hanged*, and their heart *opened* being yet alive, (So was *Absalom*:) and their *bowels pluckt out*, to make them like *Judas*. Some their *heads* strucken off, so was *Sheba*; Some *quartered*, and their hands, feet and head set on *poles*, that the Ravens might pluck out their eyes, as *Baana* and *Rechab*; that, upon them might come, all the punishments due to them, that *rise* with *Absalom*. For, all the punishments of *traitors*, as now they are in use with us, may seem to have been collected and drawn together, from those several examples, that stand in the *book* of *God*.

All to shew, that a King is *Alkum*, no *rising against* him: Or, if any rise, he had better sit still. For, no sooner rise they up, but our *Prophet* straight cryeth: *Rise up, rise up, and put on strength, thou arm of the Lord, rise up as in old time, in the generations of the world.* Art not thou the same that didst smite *Absalom* by *Joab*, and art not thou the same that didst smite *Joab* by *Benaia*? That settest thy self to bring them down, that rise up against *Alkum*, against whom there is no rising?

For, Kings being *from God* (saith *Gamaliel*) we cannot *set our selves against them*, but we must be found (even) θεομάχοι, to *fight against God*. Being *ordained of* God (saith *Gamaliel* his Scholler, S. *Paul*) to *resist them*, is *to resist the ordinance of God*, and as good put our selves in the face of all the Ordnance in the *Tower* of *London*, as withstand Gods *ordinance*. None might better say it than he: it was told him from Heaven, when he was about such another business, *persecuting Christ* in His *Church* (and *Christ* is persecuted in his chief members, as well as His inferiour) he was told plainly, in so doing, he did but *kick against the pricks*. His heels might abound ran of blood, the

prick

prick not remove, but ſtand where it did ſtill. Therefore, as here *Cuſhi*, in the Old, ſo *Paul* in the New, falleth to prophecy; *they that reſiſt shall receive to themſelves damnation*, ſaith S. *Paul*: prophecy. And, a true prophecy, even as was *Moſes* of *Core*: That they ſhould not die the death of other men, but be *viſited with ſome ſtrange extraordinary viſitation*; but, leave their end in blood. All, as *Cuſhi* gave them might, and propheſied they ſhould. And his prayer was heard, his prophecy came to paſs, when moſt of either fell to the ground. Rom. 13. 2. Numb. 16. 29.

Having now dealt with it as a *prayer* firſt; and then, as a *prophecy*; let us now ſee how it falleth with the buſineſs in hand, and whether the force and vigour of theſe have reached us and our times. And reacheth to our days.

It was with God no new thing (this) to reward ſuch as *riſe againſt Kings*. Of ſhew which is with him no new, but old (as old as *David*; nay, as *Moſes*) He giveth us now examples, many an therwhile, to ſhew, his ear is ſtill open to this prayer, and that his arm is ſtretched out to enable them ſtill. Yea, I dare be bold to ſay, there is no one of his promiſes hath ſo many ſeals hanging at it, by way of confirmation of it, as this hath: No one, ſo many *judgements upon ſtrong, rebellious, traitorous* of every land, there is ſtill ſtanding ſome Gibbet or other, and their quarters hanging on it ſtarke, to put us in mind of the truth of *Cuſhi's* prophecy.

This very day yieldeth us one of freſh memory (but ſeven yeares ſince) wherein to ſee *God* hath given us a memorable example, of the hearing *Cuſhi's* prayer, and the accompliſhing his *prediction*, not in one, but in a couple of *Abſaloms*. A couple of *Abſaloms*, I may well term them, in many other points like him, but namely in theſe two; Like in their *riſing*; and like in their *fall*. For, that *Abſalom* was a *ſon*, and theſe but *ſubjects*; it alters not the caſe much: Seeing both under one commandment, as *Pater* and *Rex*, both in one name [*Abimelech*], the ſtile of the firſt *Kings* of *Canaan*. If under one, then under one curſe: if they do but *ſtand with their ſhoulder* to *mount Ebal*; if but look upon them with a *ſcornful eye*, under *Solomons* curſe, that the *Ravens pick thoſe eyes out*: The ſame, againſt a *father*, to reach much more to *Abiam*, *Peter* ſpeaks (So did *Abiam* name his nephew.) *Abiam*, a *father* of *Juda*, even as *Debora*, a *mother in Iſrael*. In a word, what *Noah* might wish to a bad *ſon* (*Cham*;) and *Elisha* wish to a bad *ſervant* (*Gehazi*;) no curſe in the world, but *Cuſhi* might with the ſame to a bad *ſubject*. All is one caſe. This then breeds no unlikelineſs; and in all the reſt, exceeding like. Deut. 27. 15. Prov. 30. 17. 1 Kings 15. 2. Judg. 5. 7. Gen. 9. 25. 2 Kings 5. 27.

1 *As that young man* (to keep the words of the text.) For, thoſe were *young men*, their years, not many. Not many: nay, ſo few, ſo green, as it may well ſeem ſtrange, that there could ſuch inveterate malice and miſchief be hatched, in ſo young years. *As he*, in that (firſt.)

2 As in years, ſo in malice; bloody-minded both. Said not *Abſalom*, to his *Aſſaſſines*, *When I give you a ſign, ſee you ſmite, kill him, fear not, have not I commanded: you* Said not they the ſame to him, whom to that end, they had armed, and placed to do that wicked act? In that like, ſecond. 2 Sam. 13. 28.

3 As in this malicious bloody mind; ſo in raking it up, and keeping it cloſe, divers years together. Not only (as *Abſalom* in this) to ſay neither *good nor bad*: but in this too; to intreat the King, and all his company to their houſe; to entertain and feaſt him, and beſides promiſe, and pretend, I know not what, and all to cover and conceal their divelliſh intent. In this like, thirdly: this *young man*, and theſe.

4 And not in this kind only of outward diſſembling; but in a worſe kind of religious hypocriſie. *He made a religious vow*; it lay on his conſcience, he could not be quiet, till he had got leave to go pay it, and then, even then, went he about all his villany. And was it not ſo here? He, ſo holy; as to a *Sermon* he muſt needs; to *Gods* word; no remedy, he might not be from it in any wiſe: and that, when he truſted, the deadly blow ſhould have been given. In this, like. 2 Sam. 15. 8.

5 And yet fifthly, the ſame man, like *Abſalom*, when he was in *Geſſur*. *Abſalom* in *Geſſur*, and this in *Italy*, as devout at his *Maſſes* then, as he was here zealous for his exerciſe of the *Word*. Alike at both, as they ſerved his turn. Like in this too.

6 And, laſt of all, in this too: that for all this goodly *maſk of religion*, when he ſaw his treachery was diſcovered, as *Abſalom blew his trumpet*, ſo he was content to uncaſe himſelf, and to ruſh forth and appear for ſuch as he was. In which act, he periſhed, as *Abſalom*: got in his heart, that *Abſalom* got in his: only that was a *dart*, and this was a *dagger*. Chap. 15. 10.

7 For (ſure) being thus like in their conditions, and in ſo many circumſtances beſides, pity but they ſhould be like in their ends too: And they were. And, that ſo they were, is the matter of the publike gratulation of this day, of the day of the week all the year long; of this, the day it ſelf, ſpecially above all: that the *prayer* and *propheey* of *Cuſhi* took place; his prayer heard, his prophecy fulfilled no leſs in theſe young men, than in that; no leſs in the enemies of our King *James*, than in his Lord *King David*.

In the treaſons, little difference or none: in the delivery, ſome difference; but, all for the better. For firſt, in far greater peril was his *Majeſty*, far greater than ever was *David*. 1. *David* was but *purſued*: but he was even *caught*, and within (I know not how many) locks and doors. 2. *David* was all the while without the reach of any blow: how neer the blow was to his breſt, it is able to make any man chill, but to think. 3. *David* had his *Worthies* ſtill about him: The *King* was *in torculari ſolus*, in the very preſs alone, *& vir de gentibus*, and not one of his people to ſtand by or aſſiſt him. 4. That *David* was delivered, it muſt be aſcribed to the providence of *God*; but, in that it was a fought field, Eſa. 63. 3.

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and became like dung upon the earth. So then being 1 *Gods enemies*, 2 *mankinds*, and 3 the *Churches*; against the enemies of any one of these, the prayer were warrantable: how much more against them, that are enemies to all three? One nail served *Sisera*, in his head: so would one spear *Absalom* in his heart, but he had three: not without a meaning. A moral allusion they make of it: three were the faults he made; three the parties he highly offended. 1 *God*, 2 the *State*, 3 the *Church*. *Enemy* to all three: for every one, a *dart*. Each, deadly aloes; but he had them all, to shew, he deserved them all: and so they do, that sin *Absaloms* sin. The prayer (sure) is good: *Cushi* prayed well; are all bound to say *Amen* to it.

II. Of the Text, as a *prophecy*.

But besides that it is a prayer, *Let them be*: it is a prophecy too, *They shall be*. The tenor of the prayer we have heard: Let us see the success of the *prophesie*, what became of it; whether *Cushi* were a true Prophet, or no. So true, as from *Moses* to *Malachy*, never any of the *Prophets* more true, in his foretelling, than he in this. *All the enemies, all that rose up against him, erant sicut*, were even so indeed.

Pity it is, but that a *good prayer should be heard*, and (as we said) turn into the nature of a *prophecy*. They were three good prayers we heard; there is none of all the three, but hath a *Prophecy* (that so it should be) answering to the prayer, that so it might be. Against Gods *enemies*: the prayer, Jud. 5. 31. *So perish, &c.* The *prophecy*, For *Lo thine enemies O Lord, Lo thine enemies shall perish*; as if he saw it Psal. 92. 9. with his eyes, called others to see it with him; pointed at it with his finger, *Lo*, twice, once, and again; (one *Lo*, not serve) so sure he is that so it shall be. 2 Against the enemies of mankind: The Gen. 3. 14, 15. *Wife, Cursed be thou above every beast of the earth*, the *prophecy* followeth in the neck of it, *Ipse conteret caput*, One there is, shall *bruise his head* all to pieces. 3 Against the maligners of *Sion*: *Let them* Psal. 129. 5. *be confounded*, &c. That is the *prayer*: The Kingdom or Nation, *that shall malign Sion shall perish, and utterly be destroyed*; there is the *prophecy*. Now, that that is prophetical, in each of those, is no less verified in the *Kings enemies*, in whom they all meet.

Do but, after this prophecy, enquire what became of them: ask but the question. The King doth (here); in the forepart of the verse: Is *Absalom* safe, how doth he? He doth, as he deserveth to Chap. 20. 22. do. Ask, how the rest, that after rose against him: within a *Chapter, after, Sheba* riseth; how did 1 King. 1. 3. he? Before the end of the *Chapter*, his *head* came *over the wall*. After him, *Adoniah* was up and spake even broadly, *Reguabo*: What became of him? His end in blood. And (that which is strange) 2. 25. with him rose *Joab*: he that took off *Sheba*'s head: he that *threw these darts*; and he that was the true 1 Kings 2. 34. man here, How sped he? He was even *drawn* from the *Altar* (that, is no *sanctuary* for *traitors*) and executed by *Benaiah*. Could not take heed by *Absaloms* example, but came to *Absaloms* end. They all that sought, that rose to pluck him down, whom *God had exalted*, they were slain, *all the sort* Psal. 62. 3. *of them*; were all, as a *tottering wall*, or as a *broken hedge*, which every man runs over.

But this judgement of God, was in none more conspicuous, than *Absalom*. A strait charge was given by the King himself, to have him saved: It would not serve, he was slain for all that. And *slain* by *Joab*: one, before, that had highly favoured him, and been a special means to restore him to Chap. 18. 9. grace; even, by him, was he slain notwithstanding the Kings charge; and then slain, when he made full account of the victory. For else he would have been better horsed. He was on his *Mule*; now he never doubted the event, and yet was slain. Sure *Gods* hand was in it, to rid the world of a *traitor*.

III. The prophecy *perpetual*.

Neither was this a peculiar prophecy to King *David* alone. The *prayer* is said, and the *prophecy* taketh hold of other, as well before, as since. Ask of *Core*, he rose against *Moses*: How sped he? He went to *hell quick for it*. Ask of *Baana* and *Rechab* that rose against their Lord: Look over the Num. 16. 23. pool of *Hebron*, there, stand their quarters on poles. Ask of *Bigthan* and *Thares*, what of 2 Sam. 4. 12. them? Fairly *hanged* at the *Court-Gate*. Time will not serve, to enquire of all. The short is: all Esther 2. 23. that were as *Absalom*, come to his end. Some *hanged*, and their heart *opened* being get alive (So was Act. 1. 18. *Absalom*:) and their *bowels pluckt out*, to make them like *Judas*. Some their *heads* strucken off, so 2 Sam. 20. was *Sheba*; Some *quartered*, and their hands, feet and head set on *poles*, that the Ravens might pluck out 2 Sam. 4. 12. their eyes, as *Baana* and *Rechab*; that, upon them might come, all the punishments due to them, that *rise* with *Absalom*. For, all the punishments of *traitors*, as now they are in use with us, may seem to have been collected and drawn together, from those several examples, that stand in the *book* of *God*.

Prov. 30. 32. All to shew, that a King is *Alkum*, no *rising against* him: Or, if any rise, he had better sit still.
אלקום For, no sooner rise they up, but our *Prophet* straight cryeth: *Rise up, rise up, and put on strength,*
Esay 51. 9. *thou arm of the Lord, rise up as in old time, in the generations of the world.* Art not thou the same that didst smite *Absalom* by *Joab*; and art not thou the same that didst smite *Joab* by *Benaia*? That setteth thy self to bring them down, that rise up against *Alkum*, against whom there is no rising?

Acts 5. 39. For, Kings being *from God* (saith *Gamaliel*) we cannot *set our selves against them*, but we must be found (even) θεομαχεῖν to *fight against God*. Being *ordained of* GOD (saith *Gamaliel* his Scholler, S. *Paul*) to *resist them*, is *to resist the ordinance of God*; and as good put our selves in the face of Rom. 13. 2. all the Ordnance in the *Tower* of *London*, as withstand Gods *ordinance*. None might better say it than he: it was told him from Heaven, when he was about such another business; *persecuting Christ* in His *Church* (and *Christ* is persecuted in his chief members, as well as His inferiour) he was told Act. 9. 5. plainly, in so doing, he did but *kick against the prick*. His heels might akeand run of blood, the

prick

prick not remove, but ſtand where it did ſtill. Therefore, as here *Cuſhi*, in the Old, ſo S. *Paul* in the New, falleth to prophecy; *they that reſiſt ſhall receive to themſelues damnation*, is S. *Pauls* prophecy. And, Rom. 13. 2.
a true prophecy, even as was *Moſes* of *Core*: That they ſhould not *die the death of other men*, but be *viſited with ſome ſtraunge extraordinary viſitation*; but have their end in blood. All, as *Cuſhi* prayed they Numb. 16. 29.
might, and propheſſed they ſhould. And his prayer was heard, his prophecy came to paſs, not a word of either fell to the ground.

Having now dealt with it as a *prayer* firſt; and then, as a *prophecy*; let us now ſee how it ſuiteth with the buſineſs in hand, and whether the force and vigour of theſe have reached to us and our times. And reacheth to our times.

It was with God no new thing (this) to reward ſuch as *riſe up* againſt Kings. Of that which is with him no new, but old (as old as *David*; nay, as *Moſes*) He giveth us new examples, every otherwhile, to ſhew, his eare is ſtill open to this prayer; and that His arm is ſtretched out to reach them ſtill. Yea, I dare be bold to ſay, there is no one of his promiſes hath ſo many ſeals hanging at it, by way of confirmation of it, as this hath: No one, ſo many *judgements* upon record, as it. In every ſtory of every land, there is ſtill ſtanding ſome Gibbet or other, and their quarters hanging on it there ſtill, to put us in mind of the truth of *Cuſhi's* prophecy.

This very day yieldeth us one of freſh memory (but ſeven years ſince) wherein in our *Soveraign*, God hath given us a memorable example, of the hearing *Cuſhi's* prayer, and the accompliſhing his *prediction*, not in one, but in a couple of *Abſaloms*. A couple of *Abſaloms*, I may well term them; in many other points like him, but namely in theſe two: 1 Like in their *riſing*: and 2 like in their *fall*. For, that *Abſalom* was a *ſon*, and theſe but *ſubjects*, it altereth not the caſe much: *Sons* and ſubjects are both under one commandment, as *Pater* and *Rex*, both in one name [*Abimelech*] the name of the firſt *Kings* of *Canaan*. If under one, then under one curſe: If they do but *ſpeak* evil, under *Moſes* curſe, in *mount Ebal*; if but look upon them with a *ſcornful eye*, under *Solomons* curſe, that the *Ravens pick thoſe eyes out*: The ſame, againſt a *father*, to reach much more to *Abiam*, *Pater patrii*. (So did *Solomon* name his nephew;) *Abiam*, a *father* of *Juda*; even as *Debora*, was a *mother in Iſrael*. In a word: what *Noah* might wiſh to a bad *ſon* (*Cham*;) and *Eliſha* wiſh to a bad *ſervant* (*Gehezi*;) no cauſe in the world, but *Cuſhi* might wiſh the ſame to a bad *ſubject*. All is one caſe. This then breeds no unlikelineſs; and in all the reſt, exceeding like. The *Application to the day*. Deut. 27. 15. Prov. 30. 17. 1 Kings 15. 1. אבים Judg. 5. 7. Gen. 9. 25. 2 Kings 5. 27.

As that young man (to keep the words of the Text,) For, thoſe were *young men*, too. Their years, not many. Not many: nay, ſo few, ſo green, as it may well ſeem ſtrange, that there could ſuch inveterate malice and miſchief be hatched, in ſo young years. *As he*, in that (firſt.) 1

As in years, ſo in malice; bloody-minded both. Said not *Abſalom*, to his *Aſſaſſines*, *When I give you a ſign, ſee you ſmite, kill him, fear not, have not I commanded: you* Said not they the ſame to him, whom to that end, they had armed, and placed to do that wicked act? In that like, ſecond. 2 2 Sam. 13. 28.

As in this malicious bloody mind; ſo in raking it up, and keeping it cloſe, divers years together. Not only (as *Abſalom* in this) to ſay neither *good nor bad*: but in this too; to intreat the King, and all his company to their houſe; to entertain and feaſt him, and beſides promiſe, and pretend, I know not what, and all to cover and conceal their divelliſh intent. In this like, thirdly: this *young man*, and theſe. 3

And not in this kind only of outward diſſembling; but in a worſe kind of religious hypocriſie. *He made a religious vow*; it lay on his conſcience, he could not be quiet, till he had got leave to go pay it, and then, even then, went he about all his villany. And was it not ſo here? He, ſo holy; as to a *Sermon* he muſt needs; to *Gods* word; no remedy, he might not be from it in any wiſe: and that, when he truſted, the deadly blow ſhould have been given. In this, like. 4 2 Sam. 15. 8.

And yet fifthly, the ſame man, like *Abſalom*, when he was in *Geſſur*. *Abſalom* in *Geſſur*, and this in *Italy*, as devout at his *Maſſes* then, as he was here zealous for his exerciſe of the *Word*. Alike at both, as they ſerved his turn. Like in this too. 5

And, laſt of all, in this too: that for all this goodly *maſk of religion*, when he ſaw his treachery was diſcovered, as *Abſalom blew his trumpet*, ſo he was content to uncaſe himſelf, and to ruſh forth and appear for ſuch as he was. In which act, he periſhed, as *Abſalom*: got in his heart, that *Abſalom* got in his: only that was a *dart*, and this was a *dagger*. 6 Chap. 15. 10.

For (ſure) being thus like in their conditions, and in ſo many circumſtances beſides, pity but they ſhould be like in their ends too: And they were. And, that ſo they were, is the matter of the publike gratulation of this day, of the day of the week all the year long; of this, the day it ſelf, ſpecially above all: that the *prayer* and *prophecy* of *Cuſhi* took place; his prayer heard, his prophecy fulfilled no leſs in theſe young men, than in that; no leſs in the enemies of our King *James*, than in his Lord *King David*. 7

In the treaſons, little difference or none: in the delivery, ſome difference; but, all for the better. For firſt, in far greater peril was his *Majeſty*, far greater than ever was *David*. 1. *David* was but *purſued*: but he was even *caught*, and within (I know not how many) locks and doors. 2. *David* was all the while without the reach of any blow: how neer the blow was to his breſt, it is able to make any man chill, but to think. 3. *David* had his *Worthies* ſtill about him: The *King* was *in torculari ſolus*, Eſa. 63. 3.
in the very preſs alone, *& vir de gentibus*, and not one of his people to ſtand by or aſſiſt him. 4. That *David* was delivered, it muſt be aſcribed to the providence of God; but, in that it was a fought field,

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his army must take part of the praise. It was another manner of providence, that was shewed here; of a more near regard, of a more strange operation. I dare confidently affirm it (I may well I am sure:) Gods hand was much more eminent in this, than in that: praised be his name for it. 5. And last of all, *David* (here) heard of his delivery by *Cushi*. Ours saw it himself: and yet (I cannot tell well, what to say) the danger was so great, and the fear must needs be accordingly, whether it had not been to be wished that some *Cushi* had rather brought tydings of it, than he seen it himself. But since it pleased God, so from *Heaven* to shew Himself in it (if ever He did, in any) and though with such fear, yet without any harm, *dulcis laborum praeteritorum memoria.*

David heard his; *Segnius irritant*: Ours saw his, *oculis subjecta fidelibus*; the impression of joy was the greater, and did work both the stronger and the longer. The stronger, in a votive thanksgiving then undertaken: The longer, in the continual renewing it, not only from year to year, but from week to week all the year long.

And what shall we say then? What but as *Abimaaz* before at the 28. *Ver. Blessed be the Lord his God that hath this day given sentence for him, upon those, that rose up against him.* And then secondly, with *Cushi*, *So be it* to all the rest, as it was with these. Though it be to go into mount *Ebal*, let us not fear, God goeth before us, and saith it before us; let us not make danger, to go after, and to say after him. 1 They be *His enemies*, so proved: say we boldly, *So perish all thine enemies O Lord.* 2 They be *enemies to mankind*, in being enemies to them, by whom order and peace is kept in mankind, and without whom there would in mankind be nought but confusion: The *Serpents* curse be upon them, and let their *heads* be *trod* to pieces. 3 They be *Sions* malignant enemies: let them be as *grass* upon the *house-top*, *as those that perished at Endor, and became dung for the earth.* Let them be as *stubble scattered*, as *wax melted*, as *smoke driven*, no man can tell whither. Let them perish; perish, as *Sisera*, and *Oreb*, as *Absalom*. *Jaels hammer*, on their *heads*; *Gideons ax*, on their *necks*; *Joabs dart*, in their *hearts*. One, nay three: one, for the enemies of God; another, for the *enemies* of *mankind*, a third, for the *enemies of Sion*. Let *Cushi* be both *Priest* and *Prophet*; this his *prayer* never return empty, this his *Prophecy* never want success. And *Let the King ever rejoyce in thy strength (O Lord) Let him be exceeding glad of thy salvation.* Ever *thrust thou back his enemies, and tread them down that rise up against him.* Let their *swords go through their own hearts*, and their mischief light upon their *own heads*. *Let His ear still hear His desire upon His enemies, and His eye still see the fall of the wicked that rise up against Him.* Be he as *David*; we, as *Cushi*: they, as *Absalom*. God by whom this prayer was allowed, receive and grant it: God by whom this *prophecy* was inspired, make it good, and fulfill it, as this day, so for ever: Even for ever and ever for his *Christs* sake.

Psal. 132.

A

SERMON PREACHED

BEFORE THE

Kings Majesty,

At *HOLDENBIE*,

On the V. of *August*, *A.* D. M. DC. VII.

1 SAM. Chap. XXVI. Ver. VIII, IX.

Dixitque *Abishai* ad *David*, &c.

Then said Abishai *to* David: *God hath closed thine enemy into thine hand this day: now therefore, I pray thee let me smite him once with a spear to the earth, and I will not smite him again.*

And David *said to* Abishai, *Destroy him not: For who can lay his hands on the Lords Annointed, and be guiltless?*

THere is some body here in the Text, in danger to be *destroyed*; and the party is the *Lords Annointed*, *King Saul*. The matter is come to hard hold: *Destroy him*, and *destroy him* not. *Abishai* would have it done: *David* at no hand; he cries *Ne perdas*. But the end was, *Saul* was saved. Thus lyeth the case here in the Text.

And was not the very same the case of this day? There was some body in as great danger to be destroyed, this day. It was *Christus Domini*, *Gods Annointed* here before us. The case was come to the very same plunge: *Perdas*; *ne Perdas*; a *King*, or no *King*. Some were of *Abishais mind*: GOD was fain to supply *Davids*; there was none else. But blessed be GOD, all ended in *Ne perdas*. And again, blessed be GOD who then also verified the latter part of the verse, that *None shall seek to lay hands on the Lords Annointed*: but they shall be found, and handled, as *guilty persons*. For, so they were; and their *blood was upon their own heads*. Both cases suiting so well, this Text might well serve for this day.

There is, in the former verse, a motion made by *Abishai* for a *blow* at *Saul*, thus: *See*, &c. There be three perillous motives in it: 1 *Inimicum*, He is your *enemy*: 2 *Concluſit*; here is an *opportunity*; 3 *sine me*, the act shall not be yours, *let me alone*, I will take it upon me. *The Division.* I.

There

II. There is in the latter, *Davids* utter diſlike of the motion, thus: *Deſtroy not, &c.* Wherein, firſt there is a double charge to the contrary: 1 One *ad oculum*; *Deſtroy him not*: 2 The other riſing out of the reaſon, yet plain enough. He had ſaid, *Deſtroy him not*: Not that; *Quis enim miſit manum?* for a leſs matter than that, you may not do, not lay *your hands*, not ſo much: which is (as it were) a ſurcharge to the former; or (if I may ſo ſay) a ſecond *edition* of *Ne perdas*. No talk of *deſtroying*: ſo far from that, as no *ſtirring* the *hand* toward it.

1. Then upon this double charge, followeth a double reaſon, two *retentives* (as it were) againſt the firſt motion. 1 *He is the Lords Annointed*: that, may ſtay you, if you be a good ſubject.

2 Be you good ſubject or no, if that will not, this muſt; *You ſhall not be guiltleſs*. If not *guiltleſs*, then guilty: and what becomes of them that be guilty, we all know. That is, do it not; if you do, it will bring you to *guilty*, or not *guilty*: if you *lay your hand*, you ſhall *hold up your hand* for it: it is as much as your life is worth.

3 Thirdly, it is not indeed, *Non eris inſons*. For, if it had been ſo, it might have been thought to have reached to *Abiſhai*, to his particular, and no further. But he choſe rather to utter it by *Quis?* For, by asking *Quis?* Who ſhall? He plainly implyeth, *Ne quis unquam*, that none ever may: Not he, not *Abiſhai*; nay, not any. So, there is a double charge: 1 *Deſtroy not*, 2 *lay not your hand*. A double retentive: 1 *He is Gods Annointed*, 2 *You ſhall not be guiltleſs*: 3 and a *Quis* upon all, to bind all, and to ſhew, the charge is general without exception.

1 In all which, there is a protection for *Saul* the firſt King, and all after him, not only from *perditio*, deſtroying, giving of the blow; but from *miſſio manus*, *ſtirring* of the hand.

2 There is a neck-verſe for *Abiſhai*, and all undertakers in that kind; they are all *caſt*, they are all found guilty, yer they come to the bar: they are attainted, every one.

3 There is an *Enge* for *David*: who ſheweth himſelf through all. 1 In his charge (*deſtroy not*) a good ſubject: 2 In his reaſon (*He is Gods Annointed*) a good *Divine*: 3 In his ſentence (*Non eris inſons*) a good *Judge*: 4 In his *challenge* (*Quis mittet?*) a ſtout *champion*, to any that ſhall maintain the contrary.

4 But for that, beſides this reaſon in the Text (of *inimicum tuum*,) there have been other reaſons framed in our daies to the ſame end; and all of them in *Saul*, the party in the Text: we will make them in too, to rule this caſe once for all. For *Sauls* caſe will be found to have in it, all that can be alledged, why any King ſhould be, if any King might be *touched*. All (I ſay) will be found in him: But, he for all them, may not be touched: therefore none may.

5 And this done, we will come (as the duty of the day requireth) to lay theſe caſes, caſe to caſe; ours of the day, to this in the Text. Where we ſhall ſee, that we have as great cauſe; nay, of the twain, the greater cauſe of *gratulation*, for the happy *Ne perdas* of this day.

I. *Abiſha's* Motion. THis is *Abiſhai's* motion. There be three motives in it: 1 the party is your *enemy*. 2 God hath ſent you *opportunity*. 3 I will take it upon me. *Enmity* makes us willing to take revenge: *opportunity* able; and if another will do the *act*, the rather for that; for then we ſhall bear no blame: Three ſhrewd motives, where they meet: and here they meet all in one. Let us weigh them: which I do the more willingly, becauſe all three meet alſo in this dayes attempt. 1 *Enmity*, that was the colour, an old wrong: ſo, there were in both, the ſame pretence. 2 And the ſame *advantage* in both. For, the King was ſhut up indeed, and that literally. 3 And he that was at Church, he ſhould not have done it, not he: *Abiſhai* ſhould have done it, he in the chamber. Of theſe motives then.

1 The firſt motive. *Inimicum tuum* 1 *A deadly* enemy. Chap. 18 15. Chap. 18. 11. 19. 20. Chap. 19. 1. 19 15. 2 An enemy *Without cauſe.* Pſal. 7. 3. Chap. 16. 23. Chap. 17 49. Chap. 19. 5. He is an *enemy*. But not every *enemy* is to be *deſtroyed*, but they that would *deſtroy* us. All enmity is not deadly fewd: *Sauls* was; nothing would ſerve him but *Davids* life, and many wayes he ſought indirectly. By matching him with his own *daughter*, and laying on him for a *dowry*, ſo many *foreſkins of the Philiſtims*, ſo he might fall by their hands. 2 That would not do: he went to it directly; 1 at three ſeveral times caſt his *javelin* at him, to *have nailed him to the wall*. 2 When he eſcaped him ſo: then gave he expreſs charge openly to all men to kill him, wherever they met him. 3 When that would not be, ſent to his houſe for him, when word came, he was *ſick* in *his bed*, bade bring him bed and all, that he might ſee him ſlain in his own preſence. Was there ever the like? who would not have been quit of ſuch an *enemy*?

It may be, there was cauſe why: and then it holds not. Nay, no cauſe. To *God* he proteſts, *Saul without any cauſe*, was his enemy. For, no cauſe he gave him to be his enemy; he never hurt him: But great cauſe to have been his good Lord, he had many wayes done him good ſervice. Not to ſpeak of his *Harp* (wherewith he had rid him of many a *furious fit* of melancholy, or a worſe matter:) with his *ſling*, it cannot be denied, he did him, and the whole Realm good ſervice, in the overthrow of *Goliah*, and took away the *rebuke from Iſrael*, Yea many times after, put his *ſoul in his hands* (as *Jonathan* pleaded for him) that is, ventered his life to do him ſervice in his wars, and ever with good ſucceſs; and yet for all this ſought his life. And who would ſafe the life of ſuch an enemy?

Yes,

Yes, there may be hope to win an enemy, and in that caſe he would not be *deſtroyed*. Nay, no hope of ever winning *Saul*. He was an enemy out of *envy*, and they will never be won more. From the time, the fond *women* made that fooliſh rime of a *thouſand* and *ten thouſand* he could never abide to look right on him. *Envy* was the matter; that, is the dangerous enmity, that never will be paciſied. Well ſaith *Solomon*, *Anger is fierce, and hatred is cruel, but who ſhall ſtand before envy?* As who ſhould ſay there be means, to ſatisfie both thoſe: But the enemy from *envy*, no appeaſing him, no hope ever to do it. If ought would, when he ſaved his life at the *cave*, and ſhewed by cutting a *ſhred* from his *mantle*, he might have gone farther if he would; *Saul* himſelf confeſt, it was a great favour: yet that would not win him, he ſought his life ſtill. And even after this here, yet he ſought it ſtill. There was no hope to appeaſe him. And who then would not make ſure of ſuch an enemy? Verily if any *enmity might have ſerved*, here it was.

3 An *enemy* not to be *won* as out of *envy*. Chap. 18.6. Prov. 27.4. Chap. 24.18. 20.

But there is yet a worſe enmity than all theſe. *Saul* was not only an enemy to *David*, but *Sauls life*, an enemie to *Davids riſing*. *David* was in reverſion (we know:) So, *Saul* ſtood in his way. There was not only the ſting of *revenge*, but the edge of *ambition*, to help this motion forward. It was but *occidamus eum*; here he is, *kill him and the inheritance is ours*, all is ours. Any other enemies ſpare, and ſpare not; but, theſe that ſtand in our light, away with them. It made *Abimelech* not to ſpare *his own brethren*, nor *Abſalom*, his *Father*, nor *Athalia*, her *children*. Sure, he that weighs it well, that at one blow he might have rid himſelf of ſuch an *enemy*, and withall have gained the *crown*, will wonder, he let not the *blow* proceed. Now, lay them together: 1 An *enemy*, ſuch an one, ſo *deadly*; 2 ſo *without cauſe*; 3 ſo without all hope of *appeaſing*, 4 ſuch a ſtop to his *fortunes*: who would have ſtayed *Abiſhai* s hand.

4 An *enemy* to his *riſing*. Chap. 16.40. Mat. 21.38. Judg. 9.5. 1 Sam. 15. 2 Kings 11. 1.

This is enough to give his appetite an edge: but, we lack *opportunity* to do it; and want of *opportunity* ſaves many an *enemies* life. Men muſt deal wiſely, and forbear, till they find him handſomly, at ſome good advantage. Nay, it is now grown to be good *Divinity*, *rebus ſic ſtantibus*, to be as gentle as *David*; and *Ne perdas* is good doctrine. But, as ſoon as time ſerves and ſtrength, if we get him once within *locks*, penned up, and in our power, then do as we ſee cauſe, *deſtroy* him and ſpare not. So that, upon *concluſit eum* ever ſtayeth our concluſion. Why here now, *concluſit eum*. It was *night*: *Saul* lay all weary *aſleep*, in a dead ſleep, he and all about him. *David* and *Abiſhai* came and went, ſaid what they would; took what they would, none waked or knew of it. It might have been done ſafely, there was none to reſiſt them: and been carried cloſely, none to deſcry them. An opportunity it was, and a fair one.

2
The I. Motive. *Concluſit Deus*

1 It was *night*, *fair opportunity*.

And (as it might ſeem) of GOD's own *ſending*. It was perilouſly put in (that) of *Abiſhai*, *Concluſit Deus*; that it was GOD's *doing*, ſure: it was the ſleep of GOD was fallen on them: none awake; all aſleep; watch and all. They might ſtay all the dayes of their life, and GOD never ſend the like again. What now?

2 *Of Gods ſending* (as it might ſeem.)

Though *David* wanted no courage to be revenged on an enemy, nor wiſdom to diſcern this opportunity; yet, for his reputation, he muſt not ſoil his hands: but poſſibly, if ſome other would take it upon him, he would not be much againſt it. Why, it was undertaken by *Abiſhai*, that too: he ſhall go his way, and do nothing to it: *Sine me*, you ſhall bear no blame, let that be upon me; you ſhall go to *Church*, and ſing *Pſalms*, and hear the *Sermon*, and never appear in it. What now? I know not what can be required more. Thus you ſee the *motives*: Now, what ſaith *David*?

3
The III. *Motive*. *Sine Me*.

Nay firſt, what ſaith *Saul*? Can we have a better Judge than him in this caſe? *Et inimici noſtri ſint judices*, an enemy to be Judge in his own caſe: If you will know, what he ſaith; He it is, that (in the XXIV. *Chapter*, XX.) ſaith thus. *Who ſhall finde his enemy at ſuch an advantage, and let him goe free?* As much to ſay, Not any; Sure, not he. But if he, of many another had found *David*, as *David* did him, in the *Cave*, he would have cut his *skirts* ſo cloſe, as he would have made him have bled in the reines of his back; or if he had taken him (as he did *Saul* here) *aſleepe*, he would have ſet him out of that ſleep into another, a perpetuall ſleep, and made him ſure enough for ever waking more. This is *Sauls* doom, from his own mouth. And indeed, *hæc eſt via hominis*, with fleſh and blood theſe *motives* would have wrought. They did not with *David*: what ſaith he? theſe motives move him not.

II.
Davids diſlike.

For all this, all this notwithſtanding, *Ne perdas*, ſaith he. And firſt, mark; he denieth none of his three motives, 1 that *Saul* was his enemy; 2 or that the time ſerved fitly; 3 or that the colour was good: but, granting all theſe, for all our *enmity*, for all this *opportunity*, for all your *colourable offer* to ſave mine honeſty; for all this, *Deſtroy him not*.

1
The firſt charge: *Ne perdas*.

Secondly, Mark, it is not *negando*, a bare denial, *Non eſt faciendum*: but, with an *imperative*, with authority, *Ne feceris*; ſtraightly charging and commanding him not to be ſo hardy, as to do it. *Et eſt efficacior vetandi ratio quam Negandi*; by *Ne*, than by *Non*: The *imperative* negative is moſt effectual.

And thirdly, that this is not the firſt time: once before, he had done the like: and *Iteratio præſupponit deliberationem*. And indeed, there is a *myſterie* in this ſame [*Sine me*] of *Abiſhai*. They had had him once before at like advantage, in the *Cave*; (and will you but obſerve, how it went then; it is well worthy your obſerving.) Then they were at *David*, to have done it himſelf, *Deſtroy Him you*: What was his anſwer? Who I? GOD *forbid*, never move it, I will never do it. Now then, here at this, *Abiſhai*, knowing by the former, it was in vain to move him to do it, he offers to be the doer:

doer: It shall be none of your act; *Sine me*: What answer now? No, nor you; *See you do it not. Perdas* (saith *Abishai*) before: *Non perdam*, saith *David*, *Perdam* (saith *Abishai*) now: *Ne perdas*, saith *David*. So, he will neither *do it* himself, nor *suffer* it to be done. The short is: Neither *waking*, as at first; nor *sleeping*, as now: neither by day, as in that; nor by night, as in this: neither by himself, not by other, will *David* endure to do it, or to have it done. But, in the one and the other, first and last, still and ever, *Ne perdas* (saith *David*:) *Saul* must not be destroyed.

4. Yea, so far was he after this, from fore-thinking this speech, or wishing it unsaid, that he pleased himself in this *Ne perdas* so, that not content to have said it, he made a *Psalm* of it, to sing himself, and all *Israel* with him; and by singing it, to sing their duty in this point, into all their minds and memories. A sign, the words were good, he would bestow a ditty and tune upon them, as if he glorified in them. Yea, to make them the more memorable, that they might never be lost, he hath framed divers other *Psalms* to the same tune. You may turn to the 58. 59. 75. You shall find all their *titles*, to the tune of *Ne perdas*; that so, all that then were, and all that were to come, might know, how good a speech he took it to be, how meet to be said, and sung, of all ages.

5 And what would ye more? Not these two only, *said*, and *sung*; but in the verse following, takes his oath, and swears to it: *As the Lord liveth* (saith he) GOD'S *hand may*, but *mine shall never be upon him*: and his *day may come*; but, not a day sooner for me. So, that, he said no more in this; than he meant to swear to.

2 The Reason, or II. *charge*. *Ne manum mittas.*

But now to come to look into the *reason*: we shall find, he goeth farther than so, than *Not destroying*. For being to give a reason of *Ne perdas*, keeping the rule, he should now have gone on with it, as he begun, and said, *Quis enim perdidit?* For who ever *destroyed a King*? He doth not so: That (as it seemeth) would not serve his turn: he changeth his verb now, and saith, *Quis enim manum misit?* Who hath but *put forth his hand*? As if he had given too much scope, in saying no more, but *destroy not*. Indeed, it was well spied; it must be stopped, before it come to *destroying*, if it be come to the *deed once*, we are all undone; *Ne perdas* is not enough. Much mischief may be; at least much fear, and *fright* (as this day there was) and yet, no *destruction*.

To make sure work then, so far is he from *perdas*, as he will not allow *manum mittas*. By which denying the latter, the former is put past all doubt. If the *hand* be stayed, no *blow* can be given: if order be taken for one, the other will follow of it self. You may not *destroy*; for, you may not *stir your hand*, is a good consequent.

And sure, GOD's care, in this point, is worthy all observation; it descendeth to such minutes: here in this place we have two *restraints* together, 1 *Destroy not*; 2 and (which is more) *lay no hand*. In another place, he goeth yet farther, *Touch not mine Anointed*; there needs no *hand* to that, the *finger* will serve. And yet farther in another place, *Ne surgas, Rise not out of your place*; or (as the *Psalm* expresseth it) *lift not up your heel*: (that is) stir not *hand* nor *foot*, to any such end. Men may stir their *foot*, and not *rise*; and *rise*, and not *touch*; and *touch*, but *lay no hands*; and *lay the hands on*, and not *destroy*. But, GOD's meaning is from the first to the last, to restrain all: To have all so far from destroying, as not to *lay your hand*; nay, not *touch* with your *finger*; nay, not so much as rise, or *stir the foot*: but keep every joynt quiet, from any the least quetching in this matter of *Ne perdas*. To go about to do it, is as much as to do it.

Psal. 105 15. Prov. 30. 31. Psal. 41 9.

1 The first *Retentive*: *Christum Domini.*

We hear this charge: but all this while we see not the *Retentive*, that holds him so, that all *Abishais* motives could not move him. He tels us now, what it was: CHRISTUS DOMINI. In which word, is the solution of *Abishai*'s argument, thus. That his military Maxim (*destroying an enemy*) which he and many one else in the world, take to be universal, is not so. It admits exceptions divers; but among the rest, and above the rest, this; if the party be CHRISTUS DOMINI, it holds not. There is more *retentive force* in CHRISTUS DOMINI, to keep him alive; than there is motive in *Inimicus tuus*, to *destroy* him. This is his answer. And it is under one, both a solution of *Abishai*'s argument; and a new one propounded by *David*, to conclude his part, thus. The LORDS *Anointed is not to be touched*: (GODS own expres words, *Touch not mine Anointed*:) But *Saul*, what terms soever he stand in of *amity* or *enmity*, GOD's *Anointed* he is: Therefore, *no touching* him. And I observe this, that he maketh choice of CHRISTUS DOMINI, for his *medius terminus*, rather than *Dominus Rex*, or any other; rather of GOD's *Anointed*, than of his *Liege-Lord* the *King*. (Yet there is force in them too; but nothing such, as in this.) To the *Sanctuary* he goeth, as to the surest place, and from thence fetcheth this term of the *Lords Annointed*, and so makes the matter surer, as he thinketh. For, when all is done, from that place it cometh, that maketh both their Callings, and Persons *sacred*, and *holy*: therefore, not without sacriledge to be violated; nay, not to be *touched*. For, such is the nature of *holy things*, not to be *touched*; I say, not by any *enemy*; no, not in *war*. For, so we see, *David* is displeased with the *Philistims*, for so dealing with *Saul*, as if he had not been *Anointed* with oyl; as who say, it was their duties to have spared him, even in that respect.

Hagg. 2. 13. 2 Sam. 1 21.

And sure a high term it is, and not slightly to be passed over. In another place he calleth them GOD's; here, CHRISTUS DOMINI: So, they participate with the name of GOD, and with the name of CHRIST, *Anointed*; and if they be *Anointed*, it is with the HOLY GHOST *and power from above*. Which all shew a near alliance between GOD and them, between *Christ* and them, the *Holy Ghost*, and them, so as, they are not to be harmed the least way, if GOD, or *Christ*, or the *Holy Ghost* can keep them from it.

Psal. 82. 6. Acts 10 38.

And

And this *Retentive* is ſtrong enough, where there is any ſenſe of *Religion*. But, it is not to be doubted, *Abiſhai*, and ſome beſides him, have no great feeling that way, and ſo not capable of this. What care they for *Samuel* or his horn of *oyl?* It muſt not come out of the *Sanctuary*, it muſt come from the *Bar* and the *Bench*, that muſt prevail with them. Tell them of *Non eris inſons*, *Guilty or not Guilty*, and then you ſay ſomething. We ſaid before, there is no more effectual way to *deny*, than to *forbid*; and it is true, *Nec efficacior vetandi ratio, quàm pœnâ propoſitâ*, No way of more force to forbid, than ſet a *penalty* on it: ſpecially, the great penalty of all, *death*. And yet *death*, a *Souldier* careth not ſo much for neither, except it be *mors ſontica*, a malefactors death, and the chief malefactors, the *traitors* death, to be *drawn* and *dragged* from his place, [a] *Joab hanged*, as [b] *Bigthan*; His bowels pulled out, (to ſuit him to [c] *Judas*, whoſe *guſhed out* of themſelves;) To have his *heart opened*, yet being alive, as [d] *Abſalom*; His *head chopped off*, as [e] *Sheba*; and it and his quarters *hanged up*, as [f] *Baana*, and *Rechabs* were: To have [g] their *lands* and *livelyhoods ſeized on*, and given to *ſtrangers*; [h] Their *iſſue miſerable* for their ſakes: [i] To be *damnatæ memoriæ*, their name, and memory as a curſe: (which three are ſet down in the hundreth and ninth *Pſalm*, the *Pſalm* againſt *threachery*.) Tell *Abiſhai* of this, and this may perhaps ſtay him.

2 The II. *Retentive: Non erit inſons.*

a 1 Reg. 2. 18.
b Eſther. 2. 21.
c Acts 1. 18.
d 2 Sam. 18. 14
e 2 Sam. 20. 22
f 2 Sam. 4. 11.
g Pſal. 109. 11.
h 10.
i 13.

And to ſay truth, this was no more than needful; without it, all that was ſaid, might have been thought to have had but *rationem conſilii & non præcepti*; to have been ſpoken by way of good honeſt *adviſe*, but to have been no *penal* or capital *Law*. Gently ſaid of *David*, *Ne perdas*; And well done of *Abiſhai*, to forbear; but, no neceſſity in it. Therefore he tells them, Theſe words [*Ne perdas*] are a binding *precept*: and that ſo, as if they be tranſgreſſed, they will bear an action; yea, an enditement; that who ſo breaketh them, *Non erit inſons*. And *Non erit inſons* are judicial words, and this they import; That, not only they may be *arraigned*, but, that no *Queſt* can *acquit* them, or find them *not guilty*: that by no Book, they can; that by this *book*, they cannot be *ſaved*. But if they ſtretch *forth* their *hands* againſt the *Lords Anointed*, their *necks* muſt *ſtretch* for it; and being found *guilty*, they muſt be dealt with as thoſe that are ſo found; and upon them muſt come all that is written in this book, which yet-while we recounted.

And yet, *Non erit inſons* goeth further. For, ſuppoſe ſome of them ſhould happen not to be brought to the bar, it ſhall not ſerve; for all that, *Non erit inſons*, ſtill GOD will not hold them *guiltleſs*. He will not ſo leave them; but (rather than there ſhould not be holden) hold an *Aſſize* Himſelf, and bring them to the end of guilty perſons, all the ſort of them. *Heaven* ſhall do it by *lightning* [a] (as *Pſal.* 144.) or the *earth* do it by *ſwallowing up* (as [b] *Core*;) or their own *friend* ſhall do it (as [c] *Joab*;) or their own beaſt (as [d] *Abſaloms*;) or their own ſelves *hang themſelves* (as [e] *Achitophel*;) or *burn themſelves* (as [f] *Zimri*.) If they will not ſay *Ne perdas*, to *Chriſtus Domini*, *Chriſtus Domini* ſhall ſay *perdas* to them, and ſend them all to their *own place*, the pit of perdition, ſo many as will not ſay *Ne perdas*, to the *Lords Anointed*. It was not for nought, that *David* ſaid to him (2 *Sam.* 1.) *How waſt thou not afraid to do it?* There is (ſure) matter of fear in it, every way, to ſtay them: *fear* of GOD, in *Chriſtus Domini*, to move *David*; *fear* of the *Gallows*, in *Non eris inſons*, to move *Abiſhai*.

a Pſal. 144. 6.
b Num. 16. 32.
c 2 Sam. 18. 14
d 9.
e 2 Sam. 17. 13
f 1 King. 16. 18
2 Sam. 1. 14.

But upon all this, would it not do well, if we had *Abiſhai*'s own confeſſion given in evidence againſt himſelf? That (I ſuppoſe) would take up the matter quite. We have it, 2 *Sam.* 16. There, in a caſe only of looſneſs in the tongue, where *Shimei* let go certain *railing* ſpeeches againſt *David*, could *Abiſhai* ſay, What ſhall this foul-mouthed curre thus be ſuffered to ſpeak againſt the *Lords Anointed?* and no remedy, he would needs have gone and fetched his *tongue* and *head* and all. Yea, after this return in peace, when *King David* had, upon *Shimei*'s ſubmiſſion, given him his pardon, *Abiſhai* pleaded hard, to have it called back, and would needs have him die for it; and well worthy he was. And all was but for *miſit linguam*: and *Abiſhai* himſelf is here *laying hands, violent hands, on the Lords Anointed*; a worſe matter by far. So that upon the matter, *Abiſhai* is judged out of his own mouth, and *David* juſtified by him, in his *Non eris inſons*. There are your two *Retentives*: 1 the firſt for good ſubjects; 2 the latter for whomſoever.

3 *Abiſhai's* own *confeſſion.* Verſe 9.

Now, leſt any might conceive, this is but a caſe of inſtance; holds in this particular, but extends not to all; ſome body, in ſome caſe, may do it for all this; therefore is it, he carrieth it along through all, with his *Quis?* to tell us, his meaning is, That not only *Abiſhai*, but that *Ne quis perdat*, *Ne quis manum mittat*, that, none at all *deſtroy*, none *lay hands* at all: that his *Ne* is general without exception of any.

3 The *generality* of the charge. *Quis eſt inſons?*

And in this, even his manner of denying, his *figura dictionis*, the tenor of his ſpeech is ſuch, as I dare make a note of it. There be divers wayes of *denying*, one more full and forcible than another: but of all the way by *interrogative* is holden the fulleſt, and moſt of force. To have ſaid, None did ever attempt it, which was not *guilty*; this had been a *denial*, but a *calm* one. But to ſay: *Whoever went about it, but he was found guilty?* there is more life and vigour in it, by a great deal. Indeed, of all *Negatives*, the ſtrongeſt, the moſt peremptory, is by *Quis?* For it is not a bare *Negative*; but a *Negative* with a *challenge*: ſending a challenge to any, if he can for his life, to ſhew one, that was holden *innocent* in that caſe. They call it the *triumphant Negative*; as bearing it ſelf confident, that none can riſe up againſt it: *Who?* (that is) ſhew, if ever any ſuch had peace, if ever any were reputed innocent; As much to ſay as, never was there any, never. If there were, name him, bring him forth; but that you cannot: therefore *Quis fuit inſons?* maketh the caſe clear, and paſt all queſtion. So you ſee, *David* told us of *Chriſtus Domini*, as it were in his *Ephod*, as a *Prophet*: Then went he into his *long robe*, and told us *Non erit inſons*, as a *Judge*: And now he is in his *armour*, as a *Challenger*, with *Quis unquam?* to challenge any, that holdeth the contrary.

And his challenge will be taken; and there be, that hold the contrary, in our age, and that dare ſtep forth, and make a queſtion of it for all this: or rather, make no queſtion at all of it, but can tell *David*, both who may lay his hand on, to *deſtroy* GOD's *Anointed*, and who ſhall acquit, abſolve, and make them innocent, that ſo do.

Who ſhall; *Quis?* marry *quiſquis*, any whoſoever, being warranted. And who ſhall warrant him? That ſhall the *High Prieſt*, by his laſt cenſure.

Theſe fellows would not ſtick to tell *Abiſhai*, a clean contrary tale to that of *Davids deſtroy me*, ſaith he. Go to, ſay *David* what he will, or what he can, we ſay, *deſtroy him*: What, if he be? Yea, though he be the *Lords Anointed*. You *ſhall be guilty* then certainly, ſaith *David*. What ſay they? Say they thus: You *ſhall not be guilty*, you may do it, we will *abſolve* you? (that were too much:) No; but you ſhall *merit* by it; you ought to do it: we will *Saint* you for ſo doing. This is not matter of talk; we know it hath been done.

Quis? who? A *Jacobine lay his hand*: Yea, *hand* and *knife*, and thruſt it into the body of GODS *Anointed*: Yea, *anointed* with the *oyle* that came down from heaven (as they tell us) ſent purpoſely to anoint the *French Kings*, and make them GODS *Anointed* κατ' ἐξοχὴν. What, and not *guilty*? Not guilty: yea, and hardly ſcaped from being a *Saint*, if the *Cardinals* faith had failed as well as the *Popes* did, and if they had not kept Saint *Peters Succeſſor* from erring. Be not we fallen into ſtrange times, wherein *David* muſt be driven to recant, and *Abiſhai* prove the *Prophet*? and in which (as if there were no ſuch verſe as this in the *Bible*) the illuſion of *error* is grown ſo ſtrong with ſome, as they will rather themſelves be *deſtroyed*, than ſay, the *Lords Anointed* is not to be *deſtroyed*.

Sauls caſe a ruling caſe for *Ne perdas*.

I will do them no wrong: They will ſay, this Text is enough to condemn this dayes attempt, it cometh full home to that caſe. It was upon *Inimicum tuum*: in which caſe of private revenge, themſelves hold it clear, *quod non*, as well as we. But when they diſpenſe with *Ne perdas*, it is upon other grounds: upon miſgovernment, or (to ſpeak as they do) *tyrannie*; upon uſurping power in matters Eccleſiaſtical: upon bloody perſecution; and that of GOD's *Prieſts*; and theſe are not in the Text. Yes they are in him in the Text, concerning whom this *Ne perdas* was given, every one: and yet *Ne perdas* ſtands for all that. And this I ſay, howſoever *Abiſhai* did look upon *Saul*, but with a ſouldiers eye, and ſaw nothing in him but an *enemy*, to move him, to deſtroy him; if ſome of theſe quick and ſharp-ſighted *Abiſhai's* had had the looking into him, they would have ſpied in him other manner of matter, to have reſolved him meet to be made away: they would have found him, not *Davids* enemy only, but an enemy to GOD, and all goodneſſe; and return him culpable of all thoſe faults, which they uſe to inſiſt on, when they write their books to that end.

And I verily think, GOD in this firſt example, of his firſt *King* over his own people, hath purpoſely ſuffered them all to fall out, and to be found in him; even all that ſhould fall out in any King after him, to inforce their poſition: that ſo we might finde them anſwered to our hands.

Notwithſtanding his *Miſgovernment and tyranny.* Chap. 11.5.

To touch them in order. They would eaſily have quarrelled at *Sauls* miſgovernment. Not at the firſt: he then, was a middle, and a gracious *Prince*. Never came there from any Princes mouth, a more princely ſpeech, than the firſt ſpeech, he is recorded to have ſpoken, *Quid populo quod flet? What ayles the people to complaine?* A ſpeech worthy everlaſting memory, ſo they complaine not without cauſe. But within awhile, he grew ſo ſterne and fierce, as no man might ſpeak to him. Upon every light occaſion, nay upon no occaſion at all, his *Javelin*, went ſtraight to naile men to the wall: Not *David* only, but *Jonathan* his Sonne and Heire apparent, and no cauſe why. In the XIII. *Chapter* it is ſaid, *Saul* had then been King a year, and reigned *two years in Iſrael*: yet it is well known, his reign was *forty years*: Their own Writers reſolve it, thus: how long ſoever he reigned, he was a *King* but two years. All the time after, he was ſomewhat elſe, or ſomewhat more than a *King*. And they let not to tell what; applying to *Saul* that of the *Pſalme*, *Tyrants that have not God before their eyes, ſeek after my ſoul*. And that: *Under thy winge ſhall be my refuge, till this tyranny be overpaſt*. Yet for all this *tyranny*, *Ne perdas*, ſaith *David*.

Chap. 20.33. Chap. 13.2. Pſal. 54.3. 57.1.

2 *Uſurping* the *Prieſts office.* Chap. 15 17.

Yet for all this he fell not into the ſin of all ſins, which they ſtand ſo much on, *Uſurping power in things ſpiritual*. Yes, and that would they have found too. Why? did he call himſelf *Head of the Church*? indeed no: *Samuel* did that for him; He it was, that ſaid: *When thou wert little in thine own eyes, the Lord made thee Head of the Tribes of Iſrael* (of which, the *Tribe* of *Levi* was one) for that, *Samuel* muſt anſwer. But *Saul* went farther a great deal; yea, farther than *Oza*: For he took upon him to *ſacrifice* in perſon himſelf; to offer burnt-offerings, upon the very Altar, the higheſt part of all the *Prieſts* Office: that is, uſurped farther than ever did any. And all this *David* knew, yet it kept him from ſaying, *Ne perdas*.

Chap. 13.19.

3 *Shedding the Prieſts blood.* Chap. 22.18.

They never had done with perſecuting and ſhedding *Prieſts blood*: was *Sauls* finger in that too; In that, he paſſed. He put the *High Prieſt* himſelf and LXXXIV. more, all in one day, *to the ſword*: and all but upon the ſingle accuſation, but of *Doeg*, all proteſting their innocency, in the fact; and all, loyalty to him: and all but for a *dozen of bread* given to *David*. This could not but grieve *David* exceedingly: it was for his ſake, yet he ſaith, *Ne perdas* though, for all that.

4 *Being poſſeſſed* with an *evil ſpirit.* Chap. 16.14.

And one caſe more I give in for advantage. It is well known, he was a *demoniack*, one actually *poſſeſſed* with an *evil ſpirit*; which is a caſe beyond all other caſes: Yet *deſtroy him not Abiſhai*, though. So that, if *Abiſhai*, in ſtead of *inimicum tuum*, had ſaid, GOD *hath ſhut up* 1 *this Tyrant*, 2 *this Uſurper*, 3 *this Perſecutor*, 4 *this Poſſeſſed party*, this what you will; *David* would have ſaid no other than he did, *Ne perdas*, ſtill. I would fain know, which of all their *deſtructive caſes* is here want-

wanting: They be all here; all, in *Saul*; all in him, at the time of this *motus*: yet, all alter not the caſe: *David* ſaith ſtill, as he ſaid. If then all be in *Saul*, all incident, all current in him; nay, if his caſe be beyond all; ſaid it muſt be, that *David* here ſaith. Though he be any of theſe, though he be all theſe, *deſtroy him not*; or *deſtroy him and be deſtroyed*, *deſtroy him*, and be the chuſe of *perdition*.

I would be loth to deceive you: There may ſeem yet to want one thing. Here was no *High Prieſt* to excommunicate him, or give warrant to do it: yes, that there was too. For *Abiathar* ſcaped that great maſſacre of Prieſts by *Saul*: and now, he was lawful *High Prieſt*. Now he fled to *David* theare; and brought the *Ephod* with him. So as by good hap the *High Prieſt* was with *David* now in the Camp, and the *Ephod* too. There wanted no juſt cauſe (you ſee) to proceed againſt *Saul*. There wanted no lawful authority, the *High Prieſt* we have. There wanted no good will in *Abiathar*, ye may be ſure, his father and brethren having been murdered by *Saul*. So there was all, or might have been, for a word ſpeaking. All would not ſerve; *David* is ſtill where he was, ſaith ſtill *Ne perdas*: knew no ſuch power in the *High Prieſts* cenſure, was not willing to abuſe it; cannot let *Quis*, any perſon to do it; nor any cauſe, for which it is to be done. Enough to make a ruled caſe of it for ever. That *Abiſhai* may not do it, nor *Abiathar* give warrant to it. His *charge* is honeſt: *Ne perdas*: For *reaſon* good, *Chriſtus Domini*: His ſentence juſt, *Non erit inſons*: His *challenge* unanſwerable, *Quis mittet manum?*

5 There was an *High Prieſt* *Abiathar.*

Chap. 22. laſt.

Chap. 23. 6.

And, this being cleared, come we now to the principal cauſe of our coming. Which is, in this publick manner, to render our yearly ſolemn thanks to *Chriſtus Dominus*, for the deliverance of our *Chriſtus Domini*, this day (a deliverance like this in the Text;) even for His *Ne perdas*, at *Perth*. For it, and for both points in it. 1. That *His Anointed* was not *deſtroyed*. 2 That they, that *put forth* their *hand* to do it, carried it not away, but found the reward due to *guilty* perſons. The two caſes, 1 this in the *Text*: 2 and that of this *day*: are both like in the *maine*: if in *circumſtances*, diſſike; this of ours hath the advantage. The *fact* more foul, the *deliverance* more famous.

The *Text* and *Day* compared.

To ſpeak then of *malitia diei hujus*, the malicious practice of this day. Had the King been an *enemy*; yea, ſuch an enemy as *Saul*, it had been no warrant. But, he was no *enemy*: No, but many wayes, a gracious *Prince* to them both. I know, pretence there was, of a wrong. Say it had been one; what was done, was done by others, in the Kings minority. And though done by others, yet juſtly done: and no wrong was it at all, but wrongfully ſo called.

Secondly, the *King* was *ſhut up*, it is true; but not as in the Text, by GOD; but by wicked men, who found him not caſually (as *Saul* was) but trained him guilefully to the place, and there *ſhut him up* treacherouſly. It was not ſudden, it was a long plot: the malice, the more; the fact, the fouler. And there he was *concluſus & derelictus* both; *ſhut up* by *Abiſhai*, *forſaken* of *David*.

Thirdly, and it was not *night*, nor the *King aſleep*, that he might have paſſed away without any fright or terror. No: it was *Dæmon meridianus*, this, a *noone-day Devil*: He was broad awake, and the fear of death (worſe than death it ſelf) I know not how oft and many times, before his eyes.

Pſal. 91. 6.

Fourthly: And as beyond it in theſe; ſo, in the *Principal* beyond it too. Both of them *lift up*: *Abiſhai*, his *ſpeare*; this, his *dagger*, to have given the fatal *blow* *Abiſhai*, but *once*: This, *twice*. And certainly, nearer it came the *King*, than *David* would ſuffer it to come to *Saul*: So, the danger nearer, and the delivery greater. And yet, there was a *Ne perdas* in this too; and that a ſtrange one: Not by *David*, no: Judge, if it may not ſeeme a miracle, that GOD then ſhewed. When there was none to ſay *deſtroy not*, elſe; GOD opened, his mouth that was there ſet, himſelf to be the *deſtroyer*, to ſay once and again, *O deſtroy him not, deſtroy not the King*. The *voice* was *Davids*; the *hands*, *Abiſhai's*. It calls to my minde, what long ſince I read in *Herodotus*: that at the taking of *Sardi*, when one ran at *Cræſus* the King, to have ſlain him, that a little boy borne dumb, that had never ſpoken word in all his life, with the fright and horror of this ſight, his *tongue* looſed, and he broke forth and cried, ὦ ἄνθρωπε, &c. *O man deſtroy not the King*, and ſo ſaved his life. So writeth he, as of a wonder: and ſee, if this were not like it. But ſo we ſee, if there were no body elſe to ſay it, they that are born dumb ſhall ſay it; yea, the *deſtroyer* himſelf ſhall ſay it, rather than *Ne perdas* ſhall not be ſaid. This would not ſerve (though it did to *Abiſhai*; but they were worſe than *Abiſhai*, that were here. That GOD therefore might have the honour of the day, he paſſed over to the latter part of the verſe; and when there was none elſe to do it, he took the matter into his own hands; himſelf held the Aſſiſe, found him *guilty*, gave order for his execution, ſent up one to do it; and one, that formerly had been his ſpecial friend, and (if I be not deceived) ſworn brother, as *Joab*, to bring *Abſalom* to his end; that *deſtroyed* him, for not hearing *deſtroy not*.

And yet the goodneſſe of GOD ſtayed not here, neither; but, where in the Text, in *Sauls caſe*, there was but one blow, one danger, one delivery: In this, there were no leſſe than *three*, one after another. Firſt came *Abiſhai*; he and his *armed man*: GOD delivered him. Then came the other, the *Maſter* of the miſchief, then bewrayed, (as one bewrayed) deſperately ſet: GOD again delivered him. Then laſt of all (and that was worſt of all) came the popular tumult, whoſe rage knows no reaſon, who, as they *Num.* 16. called *Core and Dathan*, *the people of the Lord*: ſo theſe (little better:) and even then alſo did GOD by his mighty providence turn away the *deſtruction*. This in the Text was ſoone done; a few words, and away: This of the day, it was long firſt, and much ado, yet it was done: the longer, and the more, the more is GOD to be magnified for it.

And when all was done there, he that was ſaved was but *Saul*: but here (envie flatters not, but) if envie it ſelf ſhould ſpeak, it would ſay *Major Saule hic*, a *greater* than *Saul* any: (For, the territory

of

of the leaſt of your Kingdoms was greater than that of his:) And *Melior Saule hîc*, a better than *Saul* was here ſaved, better, without all compariſon. So, the beginning was (as they made account) *Concluſit Deus inimicum noſtrum*: The end was, as it proved, *Concluſit Deus inimicos Domini Regis*, GOD made a concluſion of their wicked premiſſes and their wretched perſons all at once. So, the concluſion was *Ne perdas* to the King, and *Non inſons* to the *children of perdition*.

Now, to that GOD, that when You were *ſhut up*, forſooke You not, but delivered You *à malitia diei hujus, & à Dæmone meridiano*; that in the depth of all your danger, when there was no tongue on earth could ſay *Ne perdas*, ſaid it from heaven, and ſaid it thrice over: for that his three-fold delivery, render we three-fold thanks and praiſe; thrice bleſſed be His holy Name for it. And He grant, that this leſſon of *Davids* may take deep root in all our hearts, that there may never be a *Quis in Iſrael* to *lift* up his *hand*, to the like action; all may be quit, none found *guilty* ever of ſo ſoul a crime. None, on *Abiſhai's* ſide; to make any ſuch motion; all of *Davids* minde, to miſlike it, to ſay *Ne perdas*: *Ne perdas*, though it be *Saul*. But, for *David*, *Ne perdas* is not enough. To Him, and ſuch as He is, let us with one voice cry *Hoſanna*; not only, *not deſtroy*, but *Hoſanna*, LORD *ſave*, LORD *proſper*, LORD adde dayes to his dayes, that his years may be as many ages. And as this day thou didſt, ſo ſtill and ſtill prepare thy loving mercy and truth, that they may preſerve Him, even for ever and ever.

A SER-

A SERMON PREACHED BEFORE THE Kings Majesty,

At *HOLDENBIE*,

On the V. of *August*, A.D.M.DC. X.

I CHRON. Chap. XVI. Ver. XXII.

Nolite tangere Christos meos.

Touch not mine Anointed.

HEre is a speech: but we know not *Whose*, nor to *Whom*, nor yet (well) *concerning whom*: only concerning certain Persons, whom the Speaker (whosoever He is) calleth His *Anointed*. It behoveth us, to know these three, who they be.

The person, *whose* the speech is, *Persona loquens*, He that saith *Meos*, *Him* we finde at the fourteenth Verse. *Ipse est Dominus Deus noster*, *He is the Lord our* GOD: GOD it is, that speaketh here; *He*, that challengeth them for *His*, by calling them, *Mine*. 1

The persons *to whom*: in the verse before, *Non reliquit hominem*, *He loveth not a man*. So, it is, *to all* in general: but specially *to some*, more quick of *touch* than the rest, whose fingers are never well, till some way or other, they be *touching*, whom GOD would not have *touched*. 2

The persons, *concerning whom* (whom, He stileth, *His Anointed*) will fall out to prove, the Princes of the earth. We must not say it, but prove it (say it now, prove it anon.) 3

Now, as if some body were about to offer them some wrong, here cometh a voice from heaven, staying their hands, and saying, *See you touch them not*. *Quos Deus unxit, homo nè tangat*. Whom GOD hath *anointed*, let no man presume to *touch*.

Of which, it may well be said, as the *Psalmist* saith to us, every day, *Hodiè si vocem: To day, if ye will hear His voice, harden not your hearts*, and ye may: For, as this day (now ten years) from the same Person, and the same place, a like voice there came, concerning *His anointed*, in whose presence we stand. That GOD would not have *His Anointed touched*, this *Text* is a witnesse, and this *Day* is a witnesse: the Text, *dixit*; the Day, *factum est*.

Referred unto the *Text next before*, 1 Sam. 26. 9.

Touching the same point, when time was, in this place you heard, *Ne perdas*: you shall hear it again now, but, from an *higher person*, under a *straighter charge*, and with *a larger compasse*. 1

The *person higher*: for, that was *David*: *Sed ecce major Davide hic*, but behold, a greater than *David*

David is here This, is no voice on earth (neither of *Prophet* nor *Apoſtle*) we now hear: *Audivi vocem de cælo*; We hear a voice from heaven: And thence, neither of *Saint* nor *Angel*, but of GOD Himſelf. To ſhew his care of them (*His Anointed*) He would have none give the charge about them, but Himſelf; Himſelf in perſon, *Non alienæ vocis organo, ſed oraculo ſuæ*; from none other, but from His own mouth.

2 The *charge ſtricter*: for, there it was, *deſtroy not*, the worſt that could be: Here it is, *Touch not*, the leaſt that may be; and ſo, even that way, amended much.

3 The *compaſſe larger*: That, was to *Abiſhai*, but one man; and it was, concerning *Saul*, one *King* only; and therefore it was in the ſingular, *Ne perdas*: This is, *Nolite*, and *Chriſtos*: the number altered, of a larger extent far, even to *All men*, concerning *all His Anointed*. *Nolite* in the *plural*, that is, None of you: *Chriſtos* in the *plural*, that is; None of them. *Them*, *not touched*, not *Any of them*; *You*, *not touch*, not *Any of you*. *Non reliquit hominem*: He leaveth not a man, but forbiddeth *All*. Now out of this *plural*, you may deduce any ſingular; out of *Chriſtos*, any King: Out of *Nolite*, any party: Out of *Tangere*, any hurt: and ſo, not *any man*, to *any hurt*, to *any His Anointed*.

This Text, *the firſt and great Commandment* concerning this point.

A Commandment it is, and I may ſafely ſay, *Primum & magnum mandatum*, The firſt and great Commandment, touching the ſafeguard of *Princes*.

The *firſt*: For (as the *verſes* before ſhew) it was the firſt given, in this kind, and that before all other, in the Patriarchs time, long before *Moſes*, under the Law of Nature.

The *greateſt*, not only becauſe it is of the *greateſt* in heaven, and concerning the *greateſt* in earth: but for that it is the Original main precept, touching Princes and their ſafety, or (as the phraſe is) the *fundamental Law*, upon the which all the reſt are grounded, unto the which all the reſt reduced, and from the which all the reſt derived. *Davids deſtroy not*, is but an abſtract of this *touch not*. Ask him what Text He had for his *Ne perdas*: hither he muſt come, this muſt be it, and none other. This *nolite tangere* is the main *wing* of protection: *Ne perdas*, or any other particular, is but a *feather* of it.

The Diviſion To ſee the parts of it. A *Precept* it is, and *negative*; and the negative precept is of the nature of a *fence*, and the *fence* leadeth us to the thing *fenced*. Firſt of all then, we take it in ſunder, in the midſt: *meos*, whoſe the fence is; and then *nolite tangere*, as it were a circle or *fence* round about them.

I. *Chriſtos meos* hath in it two things: Not only *the parties*, whom they ſhould not; but *the reaſon* why they ſhould not *touch them*. Not *touch*? Whom *not touch*? *His Anointed*. And why not *touch*? Even becauſe, *His anointed*.

In *Chriſtos meos* taken together, are the parties *non tangenda*: Again, in *Chriſtos meos* taken in ſunder, and weighed apart, are two reaſons couched, *de non tangendo*

Why *not touched*? firſt, they be *His*: and ſecondly, *what* of *His*? *His anointed*. Theſe two, be two ſeveral: *His anointed*, is more than *His*: for, all that be *His*, be not *anointed*.

1. *His* alone, were enough; that they be *His*, they pertain to *Him*, and ſo, *He* to ſee them ſafe.

2. But then beſides, they be the very choiſe and chief of *His*, *His anointed*, and ſo, a more ſpecial care of them, than the reſt.

3. And then (from the nature of the word) not only *His anointed*, *Uncti Ejus*: but *Chriſti Ejus*, *His Chriſts*, which is the Higheſt degree of *His anointed*: for higher than that, ye cannot go.

And laſt, what that is, that maketh them thus, *His anointed*: to know whether they may be ſtripped of it, or no.

II. Then come we to the Circle or *Fence*, and that we may divide too: for, *Nolite tangere*, is a double *fence*; 1 from the *act*; 2 and from the *will*. *Touch not* (ſo we read) where the *touch*, the *act*, is forbidden. *Nolite tangere* (ſo read the *Fathers*) where the *will* to *touch* is forbidden likewiſe. *Nolite*, that is, Have ye not the *will*, not ſo much as an inclination to do it. So, both the *act* and *will* of *touching* is reſtrained: the *act*, in *tangere*; the *will*, in *Nolite*.

1
1. In the former, we are to take the extent, of *Tangere*, and *Chriſtos*: 1. To what matters *Tangere* will reach: 2. In how many points, to *Chriſtos*. And in the latter, to what perſons, in *Nolite*.

And ſo, ſee we the ſumme of the Text, which is ſufficient enough to keep Kings from *touching*, if it ſelf might be kept untouched: but as the times are, the Text it ſelf is touched, there needs a ſecond *nolite tangere* for it. To that end then, to ſee the Text ſafe and well kept, the three perſons in it, all to joyn together: *Kings*, touching whom; and *Subjects*, to whom; and GOD Himſelf, by whom it is given in charge. And if the two former do their parts, GOD will not fail in His.

Let me adde one thing more. That this Text, beſides that it is a *Commandment*, it is alſo a *Thankſgiving*; but both have but one errand, the *Kings ſafety*.

A *Commandment* it is *from* GOD: the very ſtile, the mood (*nolite*) giveth it for no leſſe.

And a *Thanksgiving* it is to GOD; for it is a verſe of a *Pſalm*, of a *Halleluja-Pſalm*, of the firſt *Halleluja-Pſalm*: (there be twenty of them in all, this is the firſt of them all.)

A *Commandement* it is, for it is proclaimed with ſound of Trumpet, and that by *Benaiah* and his company: And a *Thankſgiving* it is, for it is ſung with ſolemne muſick by *Aſaph*, and the *Quyre*, at the ſixth and ſeventh *verſes* before. It is both, and both wayes we to have uſe of it.

First, as of a *Commandement* from GOD, to teach us this duty towards GOD's *Anointed*. I truſt, we will performe better duties to them than this: but, whatſoever we do beſides, what good we do them, *ne noceat*, not to *touch* them, to do them no hurt.

And, never ſo much need of this *doctrine* as now, when by a late heavie accident, we ſee, wretches there are, dare attempt it: And other (and they the more wretches of the twaine) that did dare to avow it: Did dare (I ſay,) for, now they would ſeem to diſavow it: but ſo poorely, and faintly, as all they ſay, may hold, and yet another like act be done to morrow.

And then ſecondly, as a *Thankſgiving* to GOD, who hath ſet the print of this commandement, upon this day; in cutting ſhort this day two wicked Imps, that went about to breake it, by *touching*, and more than *touching*, the LORDS *Anointed*.

And never were we ſo much bound to do it, as this yeare. For that, this yeare, upon this freſh occaſion, truly we may ſay, He hath dealt thus with us, *Non taliter fecit omni Nationi*, He hath not ſo dealt with all Nations, nor hath every King found Him ſo gracious. Others, have not in theirs; I ſpeak it with compaſſion: we have in ours; I ſpeak it to our comfort, and to the praiſe of GOD. Both theſe wayes. Pſal. 147. 20.

Chriſtos Meos.

AN honourable Title to begin with: and begin with it we muſt: the very Grammar-Rules lead us to it. *Anointed*, is but an *Adjective*, we are to ſeeke the *Subſtantive* for it. But beſides, we are to finde *who* they be, whom we are *not to touch*, leſt we *touch* unwares. And as well, that we may know the right, and do them their right, as that we may diſcern them from the wrong: for, wrong there be, that call themſelves *Chriſtos Domini*, whom the HOLY GHOST never chriſtned by that name. *Chriſtos meos*, who they be.

As, of CHRIST Himſelfe, many come and ſay, *Ecce, hîc eſt* CHRISTUS, *ecce illic*, *Here is* CHRIST, *and there is* CHRIST, *and deceive many*: So, of theſe *Chriſts* here likewiſe, See, here is *Chriſtus Domini*, and there he is, and no ſuch matter. Our firſt point then is to know, *who* they be. Marke 13. 21.

Theſe in the Text here, were the *Patriarchs*, it cannot be denied. They be ſet downe by their names, *Abraham*, *Iſaac*, *Iacob*, touching whom, *primâ intentione*, this charge is given, that they be *not touched*. Patriarchs *Chriſti Domini*.

And let not this ſeeme ſtrange: For in the firſt world, the *Patriarchs* were principal perſons, and (as I may ſafely ſay) *Princes in their generations*, and for ſuch, holden and reputed by thoſe, with whom they lived. I may ſafely ſay it: for of *Abraham* it is in expreſſe termes ſaid by the *Hethites*, *Audi Domine*, *Princeps Dei es inter nos*, *Thou art a Prince of God* (that is, a *mighty Prince*) *here among us*: As indeed, a *Prince* he ſhewed himſelfe, when he *gave battell and overthrow to foure Kings* at once. Of *Iſaac* no leſſe may be ſaid, who grew ſo mighty, as the King of *Paleſtine* was glad to intreat him to *remove farther off*, and not dwell ſo neare him: and then, to go after him in perſon, and ſue to him, there might be a *league* of amity between them. And the like of *Jacob*, who by his *ſword* and *bow*, conquered from the *Amorite* (the mighteſt of all the nations in *Canaan*) that countrey, which by will he gave to *Joſeph* for his poſſeſſion; It was near to *Sichar*, well knowne; you have mention of it, *John* 4. 5. Gen. 23. 6. Gen. 26. 16. Verſe 28. Gen. 48. 22.

Great men they were certainly, greater than moſt conceive: but be their greatneſſe what it will, this is ſure, they were all the Rulers the people of GOD then had, and beſides them, Rulers had they none. And that is it we ſeeke; *Pater* was in them, and ἀρχὴ too, *father-hood* and *government*: and theſe two made them *Patriarchs*, & *Vnctos ante unctionem* (ſaith S. *Auguſtine*) *Anointed* before there was any materiall *Anointing* at all. In Pſal. 140.

In them then this terme began, and in them it held ſo long, as they had the government in them. But *Patriarchs* were not alwaies to governe GOD's people; but *Kings*, in ages following, were to ſucceed in their places. And ſo did ſucceed them; ſucceed them in the word *Pater*, and in the word ἀρχὴ both, both in the right of their *father-hood*, and the rule of their *government*, as *Fathers* of their Countries, and *Governours* of their Common-wealths. Where the *Patriarchall* rule expired, the *Regall* was to take place, being both one in effect. For, *Abraham* the *Patriarch* is termed a *Prince*, (*Gen.* 23, 6.) and to make even, *David* the Prince is termed a *Patriarch*; *Let me ſpeak boldly unto you of the Patriarch David*, ſaith S. *Peter* (*Act.* 2. 29.) So that two things we gaine here: 1. That *jus Regium* cometh out of *jus Patrium*, the *King's* right from the *Father's*, and both hold by one Commandement. Then 2. That this text bindeth, as a *Law* of *nature*, being given for ſuch, to the old world, long before the *Law* came in any *Tables*. Princes *Chriſti Domini*.

Now, that as in other things, ſo in this term of *Chriſti Domini* *Kings* do ſucceed the *Patriarchs* we have (firſt) our warrant from the *Holy Ghoſt*, applying this term here, after, *to* [a] *Saul*, *to* [b] *David*, *to* [c] *Salomon*, *to* [d] *Ezekias*, *to* [e] *Joſias*, [f] *Cyrus*: *Kings*. all Secondly, from the *Councels*,

[a] 1 Sam. 12 3, 4.
[b] 2 Sam 19. 21.
[c] 2 Chro. 6. 42.
[d] Abac. 3 13.
[e] Lam. 4 23.
[f] Eſay 45. 1.

Append. ad Tom. 4. p 1097. can. 74. pag. 649. Editio Venet.

The third generall Councell at *Epheſus*; the great Councel of *Toledo*, the fourth; the great Weſtern Councel at *Franckford*. Thirdly, from the conſent of *Fathers*. To diſpatch them at once, ſo ſaith the Councel of *Franckford*, *B. Hieronymus & cæteri S. Scripturæ tractatores, &c. S. Hierom* and the reſt of the Writers on Scripture (all) underſtand it not of others, but of *Kings*: Yea laſtly from their own Writers, *Cajetan, and Genebrard*, who themſelves ſo apply it, upon this very place.

Princes only in *Scripture* have the title of *Chriſti Domini*.

Nay, *Kings*, they will grant (they can neither will nor chooſe:) But then, they would hemme in others likewiſe, to enter-common in the title; as the *Pope*, as the *Cardinals*, and as any elſe, ſave them that be indeed. But that they muſt do then without book: For in this book warrant have they none. For this term [*Chriſti Domini*] here, or ginally aſcribed to the *Patriarchs*, is ever afterward, without variation, continually appropriate to *Kings*: and to *Kings* only all the Bible through. The queſtion is, Whether we will ſpeake, as the *Holy Ghoſt* doth, or no? If we will, then upon a juſt ſurveigh taken of all the places, where the word *Chriſtus Domini* is to be found in Scripture, three and thirty they

Luc. 2. 26. be in number. Of which one only is in the New, and that is of our SAVIOUR Himſelf; the reſt, all in the Old. Four times by God, *mine Anointed*; ſix times to God, *thine Anointed*: Ten times of God *His Anointed*: Twelve times in terms terminant, *Gods Anointed*: Of which, twice it is ſaid of the *Patriarchs*; Here, and in the CV. *Pſalm* (which two places are indeed but one.) All the reſt are ſaid either of *Chriſt* or of Kings, all: and never applyed to any other, but to them only. And here we joyn

Verſe 15. iſſue: if to any other the *Scripture* apply *Chriſtus Domini*, we yeild: if to none but them, we carrie it. For, what reaſon have we, if the *Scripture* appropiate it to them, and none but them; to take it from them, and give it to others, to whom the *Holy Ghoſt* never gave it?

Though other perſons *anointed* yet none called the *Lords Anointed*.

Yet have I no meaning to deny, but that others, not only *perſons*, but (if they will) even things too, were *anointed* under the Law. *Perſons*, as *Prieſts* and *Prophets*: *Things* as the *Tabernacle*, and all the *veſſels* of it, even to the very *fire-forks*, *aſhpans* and *ſnuffers*. But though they were ſo, yet none of the *things*, nay, nor any of the perſons, have ever the name given them, of *Chriſtus Domini*. No *Prophet*, of all the fellowſhip of the *Prophets*; no *Prieſt*, no not the *High Prieſt* himſelf, ever ſo called: It may be *anointed*, but not the *Lords Anointed*: i may be *Vncti*, but not *Chriſti*: or in a corner of one chapter of the *Maccabees* [*Chriſti*] once, but not with his full Chriſtendom, not *Chriſti Domini*. Still they fall ſhort: and *Chriſtus Domini* followes the King and him only.

Yea, this ye ſhall obſerve in their owne old Tranſlator: that the ſame word in Hebrew and Greeke, when he ſpeaketh of the *Prieſt*, he ever turneth it *Vnctus*; when of the King, *Chriſtus* ever: as if of purpoſe he meant by this word, to make a partition between them. Any will think, there was ſurely meant them ſome ſpecial prerogative more than the reſt: that from the reſt it is given them, and ever to them, and to none of the reſt.

Heb. 1, 4, 5. We may well conclude this point then, with the Apoſtle: *They are made ſo much the more excellent than the reſt, by how much they have obtained a more excellent name than the reſt. For unto which of all the reſt at any time ſaid he, Thou art mine Anointed?* Enough to ſettle this term upon Kings. The *Holy Ghoſt* attributes it to them, and none but them. We to underſtand it of them, and none but them: it is, and ſo let it be, their own due ſtile their proper denomination. *Touch not mine Anointed*: Who be they? If we go by the book, *Princes*: Why then, *Touch not Princes*.

Meos the claime whoſe they be.

Chriſtos meos, who they be, wee ſee. But in theſe words (we ſaid) there are not only the *parties*, who m they ſhould not; but the *reaſon*, why they ſhould not *touch* them. And not one reaſon, but two at the leaſt. Now then let us take the words in ſunder, and weigh either by it ſelf, ſeeing either word is a *reaſon*, *de non tangendo*. Firſt *whoſe* they be, *His meos*, Then *what of his*: *his Anointed*. And his *Anointed* is *Chriſti ejus*: Which (it may be) will amount to two *reaſons* more. *Meos* is his *claim*: *Chriſtos*, his *character*, or ſpeciall marke.

Lay no title to them.

Meos, His *claim*: which word is not ſlightly to be paſſed by. It is to the purpoſe. To *claim* is to *touch*. He that ſaith *meos*; He that *claimes* them, *toucheth* them, *toucheth* their free-hold (as we ſay.) He that ſaith, *touch* them not; ſaith *claim* them not. Some queſtion there is grown, whoſe they be. Two claimes there are put in and laid to them, beſides; *Meos*, ſaith the *Pope*; and *meos*, ſay ſome for the *People*; but neither ſay true: God, He ſaith *Chriſtos Meos*, and he only hath the right ſo to ſay.

1 *Meos* the *Popes* claime.

Meos ſaith the *Pope*. For he, or ſome by his commiſſion, uſed to *anoint* the *Emperours*, and becauſe he was maſter of the *ceremony*, he would be maſter of the *ſubſtance* to: and his they were. The *Pope*, he was *Gods*; and they were his *Anointed*, and of him had their *dependance*, and he to *depoſe* them and to *diſpoſe* of them, and to do with his own what he liſt. And this *claime* is not yet given over. For, he that ſhall mark the *Popes* faintneſſe, when ſome *Kings* are ſought to be *touched*, nay are *touched* indeed, out of his *meos*; will eaſily think, he is well enough content they be *touched*, though they be Gods *Anointed*; if they be not his too, *Touch not his*: Not his; as for others, it skilleth not, *touch* them, who will.

But this *claime* by the ceremony is clean marred, by this Text: for when theſe words (here) were ſpoken, there was no ſuch *ceremony* inſtituted, it was *Non ens*, no ſuch thing *in rerum naturâ*. That came not up, till *Moſes*: Now theſe here in the Text, were in their graves long before *Moſes* was born No *meos* then; no *claim* by the *ceremony*.

And after it came up, no *Prieſt* went out of *Jury* to *Perſia* to carry the *ceremony* to *Cyrus*: yet

2 Eſay 45. 1. of him, ſaith *Eſay*, *Hæc dicit Dominus, Cyro Chriſto meo, Thus ſaith the Lord, to Cyrus mine Anointed*, and yet never came there any *oyle* upon his head. So that even after it was taken up, yet the

ceremony

ceremony and the *claim* by it, would not hold. The truth is, the *ceremony* doth not any thing only declareth, what is done. The *party* was before, as much as he is after it: only by it is declared to be, that he was before, and that which he should have been still, though he had never so been declared. The truth may and doth subsist, as with the *ceremony*, so without it. It may be retained, as with some it is, and with us it is: and it may be spared, as it is with others: Spared, or retained, all is one; no *claim* groweth that way.

But last of all, where it was used, as by *Samuel* to *Saul*, by *Sadoc* to *Solomon*: yet they *claimed* nothing in the *parties* they anointed, but called them still GOD's, and never their *own anointed*. They knew no *claim* lay by it; Nay, if it had been a *Sacrament*, as it was but a *ceremony*: he that ministreth the *Sacrament*, hath no interest in the party by it, but GOD alone; and then much less he, that performeth but a *ceremony*, is to plead any *Meos*. So that every way, this *claim* vanisheth, of *Christi Pontificis*. 3

Now then a second *claim*, another *Meos*, hath of late begun to be buzzed of as if they were *Christi populi*, and held of them. And whatsoever the matter is, the *Cardinal* himself waxeth very earnest for it; (I think, because he seeth the *Popes* arm groweth short; and loth he is, but that there should be still some hands to *touch them*;) he will not so much, as give God leave to appoint *Saul* or *David* of himself, but he taketh upon him, to *suspend* them both, until the *people* with their suffrage come in, and ratifie GOD's doing. *Meos*: the peoples claim. *Bellarmine.*

But this *claim* likewise falleth to the ground, even by this verse: then must we go mend our Text here. For if so, God was properly to have said, *Nolite tangere Christos vestros, Touch not your Anointed*; for to the *people*, He speaketh. Of all others, *Meos* cannot be theirs, unless we will gloss it thus, *Meos (id est) non meos*; *Mine* (that is) *none of mine*, but *your own*. And then sure, He should have done them some wrong, to have forbid them to *touch* that, which was their *own*. The *Pope* saith; He can make *Christum Dominum*, *Christ the Lord Himself*: if he could so do indeed, it were not altogether unlike, he might make *Christum Domini*. But *God* help, if the people fall to make Gods, or make Christs, if they shall take *Gods* verse from Him, and say, *Nos diximus, Dii estis*, We have said, *ye are Gods*: yea, and *Christs too*, and change it, *Thou shouldest have no power, unless it were, data desuper, Given from above*, saith he; They unless it were *data de subter*, unless it were *given you hence from beneath*: then; must we go change all our Texts that sound that way. Enough to let you see, they both *claim* that is none of *theirs*, but *Gods*. Psal. 82. 6. Joh. 19. 11.

To give in evidence now, for Gods right; That his *meos* is the only true *claim*, that His only they be. Three times over it is told us by *Daniel* in one Chapter, that the *Kingdoms* be Gods, and that *He giveth them, to whom he will*, as having the sole *property* of them. And it is said there, that this is *Sententia Vigilum, & Sermo Sanctorum*. And, if it be *Sententia Vigilum*, they are scarce well awake, that think otherwise; And if it be *Sermo Sanctorum*, they talk prophanely, that speak otherwise. And this verily was the divinity of the *Primitive Church* concerning *Kings*, which of all, had least cause to favour them. *Cujus jussu nascuntur homines, ejus jussu constituuntur Principes*; *By whose appointment they be born men* (and that is, neither by *peoples* nor *by Popes*) *by His appointment, and no other are they made Princes*, saith old *Irenaus*. *Inde illis potestas, unde spiritus*; *Thence have they their power, whence they have their breath*, saith *Tertullian*: And that is from neither (I am sure) but from God alone. 3 *Meos*, Gods claim. Chap. 4. 14. Ver. 22. Vers. 29. Ver. 14. *Lib. 5. Apolog. p. 6.*

His they be: for His their *Crown*, *Diadema Regis in manu Dei*, *Esay LXII.* And as if he saw a hand come from heaven with a *Crown* in it, so speaketh he in the *XXI. Psalm. Tu posuisti*, *Thou hast set a crown of pure gold upon his head. His*, their *Scepter*, *or rod*: *Virga Dei in manibus Ejus*, *Gods rod in his hand*, *Exod. XVII.* of *Moses*. *His* their *throne*: *Sedebat Solomon in throno Dei*, *Solomon sate upon Gods throne*, 1 *Chron.* 29. Nay, long before; in the law of *Nature*, saith *Job*, *Reges in solio collocat in perpetuum*: He takes them by the hand, and *placeth them in the throne*, and that *in perpetuum*, there to sit, in themselves, and their succession for ever. His, their *Anointing*; *Oleo sancto Meo*, with *mine* holy oyl: The *Anointing* His, therefore the *Anointed*. And if all these, their *Crown*, their *Scepter*, their *Throne*, their *Anointing His*; then His they be, *Christi Domini*. And of *Christi Domini*, we shall shew twelve fair evidences in expres terms, Gods *Anointed*. And ten more we shall bring forth, with an *Ejus*, a plain refereuce to *Him*, *His Anointed*. *Christi Pontificis*, *Samuels*, or *Sadoc's Anointed*: *Christi populi*, *Juda's or Israels Anointed*, *non legitur*, we shall not find. His they be then. Vers. 3. Vers. 4. Vers. 9. Vers. 21. Job 36. 7. Psal. 89. 21.

Now infer. His: therefore hand off, what have you to do with that, is none of yours? what to claim or to *touch*, that is His? *Nolite tangere meos*. This only, and no more but this, in very equity were enough, *Touch not mine*. This, for *meos*: Now to *Unctos*.

His then: but not as all are by a general tenure: but His, as His *Anointed*, by a more special and peculiar kind of interest. *His anointed*, is more then His, for all His are not *anointed*: for if all were *anointed*, there should be none left to *touch* them: we might strike out this verse, the charge were in vain, there were none to receive it. If all be *Uncti*, where should be *Tangentes*? We must then needs leave a difference between *Christiani* and *Christi*. For holding all that are Christians, all Gods people *anointed* and holy alike; it will follow, why should *Moses* then, or any take upon him to be their Superiour? And so we fall into the old contradiction of *Core*: which is all one with the new *parity* and *confusion* of the *Anabaptists*, or those that prick fast towards them. Anointed, Vers. Num. 16. 3. Jude 11.

But the very Ceremony it self serveth to shew, somewhat is added to them, by which they be His, after a more peculiar manner than the rest, to whom that is not added. *Oyl* it self designeth *Soveraigny*: pour together water, wine, vinegar, what liquor you will, *oyl* will be uppermost: And that is

is added by their *anointing*. Beſides then this general claim *Mine*, here is his ſpecial ſignature, *anointed*, whereby they are ſevered from the reſt. His hand hath *touched* them with his *anointing*, that no other hand might *touch* them. Things *anointed* of our ſelves we forbear to *touch*: but ſpecially, if the *anointing* have the nature of a *mark*, that we wrong it not: And this hath ſo, theſe are ſo marked, that we might forbear them. And yet more ſpecially, if we have a Caveat, not to do it, as here we have. *Nolite tangere unctos*, Touch not them that I have *anointed*.

Anointed, yet not *Uncti*, but *Chriſti*, which is more.

This were all, if it were but, *anointed*: but, there is yet a further matter than all this. For it is not *Unctos*, but *Chriſtos meos*: We read it, *Mine anointed*, In the *Hebrew*, *Greek*, *and Latine*, it is more full. In Hebrew, *my Meſſiah's*; in Greek and Latine, *Chriſtos meos*, that is, *my Chriſts*, which is far more forcible. Somewhat (we may be ſure) was in it, that all the old Writers uniformly forbore to turn it *Unctos*, which is enough for *Anointed*, and all have agreed to turn it *Chriſtos*, that is, *Chriſts*, which is a great deal more. It ſeems they meant not to take a grain from this charge, but to give it his full weight. And it cannot but weigh much with all that ſhall weigh this one point well, that Princes are taken into the ſociety of Gods Name, in the *Pſalm* before; and here now, into the ſociety of *Chriſts* name, in this; and ſo made *Synonymi*, both with *God*, and with *Chriſt*: Specially ſince GOD Himſelf it is, that *ſo ſtileth* them; for He *flatters not* (we are ſure.) *God* himſelf is a King, King of all the earth, and *Chriſt* is his *heir of all*, as appeareth by his many *Crowns on his head*, Apoc. 19. 22. Thoſe whom GOD and CHRIST vouchſafe to take into the charge of any their Kingdoms, them they vouchſafe their own names of GOD and of CHRIST. They two, the firſt Kings, to theſe other the after-Kings ruling under them, and in their names.

Pſal. 82. 6.

Pſal. 47. 8.

Anointed, not with every *ointment*, but with *holy*, and ſo *Sacri*.

A third gradual reaſon then there riſeth here. All *anointed* are not *Chriſti*: for all *anointing* is not *Chriſme*. *Chriſme* is not every common, but an *holy anointing*, a ſacred ſignature. * *Oleo Sancto meo*, with mine *holy oyl* have I *anointed* them. *Meo*, to make them His: *Sancto*, to make them *ſacred*. He might have taken this *oyl* out of the Apothecaries ſhop, or the Merchants ware-houſes: he did not, but from the Sanctuarie it ſelf, to ſhew their calling is ſacred, ſacred as any, even the beſt of them all. From whence the Prieſts have theirs, thence and from no other place, the King hath his; from the Sanctuarie, both. The *anointing* is one and the ſame. All, to ſhew, that ſacred is the *Office* whereunto they deſigned, *ſacred* the *power* wherewith they endued, *ſacred* the *perſons* whereto it applied. And for ſuch were they held, all the Primitive Church thorow. Their *Writ*, *Sacri apices*: Their *Word*, *Divalis juſſio*; their *preſence Sacra veſtigia*: (the uſual ſtile of the *Councels*, when they ſpeak of them.) And when they ceaſed to know themſelves for His (that here ſaith *meos*) and to hold of Him, then loſt they their holineſs: He that took from them the one, took to Himſelf the other. Now then, will ye infer? *Holy* they be, their *anointing* hallowed: therefore *Nolite tangere ſacros*, Touch not mine *holy ones*. No more *touch Moſes*, than the holy Mount, which neither *man nor beaſt might touch* upon pain of death. No more touch *David*, than the *holy Ark*, It is not good touching of *holy things*. In the 13. Chapter, before, *Uzza* ſo found it.

* Pſal. 89. 51.

Exod. 19. 12. Heb. 12. 20. Vetſ. 10.

Anointed, not with *every holy oyl*, but with a *ſpecial* above the reſt, and ſo *Chriſti*.

And yet ſtill methinks we fall ſhort: for it is not *Sanctos* neither, it is more than *Sanctos*, it is *Chriſtos*: in which word, there is more than in *Commune Sanctorum*. *Omnes Sancti non ſunt Chriſti, at Reges Chriſti*. We cannot ſay of all Saints they be *Chriſts*, of *Kings* we may. Verily, every degree of *holineſs*, will not make a *Synonymy* with CHRIST. He was *anointed*, ſaith the *Pſalm*, *Oleo exultationis ſupra ſocios*, with an *holy oyl*, or *chriſm above his fellows*. To hold this name then of *Chriſtos Domini*, it is not every ordinary holineſs will ſerve, but a ſpecial and extraordinarie degree of it above the reſt, which they are to participate, and ſo do, from *Chriſt* whoſe Name they bear, eminent above others that carry not that name; as if they did in ſome kind of meaſure partake *Chriſma Chriſti*, even ſuch a *Chriſme* as wherewith *Chriſt* is *anointed*. And the inference of this point, and the meaning of this ſtile of *Dii* and *Chriſti* is, as if He would have us, with a kind of analogie, as careful in a manner to forbear *touching* them, as we would be to touch *God*, or the Son of *God*, *Chriſt* Himſelf. It is not then *Meos*, nor *unctos Meos*, nor *Sanctos Meos* only; but it is *Chriſtos meos*, *mine*, and that *Anointed*; *Anointed with holy oyl*: So *Anointed*, and with *Oyl ſo holy* as it raiſeth them to the honour of the denomination of the *Holy of Holies*, *Chriſt* Himſelf. Theſe four degrees, and from them, theſe four ſeveral reaſons, are in *Chriſtos meos*.

Pſal. 45. 8.

What this *Anointing is*.

One thing more of *Chriſtos Meos*: For I ſhould do you wrong certainly, if I ſhould ſlip by it, and not tell you what this *Anointing* is, and leave a point looſe, that needeth moſt of all to be touched. Upon miſ-conceiving of this point, ſome have fallen into a fancy, *His Anointed*, may forfeit the tenure, and ſo ceaſe to be *His*, and their *anointing* drie up, or be wiped off, and ſo *Kings* be *un-Chriſtned*, ceaſe to be *Chriſti Domini*, and then, who that will, may *touch* them.

They that have been ſcribling about Kings matters of late, and *touching* them with their pens, have been fouly miſtaken in this point. Becauſe, *anointing*, in Scripture, doth otherwhile betoken ſome *Spiritual grace*; they pitch upon that, upon that taking of the word: and then, *anointing* it muſt needs be ſome grace; ſome *gratia gratum faciens*, making them religious and good Catholicks; or ſome *gratia gratis data*, making them able or apt for to govern. So that, if he will not hear a Maſs, no Catholick, no *Anointed*. If after he is *anointed*, he grow defective (to ſpeak their own language,) prove a Tyrant, fall to favour Hereticks, his *anointing* may be wiped off, or ſcraped off; and then, you may write a book *De juſta abdicatione*, make an holy league, *touch him*, or *blow him* up as ye liſt. This hath coſt Chriſtendom dear: It is a dangerous ſore, a *Noli me tangere*; take heed of it, *touch* it not.

It is no *ſpiritual grace*.

Before I tell you what it is, I may ſafely tell you, that this it is not. It is not Religion, nor vertue, nor any ſpiritual grace, this Royal *anointing*. *Chriſtus Domini* is ſaid not only of *Joſias*, a King truly

truly Religious, by *Jeremy*; but of *Cyrus* a meere Heathen, by *Esay*: not only of *David* a good King, but of *Saul* a Tyrant, even then when he was at the worst. *Religion* then is not it, for then *Cyrus* had not been; nor *vertue* is not it (especially the vertue of clemencie) for then *Saul* had not been Gods *Anointed*. If it were *Religion*, if that made Kings; then had there been of old no Kings; but those of *Juda*: and now, no Kings but those that be *Christen*. But by *Cyrus*'s case we see, one may be *Christus Domini*, and yet no *Christian*. Lam 4. 20. Esay 4. 5. 1. 2 Sam. 19. 22 1 Sam. 26. 9.

Among *Christen*, if the Orthodox truth were it: *Constantius*, *Valens*, *Valentinian* the younger, *Anastasius*, *Justinian*, *Heraclius*, I know not how many had been no Emperours: yet also acknowledged by the Christians of their times.

Then, if Religion make them not, Heresie will not unmake them. What speak I of Heresie? Harder is the case of *Apostacie*, yea hardest of all: yet, when *Julian* from a Christian fell away to be a flat *Pagan*, his *anointing* held; no Christian ever sought, no Bishop ever taught to *touch* him. And it was not *quia deerant vires*, that there hand was too short; it is well knowne, far the greater part of his Army were *Christians*, and could have done it, as appeared instantly upon his death, by their acclamations to *Jovian* his Successor, *Christiani sumus*.

Will ye see it in the *Patriarchs*? These in the *Psalme* here, were holy and good men. But twelve *Patriarchs* there were presently after, of whom, *Simeon* and *Levi*, were two very Tyrants; *Reuben*, scarce honest: nor *Juda*, no better than he should; *Issachar*, by his blessing, should seem none of the *wisest* (as it might be *Rehoboam*:) yet were they numbred with the twelve, and were *Patriarchs* still, no lesse than the other. Gen. 49. 5, 6, 7. and 35. 22 and 38. 16. and 49. 14.

And after the *Patriarchs*, *Saul* the first *King* (that there might be no mistaking) with his *anointing*, there came no *gract* to him. The *Spirit* of GOD *came* indeed *upon him*, but he was *anointed*, and gone from *Samuel* first: And the same *Spirit* as it came, so it went, and left him afterward: and GODS *Anointed* he was, before it came, and *Gods Anointed* he remained after it was gone again, and that no lesse than before, and is so termed by *David* ten times at the least. 1 Sam. 10. 9, 10. 1 Sam. 16. 14

Vnxit in Regem, Royall unction gives no grace, but a just title only, *in Regem*, to be King: that is all, and no more. It is the *administration* to govern, nor the *gift* to govern well: the right of ruling, nor the ruling right. It includes nothing but a due title, it excludes nothing but usurpation. Who is *anointed*? On whom the right rests. Who is *inunctus*? He that hath it not. Suppose *Nimrod*, who cared for no *anointing*, thrust, himself in, and by violence usurped the throne: came in rather like one *steeped in vinegar*, than *anointed* with *oyle*; rather as a *Ranger* over a *Forrest*, than a *Father over a family*. He was no *anointed*, nor any that so cometh in. But on the other side, *David*, or he that first beginneth a Royall race, is as the head; on him is that right of ruling first shed; from him it runs down to the next, and so still, even to the lowest borders of the lawfull issue. Remember *Job*, *Reges in solio collocat in perpetuum*. It is for ever. *Gods* claime never forfeits: His character never to be wiped out, or scraped out, nor Kings lose their right, no more than *Patriarchs* did their father-hood. It is *jus regnandi*. Gen. 10 9. Job 36. 7.

Not, but that it were to be wished, both *anointings*, might go together, and that there might go, as there doth, a fragant odour from the precious ointment which is shed upon them, at their Crowning: so a like sent from their vertues, and they no lesse venerable for their qualities, than for their callings; and happie the people *qui currunt in odore unguentorum Principis sui*, that can trace their Prince by such a savour. This we are to wish for, and pray for daily, and use all good meanes it may be. But if it be not, ever hold this, Allegiance is not due to him, because he is *vertuous*, *religious*, or *wise*; but because he is *Christus Domini*. Let this be still in your mind; *God* saith not, *Touch him not*, Hee is a good *Catholick*; or, indued with this virtue or that: *Touch him not*, he deserveth well, or at the least doth no harm. No these would faile, He saw; or be said to faile though they failed not: We should never then have done, never have been quiet, But, this he saith, *He is mine anointed*. Mark that well, *God* giveth no other reason here, nor *David* after, in as evil a Prince as might be. That is the true reason then, and we to rest in it, and let other phansies go. Cant. 1. 4.

Now by whose appointment they be set, by His Commandment they be fenced: *Fenced* from *touching*; and that is the lightest and least; consequently, from whatsoever is greater or worse. What talk you of *Non occides*, or *Ne perdas*? I tell you, *Ne tangas*, *Touch them not*. *Tangere* the act forbidden.

Yet, are we not so sillily to understand it, as if one might not *touch* them at all, not for their good: For how can they be *anointed*, but they must be *touched*? No, the verse before telleth us, it is for their hurt this *touch* is forbidden. *Non permisit nocere*, He suffereth no man to do them hurt; to that end saying, *Touch them not*. Yea, the very word it self, without any glosse, giveth as much, which is in properly *plaga*, and that is *tactus noxius*, a hurtful *touch*, that leaveth a mark behind it, *Qui tangit, & angit*, as the verse is. For, it is good ye understand, this phrase is taken from the Divel: and good reason: for whose-soever the fingers be, his the *touch* is, when *Gods anointed are touched*. He calleth it but *touching Job*; but *touching*, when he did him all the mischief he could devise. And his nature, and the nature of hurtful things is well set out by it. Few things are so good, *ut in transitu prosint*, as they only *touch*, and do good: evil is far more operative, if it but *touch* and away, if it but blow, or breath upon any, it is found to do mischief enough. Job 1. 11. and. 2. 5.

To speak then of this *touching*, and the extent of it. Where the Scripture distinguisheth not, neither do we: but let the word have its full latitude. *Nolite tangere* is general, no kind is limited; then not to *touch* any manner of way. The *extent* of *Tangere*: how many wayes *touch*.

There is none so simple, as to imagine there is no *touch*, but that with the fingers end, *immediate*. The *mediate*, with a *knife*, or with a *Pistol*, that is a *touch*: if we *touch* that, whereby they are *touched*, it is all one. 1

Again

Again, be the *touch* ſo as we feel it, or be it by means unſenſible, as of *poyſon*, or *ſorcery*, it is a *touch ſtill*, and theſe no leſs guilty: No leſs? Nay a great deal more, as the more dangerous of the twain. One ſhall be *touched* and know not *how*, *when*, or by *whom*. *Curſed be he that ſmiteth his neighbour ſecretly*, ſaith the Law. His *neighbour?* much more his *Prince*, between which two there is as great a diſtance, as between *Non occides*, and *Non tanges*. In a word, as it is the *lighteſt*, ſo it is the *largeſt* term He could chuſe. For, *non eſt actio, niſi per contactum* (ſaith the Philoſopher) Nothing can be done, but a *touch* there is, ſome *touch*, ſuperficial or vertual, immediate or mediate, *cominus* or *eminus*, open or privie, and all come under *tangere*. For it is no *Nolite ſic tangere*, touch not this way or that: but *nolite tangere*, *touch* not *any way* at all; let nothing be done at all to do them hurt.

Deut. 27. 34.

2 Jer. 18. 18. Prov. 12. 18.

And is there no *touch*, but that of the violent hand? The *virulent tongue*, doth not that *touch* too? and the *peſtilent pen* as ill as both? *Venite percutiamus eum linguâ*, ſay they in *Jeremy*, *Come, let us ſmite him with the tongue*. If *ſmite* him, then *touch* him (I am ſure.) There is (ſaith *Solomon*) that *ſpeaketh*, (and is not there alſo, that *writeth?*) *words, like the piercing of a ſword*. *Et qui, quos Deus ungit, eos pungit*, cometh not he within the compaſs of this charge? Yes, they be Satans weapons, both *tongues* and *pens*; have their points and their edges: their points, and prick like a *ſword*; their edges, and cut like a *razor*; both *touch*, and with the worſt *touch*, that is, *tactus dolore cordis*; therefore the worſt, becauſe of the beſt part. Theſe, it is GODS meaning to reſtrain: you may ſee it by the verſe before: *Non dimiſit hominem calumniari*, ſaying, *nolite tangere*. So that even *calumnia* is a *touch*. You may ſee it exemplarily in the *Patriarchs*: One of *Gods Nolite tangere's* was touching *Laban* to *Jacob*, and this it was: *Vide nequid loquare durius*: See you give him no ill *language*, no foul words, for they *touch* too: *Touch* him not ſo. As well to *Shimei's tongue*, as to *Jacobs hand*, is this *nolite tangere* ſpoken.

Gen. 31. 24.

Is this all? What ſay you to the *touch* with the *foot?* the foot of pride upon the necks or Crowns of *Emperors* (though no crick or bodily pain enſued?) Will not *Nolite tangere*, reach to *Nolite calcare?* Yes certainly; This *Nolite tangere*, was a ſtronger Text againſt it, than *Super Aſpidem & Baſiliſcum*, was a Text for it.

Yea, I go further: by an undecent and over-familiar *touch*, void of the reverence that is due to them, *læditur pietas*, duty taketh hurt, and wrong is offered to his *Anointed*. *Mary Magdalen* was not about to have done our Saviour any harm, when after his reſurrection ſhe offered to touch him; only becauſe ſhe did it as to one *mortal* (where the caſe was altered now) and not with the high reverence pertaining to His glorified eſtate, ſhe heard, and heard juſtly *Noli me tangere*. The *touch* which any way impeacheth the high honour of their *Anointing*, *nolite tangere* takes hold of that too.

1 The extent of *Chriſtos*, how many ways they *touched*.

Touch them not; not *them*. And when we ſay, *not them*, mean we their *perſons* only, and not their *States?* Are not they *touched*, when thoſe are wronged? They that *touch* their *Crown* and *dignity*, their *Regalia*, ſhall we ſay they touch them not? Yes, no leſs; nay rather, more. For then the *Anointed* are properly *touched*, when their *Anointing* is, and that is their *State* and *Crown*, as dear every way, and as precious to them, as their life. Indeed *touch* one, and *touch* both. If their *State* hold not holy, no more will their *perſons*. It hath ever been found if their *Crown* once go, their life tarrieth not long after. And even in this point alſo, it may ſafely be ſaid, that the looſe and licentious *touching* their *State*, with *Mary Magdalens touch*, without the regard due to it, as if it were a light matter, that might be lifted with every finger, falleth within the reach of this *nolite*. I liſt not dilate it, it would be looked to. Theſe light and looſe *touchings*, are but the beginnings of greater evils.

2 Again, *not them*. Satans motion was twofold: 1 One, that he might *touch* that was *Jobs*: 2 The other, that *touch* himſelf: and in either of theſe, he reckoned that he ſhould *touch him home*. They are *touched*, when that is *touched*, that is *theirs*. It was ſo here directly. *Pharoah*, one of them, to whom originally, nay the very firſt of all, to whom this *Nolite* was ſpoken, *touched* not *Abraham* himſelf; It was *Sarah* was wronged: In *Sarah* was *Abraham touched*. So God eſteemed it, and gave his firſt *Nolite tangere* in that point. So, even unto her wrong, doth this *touch* extend, take in *her* too, as being the one half, yea, one and the ſame perſon with the *Lords Anointed*.

3 *Not them*. One more yet: For two kinds of *Anointed*, I find in Scripture: *Sauls* and *Davids*: the one in *eſſe*, the other in *fore*: one in *being*, the other *to be*. If *David* had been *touched* (*Saul* yet living) though but *Anointed* to ſucceed, I make no doubt this *Commandment* had been broken: For we are bound by it, to preſerve the *Anointing*, not only upon the *head*, but even in the *ſtreams* running down from it: that with a King Himſelf, the whole race Royal is folded up in this word, every one of them in their order that not one of them is to be *touched* neither.

Nolite, the *will* forbidden.

This bar then, is ſet to the *touch* every way, and to the *touch* of *them*, and every of *theirs*, every way. But there is a further matter yet. For (if we mark it well) it is not, *Ne tangite*, but *Nolite tangere*: *Nolite* (that is) have not ſo much as the *will*, once to go about it: So that, not only, *tactus*, the *touch* is forbidden, but *voluntas tangendi*, the very will to do it: For that *will* is *tactus animæ*, the *ſouls touch*, the *ſoul* can *touch* no way, but that. And Gods meaning is abſolute: neither body nor ſoul ſhould *touch*; neither the *body* by *deed*, nor the *ſoul* by *will*.

And *Nolite* ſtandeth firſt, beginneth the Text: for indeed, with that is the right beginning. The Devil *toucheth* the *will*, before the *hand* ever *touch* Gods *Anointed*: He doth *mittere in cor*, put a will in the *heart*, before any do *mittere manum*, put forth their hand to do it. Therefore even *velle tangere* was to be made a *crime*, and that a *capital crime*. And ſo it is: for, in the attainder of the two *Eunuchs* (*Eſther.* 2.) there was no more in the inditement, but *volnerunt*, they *would* have done it, they

Verſ. 21.

would

would have touched Ahasuerus: that being proved, was enough; they died, and died justly for the *will*, though no *touch* followed. Pity it should be otherwise. He *toucheth* not alwayes, that hath a *will* to *touch*; hath a *will* to *touch* the *throat*, *toucheth* but a *tooth*: what though? To break *Nolite*, *voluit* is enough; and *voluit*, he would have *touched*, at another place.

They that laid the *Powder* ready, and lighted the match, it was but *voluerunt*, (as God would) it touched not any: but righteous and just was their execution. To teach them, or others by them, *Ne tangite* is not it: *Nolite tangere* is the charge: and, if you break *Nolite*; only, it is enough, though *Tangere* and it, never hap to meet.

Of which *nolite*, I hold it very pertinent to *touch* the *extent* also (as I did even now of *tangere*, the *touch* it self) and of the *persons*, to whom it may reach; that we may see it, it is true in the verse before, *non reliquit hominem*, he leaves not out a man, he exempts not any from it. I will not once speak of *Subjects*, no question of them: over whom they are *Anointed*, them it toucheth neerest; and bindeth them fast. But this, I say, that even *forrainers*, born out of their Allegiance, are within it. The *Amalakite* was a *stranger*; none of *Sauls Lieges*, born out of his dominions; yet died for saying, he had *touched Saul*: And that sheweth, that even *Aliens* here *fortiuntur forum ratione delicti*, and that they are intended, within this *Nolite*. The extent of *Nolite*, to whom it reacheth. 1 2 1 Sam. 1. 9. 23.

Yea, even such *Aliens* as are in open hostility, even at that time, they are in the *Camp*, and are in *Arms* against a King, they are barred by this *Nolite*, and are to spare him. So saith *David* in his mourning-song for *Sauls* death: He blames there the *Philistims*, as if they had done more than they might, in so *touching Saul*, considering he was a *King* with holy *oyl anointed*, as if they ought even in that respect to have spared him. So that this *Nolite* is a Law, of *Nations*, making their *persons* so sacred, as even in battel they are to be forborn, and their lives saved. 3 2 Sam. 1. 21.

Yea, if we look to the words next before, it is given even to Kings, this *Touch not*. The parties were *Pharaoh* King of *Egypt*, and th two *Abimelecks* Kings of *Gerar*, and even they in particular charged, not to *touch* (for *Pharaoh* did *touch*:) not to *will* to *touch* (for *Abimelech* went no further.) *Kings* not *to touch* them, none but *God to touch* them: As if it were another Law of *Nations*, not one *King to touch* another; but by vertue of this *Nolite*, each to spare, and to save the others life.

And the difference in Religion maketh here no let: for; these being *Ægyptians* and *Philistims*, to whom it was given; there can be no greater difference, than between them and the *Patriarchs* in the worship of God: for all that not to *touch* them though. Which *is ad erubescentiam nostram*, to our shame, that *Heathen men* and *Idolaters*, were kept from it by this charge, and now (I will not say) *Christians*, but holy Religious men, *Friars*, and *Priests*, yea and *Martyrs* forsooth, will not be held in by it, but they will be *touching*, 1 Cor. 6. 4.

And last of all this restraint of *will* and *deed*, it is not in the *singular*; *Noli*, to this or that private man; it is in the *plural*, *Nolite*, and so reacheth to whole multitudes. *Nolite*, will serve even people and *Countries*, to restrain them also. I wonder at it; It is Gods manner to give his precepts in the *singular*; Witness the whole Law, and all the *ten Commandments* in it. How happeneth it, the *number* is here changed? Somewhat there is in that. He saw *multitudes* might affray it, as well as single men, and take liberty to themselves, thinking to be priviledged by their *number*. To make sure, he putteth it in a *number* that incloseth them too. For, be they many, or be they few, *Nolite*, will take them in, all. So, neither *Subject*, nor *Alien*, nor *Enemy*, nor *King*, nor *People*, nor one *Religion*, nor other, nor one, nor many; *Non reliquit hominem*, None left, none exempt, not any to *touch* them, not any to *will* to *touch* them. For, with *Nolite*, *God* toucheth the heart: and so many as God toucheth their hearts, will have *idem velle*, *& nolle*, make His *will*, their *will*, and will obey it. This is the sum of the charge; here is the *double Fence* I spoke of. *Touch not*, By which He raiseth (as it were) an high wall about them, that none may reach over to them. And then, with *Nolite*, diggeth deep, even *in profundum cordis*, the very depth of the heart; casteth a trench there: and so they be double fenced. Or you may (if you will) call them the *Cherubins two wings* spred over *His Anointed* to protect them: *Touch not*, one wing; *Nolite*, the other; reaching as the *Cherubins wings* did, from one wall to the other, covering them from all, and none may come any way to do them hurt. And by this we see the full of this Text. We see it, but we are to feel it also; and see whether the Text be whole, whether it be well kept, and have taken no hurt. 6

The *charge* is *short*, ye see; an *Hemistichion*, but half a verse, *Touch not mine Anointed*; four words only, and but six syllables. One would think it might well be carried away, and well be kept. But, as short as it is, we see it is not though; For, the very *Text* is *touched* and broken. And, I speak not of inferiour *touchings*, that every tongue is walking, and every pen busie to *touch* them and their rights which they are to have, and their duties, which they are to do; And if they do not, then I know not what, nor themselves neither. This is too much, but I would it were but this. How this text is observed.

Hands have been busie of late, and that in another more dangerous manner. Two fearful examples we have in two great Kings. One, no very long time since; the other very lately made away: not so far from us, but they may, and (I trust do) *touch* us. What shall I say? I would this were the worst.

Yea, I would this were the worst: For, this hath hapned in former times too. This *Psalm*, he that indited and set it (*David*) he living; *Ishbosheth* his neighbour King was slain upon his bed. The like hath hapned then: broken it hath been, in former ages. But then upon *revenge*, or *ambition*, or hope of *reward*, or some other sinister respect: never upon *conscience* and *Religion*, till now. *Nolite tangere*, was still good *divinity*, till now. The Text it self never *touched*, never taken by the throat before, and the The Text it self *touched*, and a *Nolite* given to it.

con-

contradictory of it given in charge, [*Touched they may be, touch them notwithſtanding.*] never books written, to make men willing to Gods *Nolite* before. *Baanah*, he upon hope of *reward*, ſlew *Iſhbeſheth*: *Bigthan* upon *revenge*, would have done the like to his Liege-Lord. *Zimry*, upon ambition ſlew his *Maſter*. But *Religion* came never forth with a *Knife* in her hand, till now: a Kings life was never a ſacrifice to expiate ſin, before.

1 And will ye but conſider the great odds betwixt thoſe *touchers*, and theſe of late? They ever, yer they went about it, caſt how to eſcape; and when they had done it, fled and hid themſelves, as guilty to themſelves of evil they had done: theſe ſtir not an inch, as if they had done that they might well ſtand to. Thoſe formerly grew ever contrite at their end, deteſting the act, and crying God mercy; theſe now rejoyce in it, as if by it they had done God a piece of good ſervice. Then yet it was ever a crime, and a grievous crime, and they that did it, were generally upon the firſt report, ever condemned by all men, none to defend them: Now it is, *multis laudantibus* (you know the book) it findeth many to juſtifie, nay to praiſe it; *& immortalitate dignum judicantibus*, and think them worthy immortality, for their worthy act. Yea, write they not further? *Prælarè cum rebus humanis ageretur, ſi multi*; It were a merrie world, if there would many ſo exerciſe their fingers, to keep them in ure. And to Kings themſelves (GODS *Anointed*) dare they not ſay? This is *ſalutaris cogitatio*, an wholeſome meditation for them next the heart, to think *ſe eâ conditione vivere*, they live in that caſe or condition, *ut non ſolùm jure*, that they may not only be ſlain lawfully, *ſed cum laude & gloriâ perimi poſſint*; but to the praiſe and glory of them that ſhall do it. How now! What is become of our Text? Of *Nolite tangere*, with theſe? Are we not fallen into ſtrange times, that men dare thus print and publiſh, yea even *prædicare peccatum ſuum*, preach and proclaim their ſins, even theſe ſinful, and ſhameful poſitions, to the eyes and ears of the whole world? Whereby, Gods *Anointed* are endangered, mens *ſouls* are poyſoned, *Chriſtian Religion* is blaſphemed, as a murderer of her own Kings. God in his *Charge* is openly contradicted, and men made believe they ſhall go to heaven, for breaking Gods *Commandments*.

1 *Mariana.* Pag. 54.
2 Pag. 60.
3 Pag. 61.

The cenſure upon *Mariana* idle.

But now, we have all great cauſe to rejoyce: The book is condemned, if we may believe it. Whether condemned or no, that we know not: this is too ſure, eleven years ago, ſet out it was, and that authorized, and ſo went eight whole years, by their own confeſſion, and even the whole eleven, for ought that we know. How went it forth ſo allowed at the firſt? How went it ſo long uncontrolled; without an *Index expurgatorius* at leaſt?

But now lately we have news, that ſome few years ſince, it was cenſured in a privie Provincial Councel. But, that was as ſtrange a Cenſure, as ever was heard of, a Cenſure *ſub ſilentio*, kept cloſe, and none knew of it but themſelves: faſt or looſe; Cenſure, or no Cenſure, as they pleaſed. If any ſuch cenſure were, why made they it not as publick as their approbation? The approbation the world ſeeth: their Cenſure we but hear of, and peradventure it is but a tale, neither. Why came it never to light, till the deed was done; and it was too late? Why heard we not *Jacobs* voice, till we had felt *Eſaus* hands? But this is all they have to ſay for themſelves: after ſo great a loſs, this we muſt be fain to take for paiment.

But, I ask, is it condemned? Indeed no, but the matter ſo faintly carried, as all they ſay ſtanding for good, he that will give the like attempt again, may. For, what ſay they? An *Uſurper* may be *depoſed*, ſo they all agree. And is it not in the power of *Rome*, to make an *Uſurper* when it will? If he have no right, he is an *Uſurper*: If he be lawfully *depoſed*, his right is gone: If he but favour Hereticks; nay, though he favour them not, the Pope may *depoſe* him; *Non hoc tempore, ſed cùm judicabit expedire*: and that done, he hath no right, then is he an *Uſurper*, and ye may touch him, or do with him what ye will.

What ſay they then further? *A private man may not do it, by his own authority.* Not by his own, but may be by ſome other? Belike, ſome other then there is, whereby he may. Authority than there is, and it may be given, and when it is given him, he may do it. And ſo we are where we were before. And this is their condemning: indeed the condemnation of the world; if they *love darkneſs* ſo well, as to be deluded by it.

First, they will do it: will do it? Have done it, *touched*, *touched* in the higheſt degree, againſt *Tangere*. It may be againſt their wils; nay *voluntary*, have done it *wittingly* and *willingly*, againſt *Nolite*. But it may be repent themſelves; Nor that: For they give a charge againſt this charge, willing men, and making men willing, to do flat againſt it, to *touch*, even the *Text*, and break it, and ſpare not: by holding, They may be *touched* for all it.

The Text it ſelf to be preſerved and kept *untouched*.

What is then to be done of us? The more buſie they, to ſuggeſt the Devils motion, *Mitte manum & tange*; the more earneſt we, to call on Gods charge here, *Nolite tangere Chriſtos Ejus*. The more reſolute they, to be *touching*; the more careful we to look to their fingers. The more they endeavour to break down this double fence, the more we to labour to ſtreng then it. How will that be? Our ſelves not to *touch* them? I will not ſpeak of that for ſhame. I truſt, God hath ſo *touched* all our hearts, as we deteſt the leaſt though that way. Never was any, truly partaker of the inward *Anointing* of a Chriſtian man, but he was ever faſt and firm to the royal *Anointing*. That we will do: and that is not all; (I truſt) we will do more than ſo, even provide a *Nolite tangere*, for the *Text* too, keep that from *touching*, and that will keep Gods *Anointed* untouched: Keep one, keep both.

By the three perſons in the Text.

Three perſons there be in the Text: 1. *Gods Anointed* themſelves, touching whom it is given. 2. *We all, non reliquit hominem*, not leaving a man of us out, to whom it is given. 3. And he that ſaith *Meos, God* that giveth it. The two firſt, to do their parts towards it, we to look to ours; and God will come in at His turn, and not fail with His part, we may be ſure.

Let

Let me begin with *Chriſtos Domini*, whom it toucheth: that they would be *touched* with it, and not lay themſelves open to this *touch*, nor careleſly go where they may be within the reach, or fall into ſuch fingers, as tickle to be *touching* them: Not to put it upon, *What ſhall be, ſhall be. Non eſt bonæ, & ſolidæ fidei, ſic omnia ad voluntatem Dei referre, & ita adulari, ad unumquemque dicendo, Nihil fiere ſine juſſione Ejus, ut non intelligamus aliquid eſſe in nobis ipſis*; It is *Tertullians*: and moſt true it is, that it is neither good nor ſound Divinity, in theſe caſes, to put all upon the will of God, every one to flatter himſelf or others, ſaying; Nothing can be done without Gods will, but to conveigh aright, and that there withal there is ſomewhat that belongs to our part. Therefore ſubordinately to ſerve Gods providence, with our own circumſpect foreſight and care, knowing, that His providence doth not alwayes work by miracle: This day it did: every day it will not do ſo. That He *gives his Angels charge over them that tempt him not*, that do not *mittere ſe deorſum*, caſt themſelves wilfully into danger. That *Baltazers dayes were numbred*, when he forgot his duty, not before. That he hath indeed promiſed to ſave his *Anointed*: but he promiſed S. *Paul* alſo *his life, and all theirs with him in the ſhip*, and that by *an Angel*: for all that, *Paul* would not let the *Mariners go away with the boat*, but *cut the rope*, and ſaid, *if theſe tarrie not in the ſhip, we cannot be ſaved*, for all the Angels promiſe. Let His *Anointed* ſay and do the like; keep your Mariners about you in the name of God, keep your ſelves with that ſtate and guard, that is meet for the *Majeſty of Princes*: and think God ſaith to you, *Chriſti mei, nolite tangi*, be you willing to keep your ſelves from being *touched*, and I for my part, will not be behind.

1 *Gods Anointed*

Pſal. 91. 11. Matth. 4. 6. Dan. 3. 26. Pſal. 20. 6. Acts 27. 30, 31

This way only is now left them. Another way there was, that Gods *Anointed*, might not be *touched*; to ſet liſts about them, as about the *holy Mount*, that is, *Lawes*; whereby (that deſperate wretches might not *touch Gods Anointed*) *Gods Anointed* might *touch* them firſt. I find *Abimelech* made a Law to ſtrengthen this Law of God, made a liſt about this very *Nolite*, a Law upon paine of *Morte morietur*. And this was wont to keep them from approaching. But, if that which ſhould give ſtrength to the Law, and make it a Law to the conſcience, *Divinity*, if that be corrupted, if it be a matter of the will, as appeareth by *Nolite*, and the *will* be made wilful (an horrible ſin, being now become an heroical and holy act: (theſe liſts will not hold them, the Law cometh too late. For if men grow wilful, it is well known, *Vitæ alienæ Dominus eſt, quiſquis contemptor eſt ſuæ*. And who would not be *Contemptor ſuæ*, if he may be ſure to be *Comprehenſor æternæ*? Then do but once perſwade them, that for their *touching* they ſhall ſtraight go to heaven, and no *Anointed* ſhall ever ſtand before them. *Nolite* is gone then: take order for *tangere* how we can.

Exod. 19. 12. Gen. 26. 11.

Our part then is (and to us tis ſpoken) and to us properly doth *nolite* belong. Every man in his place to do his beſt. They that are His *Prieſts*, by bowing their knees daily, and lifting up their hands to God: They that in the place of *Counſel*, by all the wayes of wiſedome: They that in the ſeat of *juſtice*, by juſt and due execution: All, by all the meanes they can,--- *hanc talem terris avertere peſtem*, to deviſe and procure (if it may be) *ne velint*, that evil diſpoſed hands would not: but howſoever, *ne poſſint*, that they may not be able (if they would) to *touch his Anointed*. It muſt be in part, by carrying a continuall eye, and keeping a continuall watch over them; or a ſhorter way, by removing them far enough off, that are in any likelyhood to do it: and thoſe be ſuch, as hold, *Gods Anointed* be *tangibiles*, and may be; nay in ſome caſe be *tangendi*, and ought to be *touched*.

2 The *Subject*.

God himſelfe in *Cores* caſe and *Dathans*: (who went about to *touch Moſes* and *Aaron*, not in their perſons, but eſtates only) ſheweth us the beſt way: He gave order that a general *nolite tangere* went out againſt them and theirs, that no man ſhould *come neere* them, but all ſhun them and their company, as having them in a generall deteſtation. Gods courſe would be followed, that ſeeing their *conſciences are ſeared*, and they feare not Gods voice here from heaven, they might feel the full diſcovery of his vengeance upon earth, and might aſſure themſelves, upon the leaſt meaſure of but a *will* to *touch*, but a *will* to do that execrable *Act*, to incurre an univerſall deteſtation, to have all riſe againſt them, to have all the hatred of the earth poured upon them and theirs, to be the out-caſts of the Common-wealth, and the *Maranath's* of the Church; yea, they and their names for ever to be an abhorring to all fleſh; nothing in this kinde is too much: this way, if no way elſe to keep them from it: which is leſſe than they ſhould ſuffer, but all that we can do.

Num. 16. 11, 24.

The beſt is, if we faile not in our duty; though neither we, nor the *Anointed*, can take perfect order againſt them, the *Anointer* can; can, and will, as this day He did. And the rather, He will do it in the time to come, if we turne to him, to thank him for that is paſt. To Him then let us turne, that he may take the matter into his owne hand. If his *nolite tangere* will not prevaile, his *nolo tangi*, will: and if He ſay, *Nolo tangi*, have they never ſo bent a *will*, do what they can, they ſhall not (for their lives) be able to do them hurt.

3 God himſelf will joyn with them.

Two points there be in this *Charge*, both expreſſed in the verſe next before, *non permiſit*, He ſuffered none to attempt it; *Sed corripuit*, but them that did, He put them to rebuke. *Put to rebuke*, we turne *Corripuit*; it is properly to take up ſhort, and that is, by a *touch*, or rather by *a twich*. And ſo he hath ever done, and ſo he will ever do: *Tangentes tangentur*, or rather *tangentes corripientur*, if they *touch*, they ſhall be *twitched*, be taken ſhort, and cut ſhort for it (all the ſort of them.) Have beene (I am ſure.)

I begin with *Corripuit*, for that never faileth: for ſure, God will not ſuffer His *Anointed*, nor *Chriſt*, His *Synonyma's*, thoſe of his Name, to be *touched* for nought: if not His *name* it ſelf to be *taken*, neither thoſe that bear it to be *touched* in vain. And there is nothing more kindly, than for them that will be *touching*, to be *touched* themſelves, and to be *touched* home, in the ſame kind, themſelves thought to have *touched* others. You may ſee it in the firſt, in *Pharaoh*, the very firſt, that *touched* the *Patriarch*

By *Corripuit*,

Abraham. It is ſaid, God *touched* him for it (and it is the very ſame word which God uſeth here in willing not to *touch*:) *God touched* him and *touched* him, *tactibus maximis*, with many a grievous *touch*: we read, *plagued him* with *many plagues*. And indeed He *toucheth* them ſo, that He *plagueth* them that have beene buſie in this kind. Grievous are the *touches* that are *touched* with here on earth, of pincers red-hot, and boiling Lead: but, who knoweth the *touches* of the place, whether (being unrepentant) they muſt needs go? which, beſids that they are *maximi* (in another manner of degree than theſe here) are *æterni* withall, and not ended in an hour or two, as theſe are. *Tactibus maximis tangentur*, they ſhall be *touched* indeed throughly, as the firſt was.

Gen. 12. 17.

And look, as He began in the Patriarchs, ſo hath he ever held on in *His Anointed*, the Kings that enſued. The firſt that ever *touched* his Kings, *Baana* and *Rechab*, were *touched* for it: and cut ſhorter; both by the *hands*, wherewith they *touched*, and the feet, wherewith they went about it. Ask the reſt, if it were good *touching*. *Shemei touched*, but with the *tongue*; his *neck* was *touched* with the ſword. *Bigthan* and *Thares* ſaid nothing, did nothing, but onely with their *will*: their necks were *touched* with the halter, *tactibus maximis*, the greateſt *touch* or twitch that is here. And ſo (to make ſhort) were all the reſt, even to thoſe two that were this day put to a foul *rebuke*, and *cut ſhort* in their going about it. Beſides the Cherubims *wings*: then, to protect Kings, there you have, in *corripuit*, the blade of a *ſword* ſhaken, to keep the way to them.

2 Sam. 4. 12.
1 Reg. 2. 46.
Eſter 2. 23.

By *non permiſit*

But what comfort is it, if *corripuit* come to the malefactor, if he be cut ſhort, and if the King miſcarrie withall? *Baana* and *Rechab*, they that killed *Iſhboſheth*, were *cut ſhort*, ſhorter by the *heads*, but *Iſhboſheth* he died for it. I confeſſe, there is ſmall comfort in *corripuit*, unleſſe *Non permiſit nocere*, go withall, in ſhortning them, without ſaving *His Anointed*. And that is our comfort, the comfort of this day, which we meet to give thanks for, that both theſe went together, *Non permiſit nocere*, and *corripuit*, both.

You know, at the beginning I told you, beſides that it is a *Commandement*, it is alſo a *Thanksgiving*. It is ſo, in that it is a verſe of a *Pſalme* of *Halleluja*, the firſt *Pſalme* of *Halleluja*, of all the twenty.

The thankſgiving.

1 Pſal. 112. 54.

Now in that He hath placed this duty, and ſet it in a *Pſalme*, His will is, men ſhould come to it with pleaſure, cheerfully, and as it were *ſinging*. When we ſpeak of it, we do it *ſpeculatively*; when we ſing it, that would be *with affection*.

2 1 Tim. 2. 1.

In that it is in the firſt *Halleluja* of all, it ſheweth (as I think) that GOD's *Anointed* are the *perſons*, which (ſaith the *Apoſtle*) *Ante omnia*, before all, *we are to pray for*: which (ſaith the *Prophet* here) before all, *we are to praiſe God for*; for them, and their keeping out of evil hands. Their ſafety we are to put in our firſt *Halleluja*.

3 Verſe 1.

This *Halleluja* is a *Pſalme* purpoſely for the bringing home of the *Arke*. And that ſheweth, *His Arke*, and *His Anointed* are allied, and that no ſooner is the *Arke* well come home, but this *Commandement* goeth forth ſtraight from it, firſt of all, before all other: That all may know, what account they were to make of this duty, how high regard to have *His Anointed* in, in that the *Arks* welfare and theirs, are ſo inſeperably knit together. And indeed, experience hath taught it, The well ſetting of the *Ark*, dependeth much upon the ſafety of the Prince.

4 Verſe 5. 42.

Now this *Pſalme*, as it was ſung with all the muſick could be invented, of *wind*, of *hand*, and of *voice*, to ſhew, the preſervation of *Kings* is a benefit extraordinary, that requireth ſo ſolemne a thankſgiving.

5 Verſe 37.

So beſides, it is ordered every day after, to be ſung *jugitur coram Arca* (that is) to be the ordinary *Antheme* of their daily ſervice: to ſhew, it is a duty perpetuall, that needs ſo daily a remembrance, to wit, the care of their preſervation.

6

For laſt of all, that all the praiſe and thanks here in the *Pſalm*, are for this *Nolite*, that all the *Pſalme* was ſet to come to this verſe, it is plain. There be ninety two verſes more in the *Pſalm* it ſelfe (it is the CV. *Pſalme*) But aſſoone as ever they once come to this *verſe*, all the reſt, all the verſes following, are cut off, they go no further in the *Pſalm*, than till they come to it, and then break off all thoſe behind, and ſtraight go to another *Pſalme*: (for, this is all of the CV. and the next verſe is the firſt of the XCVI. *Pſalme*.) So that, this verſe plainely was the *end* and *up-ſhot* of all the *Pſalme* beſides.

Of this Verſe then, of His *Nolite tangere*, and of *His Noli tangi*, beſides of a famous *non permiſit nocere* in this kind, this day is a memoriall to us, and to all our poſterity, even to the children yet unborne: In GODS *Anointed*, not *touched* I cannot ſay, for *touched* he was, and more than *touched*: But, in the *touch*, there is no great matter (we ſaid) but for the hurt, ſo that in the end, *not hurt*, is as good as *not touched*. As good, nay better, for a *Halleluja*. For to be *touched*, as he was, and to take no *hurt*, is a greater delivery farre, than at all not to be *touched*. To go through the Red Sea, and not *wet* a thread: To have been in the fornace, and no *ſent* of the *fire*, that, is the miracle. So, to have been *touched*, and taken by the throat (that the mark was to be ſeene, many dayes after;) To be *thruſt at*, and *thrown downe*, as He was, and yet no harme (*Hic eſt potentia*) Here was the power, and here was the mercy of *God*; Here it was certainly, and that ſo ſenſibly, ye might even *touch* it.

I.

And here *Halleluja* firſt: and we to praiſe Him, that when *Nolite tangere* would not ſerve in word, made *Non permiſit nocere*, to ſerve indeed: Came forth, firſt, with *Non permiſit nocere*, as with His *ſhield*, and ſo ſhielded him, that he ſuffered him not to take any hurt at all; *Anointed* the ſhield, made it ſlippery, their hands ſlid off, their *touch* did him no harme. *Non permiſit* was as His ſhield, that He brought forth to ſave him. But beſides it, He brought forth His

ſword

ſword too, and cut them ſhort: *Corripuit eos*, was his ſword, *touched* them with it, and twitched them for *touching His Anointed*, *touched* them with *Pharaoh's tactus maximi*, that the marks of it will be ſeen upon them and theirs, for ever.

For either of theſe ſeverally, a ſeverall *Halleluja*: but eſpecially, for not ſevering them, but letting them meet and go together; *Eripuit*, and *corripuit*, both joyntly arme in arme. Not either alone, this or that. Not *permiſit nocere*, *ſed corripuit*: ſuffered them todo hurt, but rebuked them: No, but *Non permiſit & corripuit*, both, ſuffered them not to do any hurt, and rebuked them, and cut them ſhort too beſides. 3

And this happy conjunction of theſe both, is it, which maketh the ſpeciall increaſe of our thanks this yeare, more than the laſt, or anyibefore, For that, ſince, and very lately, GOD, that ſuffered not *Him*, hath ſuffered ſome other King, to be *touched*, as farre as his life. True: He that did that execrable act, *corripuit eum*, GOD *touched* him, touched him as he did the Mountaines, *Tange montes, & fumigabunt*, touched him, till he *ſmoaked* againe. What of that? In the meane time a *great Prince is fallen*, But *permiſit nocere*, He ſuffered the King to take hurt: And as for *non permiſit nocere*, GOD did not Him that favour. Pſal. 144. 5.

Not him, but *Ours* he did: And did it, for the manner, not without miracle, if we compare the caſes. For, He was then ſitting in the midſt of divers his Nobles. No likelihood, that any would come near him, to offer but *to touch* Him: If he did, there was odds, there would have been many a *non permiſit*, he ſhould never have been ſuffered to do it. One man, for all that, one, and no more, did it; Divers were neare him; None of them, All of them kept him not from his harme. But *Ours*, was all alone ſhut up, and ſo left as one forſaken; not many, nay not any, no helpe at all, neare him. And not one alone, and no more, but three there were to *touch* him: yet even then, even in that caſe, *God non permiſit nocere*, ſuffered not, not any of them, nor all of them, to *touch* him, ſo as they did him any *hurt*. 1

And even in the manner of the *Non permiſit*, *God* ſhewed himſelfe more than marvellous: for, it was not, *God* only ſuffered him not to be hurt; but miraculouſly he made, that of them, that came to break His *Nolite*, even of them, one, that was ſet, that was ready armed to have *touched*, and to have *hurt* him, he, even that party, *Non permiſit*, would not, did not ſuffer the other to do him any *hurt*; *ſed corripuit*; but rebuked him, gave the *Noli tangere* to the other, ſpake this very Text, and ſtayed his hand, that would have done it. This was a *Non permiſit* indeed; worth a *Halleluja*, and after it, came there at the leaſt three other *Non permiſit's* more. But I have preſumed too much already: I will not enter into them, but end.

The more they were, the more are we bound to magnifie GOD, and to bleſſe His holy name; yearely, yea weekly, yea daily to ſing our *Halleluja* of praiſe, and thanks to him for this dayes *Non permiſit*, and for this dayes *corripuit*, for them both. That what He ſpeaks in this Text, He made good upon this day: Shewed, He would not have his *Annointed toucht*: Shewed, He was diſpleaſed with them that did *touch him*: kept him without *hurt*, and cut them *ſhort*: ſhortned their armes, they could doe Him no *harme*, ſhortened their lives for attempting to do it: *ſcattered them* firſt, *in the imaginations of their hearts*; and then after, made them periſh in that their wicked enterpriſe: and hath made this *Nolite*, this precept, to us, *Præceptum Cantabile*, a Precept *Pſalme*-wiſe, that we may ſing it to Him. There is another, in another place, of another dittie or tune, wherein he takes up a doleſull complaint, thus: *But thou haſt caſt off thine Anointed, and art diſpleaſed with him. The dayes of his life haſt thou ſhortened, and caſt his Crowne downe to the ground.* With them indeed it is, *Præceptum flebile*, but with us, *Cantabile*. Praiſe we Him for it. Pſal. 119. 54. Pſal. 89. 30. 44. 45

And withall, pray we alſo, that as this day He did not, nor hitherto He hath not; ſo henceforth *Malignus nè tangat eum*, the malignant wicked one may never *touch* Him, never may any have the *will*; or if have the *will*, never have the *power* to do Him *hurt*: Suffer Him not to be *touched*, or, if ſuffer him *to be touched*, ſuffer not their *touch* to do him any *harme*, no more than this day it did: Make all *Nolentes*, with his *Nolite*, if not, come with His *Non permiſit*, that he may ever be ſafe; and ſtraight after, with his *corripuit*, that they may ever be taken ſhort, that offer it. This day He ſuffered them not: nor let Him ever ſuffer any. This day he cut thoſe ſhort; ſo may He ever do them all: And ever make this Statute, our Song, all the dayes of our Pilgrimage. This is now the *tenth* yeare, and ſo theſe the *Decennalia* of it: That as this day it is, ſo it may ſtill be celebrated, from ten yeares to ten yeares, many ten years more; Which GOD grant, *&c.* 1 Joh. 5. 18.

A SERMON PREACHED BEFORE THE Kings Majesty,

At *BURLEIGH* near *OKEHAM*, On the V. of *August*, *A.* D. M. DC. XIV.

PSALM LXXXIX.

Verse 20. *I have found David My servant: with My holy oyl have I anointed him.*

21. *My hand shall hold him fast* or stablish him:) *and Mine arm shall strengthen him.*

22. *The enemy shall not be able to do him violence: the Son of wickedness shall not hurt him.*

23. *But I will smite down his foes before his face: and plague them that hate him.*

WE have found here a Text, wherein (we see) *God found David:* and wherein, *David found* GOD. GOD, found *David* His servant: and *David* found GOD, his good and gracious LORD: first to *Annoint* him, then to *deliver* him: So to *deliver* him, as his *enemies did him no hurt*: Nay so, that the *hurt* came to *themselves*; And they (as we read) were *smitten down* before him.

And do not this text and this day somewhat resemble one another? To my thinking they do. For, who is there that hearing in the *Psalm* this, that *violence* was offered to *David* by a *son of wickedness*; but withal, he shall think of the wicked attempt of this Day? Who, that (for all that) they did *David* no harm; but your *Majesties* like delivery, will come into his mind? Who, that *Davids enemies* were *smitten down*: but it will lead him straight to the very same end of Yours. And who can doubt, that it was the same *hand* and *arm*, and of the same *God* in both? And that He that did the one, did the other?

King *David*, He is in Scriptures, not *persona Regis* only, the person of a *King*; but *Persona Regum*, a person representing all *Kings* to come after him; such specially, as with *David serve and worship* GOD *in truth*. We do safely therefore, what is said to him, apply to them all, since he is the type of them all.

But most safely, to such a King if any such be) where there is a correspondence of like events between *David* and him: that, what was Covenanted to the one, is performed to the other. For GOD Himself is our warrant, and even points us so to apply it.

As

As here now, I find a prophecie, or a promiſe. A prophecie of *Ethan* (his is the *Pſalm*) or a promiſe of GOD. And I find this prophecie fulfilled: and this promiſe made good to your *Majeſty*. What promiſed to *David*, made good to You; and made good this Day: What is ſaid in the Text, done on the Day. What doubt we then to apply it to the preſent? And, ſince it fell on this day, what better day than this, for me to treat, or You to hear, or for us all to thank GOD for it?

The Sum. The Text hath the name, from the firſt word of it, *I have found.* A *finding* it is.

Two wayes may a thing be found: One, when a thing is *found* at firſt, and never was before: Another, when it is afterward *loſt*, and *found* again: Both here; *David* is twice *found.*

Found firſt, and *anointed* at the firſt *verſe.* *Found* again, and *delivered* at the third. GOD *found* him firſt *among his ewes, took him thence, anointed him*, and of a *Shepherd* made him a *King*. And being a *King*, *found* him after among his enemies, in danger to loſe both crown and life: and ſo, being as good as loſt, *found* him again. It is hard to ſay, whether of theſe, is the greater: We will not ſtrive, both are in the Text. And either hath his day (I ſought but for one day, but I found two) and both for our turn. *Pſal.* 78 71.

According to which (ſomewhat ſtrangely, but for our purpoſe, fitly) I may divide it into the XXIV. or XXV. of *July*, the day of your firſt *finding* for your Anointing or Coronation; and the V. of *Auguſt*, the day of your latter *finding*, for Your deliverance or preſervation.

The Verſes are four: the points in them, eight (two in each) of which eight, ſome be paſt, ſome to come in the text: (all paſt with you.) Paſt two, 1 *Inveni*, 2 *Unxi*, the *finding*, the *anointing*. To come, all the other ſix; all in the future, *ſhall* or *will*. Two *ſhall's*, 1 *My hand ſhall*, 2 *My arm ſhall*. Two *Shall not's*, 1 *The enemy ſhall not*, 2 *The ſon of wickedneſs ſhall not*. Two *will's*, 1 *I will ſmite*, 2 *I will plague*. And all ſix compriſed in a *League* or *Covenant*, which GOD is pleaſed to make with *David*, upon his *anointing*: and are as ſo many clauſes or articles of it.

Which *league* is made, *pro & contra*. *Pro*, with and for *David*, in the ſecond: And *Contra*, againſt his enemies, in the two laſt. And that, both *defenſive*, in the third: and *offenſive*, in the fourth. So, a perfect *League*.

The Diviſion. We ſhall purſue it thus. 1. Of his *finding*, firſt. 2. Then of his *anointing*. 3. Thirdly, of GOD'S *Covenant*-making with him. 4. And to this of the *Covenant*-making, we will add a fourth or the *Covenant-keeping*. Which, is indeed out of the text, but not out of the day though. And, we preach on the day, as well as on the text. Which keeping of the *Covenant*, I hold to be a part full as neceſſarie, though it be without, as the making of it, though it be within the Text. That then, be our fourth, and this our order.

I.

1 (that is) God THE firſt word, is *I*, that is, GOD. He, is the *ſpeaker*, and *beſpeaker*: the *finder* and the *anointer*: the *faſt-holder*, and the *ſtrengthner*: the *reſcuer* and the *revenger* of *David*, and in him (as the *type*) of all *Kings*. Not one of theſe, but is within the very letter of the *Text*. For, this firſt perſon [*I*,] goeth clean through to the end, and (as it were) ingroſſeth them all to himſelf. Of the *finding* firſt.

The points in it are four. 1. The *Perſon* firſt, GOD it is that *found*. 2. Then the *manner*, *Inveni*; *found* by *ſeeking*. 3. Thirdly, the *cauſe* why he *found David*: for He *found him Servum Meum*. All theſe three are *inventio*. 4. And, having *found* him laſtly, He proclaims it here, cries, εὕρηκα, *I have found*, (that is) *Inventi prædicatio*.

God found David. All *Kings*, are *found* by *God*: But in *David*, there is ſomewhat ſingular. He was not a King only, but a King (as we may ſay) of the *firſt head*. For, before he was *found*, he was a private man: *God found him*, and *anointed him* (that is) of a private perſon, made Him a King. His ſeed alſo, were to ſucceed him, by vertue of the entail, *Verſe* 4. But, he was the firſt King of his race: as in every race of Kings, there was ſuch an one, that at firſt was *found* out. In him, in ſuch an one, *finding* is moſt needful: In them that ſucceed, there ſhall need no ſuch ſeeking, they are *found* to his hand; Only *anoint* them, and no more ado.

1 This then, we find firſt; that *Kings* were of *Gods* finding at the firſt. *God* (we ſee) takes it to Himſelf, *I have found*. They are then, no humane invention, deviſed or taken up by man: but *found* by *God*. They came not out of mans brain: but *ex cerebro Jovis, inventum Dei, of Gods finding forth.*

As of His *finding*, in this *verſe*: ſo of His exalting, in the verie next before. *I have exalted one, one choſen out of the people.* Look you, there comes two at once; *exalted* and *choſen*. Neither *choſen*, nor *exalted* by the *people*; but by GOD, *out of the people*. Not they, out of themſelves: but GOD, out of them. Mark that point well.

As, for his *finding* in this, and *exalting* in that: ſo (within a verſe or two following) of his *adopting* too. There, *God* ſaith; *He* (that is) the *King ſhall call me, Thou art my Father*. Where we ſee, whereto he was *choſen*; whither *exalted*: even, to be the *Son of God*. And not every ſon neither: but His heir, His eldeſt, For, ſo it followeth, *I will make him my firſt-born*. So *Filius Dei*, he is, *primogenitus*

genitus Dei: And what would we more? Then is not *David, filius populi, God* forbid. Never father him upon them. No *adoptive*, no *foundling* of theirs. His *finding, choosing, exalting, adopting, God* takes them all, to Himself.

Shall I let you see it *ad oculum*, this; that it was none, but *God*? Not the *people*, (no colour for them.) Full little knew they, or any of them; not the Elders of *Bethlehem*: Nor did ever imagine any such thing in hand, when *Samuel* went about it, when *David* was first *found*. 1 Sam. 16.4.

Nay, nor the *Saints found* him not neither, till *God* (as it is in the verse next before) *spake to them in a vision*, and told them of it. Verse 19.

Nay, not he, of whom there is most likelihood, the *Prophet* himself (*Samuel*) he *found* him not, he could not *find* him, till *God* did it for him, and said to him, *This is he*. All this is, 1 *Sam.* 16. Thus, *God*, in *David*, would let us see at first, that it was He that *found Kings*, and none but he. If *Samuel* the *Prophet* had been let alone, it had not been *King David*, but *King Eliab*: he would have *found* him. If *Abiathar* the *High Priest* had had his will, it had not been *King Solomon*, but *King Adonijah*, it is well known. So then, neither *People*, nor *Saints*; nor *Prophet*, nor *Priest*; but *God*, it was, of Himself and by Himself. He to have the honour of this invention. 1 Sam. 16.6. 1 Reg. 1.7.

And if Kings be the invention of GOD; then are not their inventions of GOD, (these I mean that have been broached of late) that *find Kings*, or *found Kings* upon any but GOD: that make Prophet, Priest, or People, *King-finders*, or *King-founders*, or ascribe this invention to any; but to him in the Text. This for the person, *I have found*.

How *found* (the *second*) by hap? No, it is *inveni*: in that word is the manner of it. Every tongue hath a proper word to sever things sought and so found; from things found without seeking: you know —*Tu non inventa, reperta es*. *David* then, was not; *Kings* are not *reperti*, but upon at adventure, or stumbled on by chance: they are not τυχόντως. No, they are *inveni*: first sought, and so *found* upon search. Will ye hear it *totidem verbis*: *Quæsivi mihi hominem*, saith *God* of *David*, *I have sought me out a man*, 1 *Sam.* 23. 14. 2 Found Him *inveni*.

Not, that any is hid from Him, that He need seek Him; It is but in our own phrase to express to our capacities, how GOD stood affected to the having of Kings. So set to have them, that rather than not have them, He would do as we do, even take the pains to seek them out. Now, the endeavour to seek, is from no velleity, no faint will; No, it is from a desire that fain would find. And that desire, is from no mean conceit (if it come, so it is; if not, no great matter;) but from some special good conceit, we have of that, we seek for, that we hold it worth the time we spend, worth the labour we bestow about it. All is, but to shew us the worth of this invention. For it is no mean thing (we may be sure) that *God will seek*. Seeking them, He shews, He holds them for such, as He would not be without them Himself; He would not have His people in any wise, be without them. And that He would not have them thought as good lost as *found*, but esteemed for such by us, as if we had them not, we would (by His example) set our selves to seek them seriously, and never leave, till we have found them. This for the manner.

But then thirdly; seeking, why *found* He *David*, rather than any other? We find the reason of that, in *Servum meum*, because He *found Him His servant*. For a servant He sought, to whom He might commit the highest point of His service, the care of His people. And He found him so zealous for His flock, to keep them from being a prey to strange beasts, as He thought him meet, to be made of *Pastor ovium, Pastor hominum*. He found him so devout at his service, that He set him in such a place, as if he were the *Servant of* GOD, he might make *ten thousand more* beside himself. 3 Found him *his servant*.

These two words then, we may not slip over; the claim of the Covenant (after) lieth by them. And if the Covenant hath not been kept with any, it hath been for default of this, that he hath *found him*; *him*, but not him, *His Servant*.

Yea, if any King be *found* by GOD before he do, or by course of nature can do him any service (suppose in his cradle;) yet even to such a one, is not this word, without fruit. It hath his use (this) not only in making them to be *found*, but in keeping them from being *lost*. For the same, that was the way to be *found* at first: the very same, is the way not to be *lost* ever after. And it concerns *David* or any, as nearly, not to be lost again, as it doth at first to be *found*.

Now, if *David* look well to these two words, and lose them not, *God* will not lose him (he may be sure) but be at hand still ready to defend him. Unless *David* lose them, he cannot lose GOD: and unless he lose GOD, he cannot be lost. *David* ever lost them, before his enemies could do him any harm. All *Balaam's* cursing will do him no hurt; nothing but his wicked counsel, to unmake him his servant, and so to lose GOD, and so to be lost of GOD, and so to be lost, utterly lost. Lay up this then; The way to *servari à Deo*, is to *servire Deo*. And lay it up well; it is the only Article of *Covenant* on *David's* part: Upon these two words depends all that follows (upon *Servum meum*:) If they be sure, all is sure. And this for *inventio*. Num. 22.

But, I find here, *inventi prædicatio* besides. To find is one thing, to cry εὕρηκα, *inveni*, *I have found* another. One may *find*, and keep his own counsel: (so men do for the most part.) But *God* here proclaims *His finding*; tels all, *He hath found*. And none do so, but such as are surprized with joy: as the party in the *Canticles*, *Inveni quem quæsivit anima mea*, *I have found whom my soul sought*, and I would the world knew it, I am not a little glad of it. Commonly where there is care in seeking, as before, there is joy in finding. Joy then: and it is not joy alone (for, one may *gaudere in sinu*, keep his joy to himself) but *gaudium cum gloria*, this. For, he not only joys in his invention, but glories in it, and even boasts of it, that doth *inventum prædicare*. The word (which he useth) εὕρηκα is made famous by *Archimedes*, who in a great passion between glorying and rejoycing, first cried it, when God tels it, *have found*.

when he had found the ſecret of King *Hieoro's* Crown. But no leſs famous by Saint *Andrew*, *Joh.*1.41. who, upon the finding of CHRIST, came running to his brother Saint *Peter*, with *Archimedes's* cry, We have *found* Him (the *Meſſias*) we have *found* Him. *Meſſias* in *Hebrew* is nothing elſe but *anointed*: and, we ſhall ſee *David anointed* ſtraight. And ſure, next to the *joy* of *Chriſt* (*Chriſtus Dominus*) we may place the joy of *Chriſtus Domini*; and take up our next εὑρηκα for him. *Gods* word will well become us, to uſe.

Joy to His *Saints* by it.

And to whom is this? To his *Saints*: to them, he tels it (look the laſt verſe before:) As if they had their part in this *finding*, ſo invites he them, to the fellowſhip of the ſame joy. Tels them, that ſuch a one He had *found*; and for them, and for their good He had *found* him. They, to reap ſpecial benefit by it, by, this *finding*; therefore they to take ſpecial notice of it, they ſpecially to rejoyce with him for it.

1 Joy of the *finding*. Verſ.15.

And what ſhould I ſay, but as this *Pſalm* ſaith a little before, *Beatus populus qui ſcit jubilationem*, *Bleſſed are the people that can skill of this joy*, that can skill of their own good? What it is to have a King, a King, *found* to their hand, but ſpecially a King, that is *God's ſervant?* Verily, if *God's joy* be our joy: it is to be with us, as with *God* it was; this εὑρηκα the εὑρηκα of joy. And truly, all this *Text*, both that which is paſt (his care in ſeeking, and his joy in finding) and that which followeth, his honour in *anointing*, his mercy in making this Covenant, his truth in keeping it: His reſcuing them, from; his revenging them, upon their Enemies: All is, but to ſhew us how much He doth, and (if we will do, as He doth) how much we are to do, even to ſet by, even to joy, and glory with Him, in *Inveni Davidem Servum Meum.* And this for his *finding*. Now no more ado, but proceed to his *anointing*.

Found to *anoint*. *God* the *anointer*.

To what end then, *found*? *To anoint*. Very many are found, very few ſo *found*, ſcarce one of many millions. But they, that are ſo found, are *eo ipſo* the greateſt perſons; and of the higheſt Calling upon earth. So much is there, in this word *anointing*. And this alſo, *God* takes to Himſelf: *unxi*, no leſs, than the former, *inveni*. *Finds*, and *anoints* both.

The *oyl* is God's.

And both the *Act* His, and the *oyl* His. *Unxi*, I did it; and *eleo meo*, *My oyl* it was I did it with. So finds Kings, and finds oyl, and finds fingers, and all. Nothing goeth to them, but it is *God's*.

1 Sam.16.13.

It ſeemeth otherwiſe. *Srmuel* could not *find* him indeed: but we find, he did *anoint* him, though. He did ſo, but not as of himſelf: what he did, in the *Perſon of God* he did it. And the Law is, what one doth by another, not, that other, but himſelf is ſaid to do it, to be the Author of the deed. For this muſt ſtand true, that *God* here ſaith Himſelf, that whoſe fingers ſoever were uſed, GOD it was that *anointed* him. And *anointed* him with *oyl*, *holy oyl*, *His holy oyl*.

1 *With oyl*.

Oyl. We can never find Kings in *Scripture*, but ſtill we find this word with them. We find them in *oyl*, and *oyl* is for continuance. The colours of the Crown are not water-colours, to fade by and by; they be laid in *oyl*, to laſt and to hold out all weathers. So, in *oyl*, not in water.

Luke 10.34.

And in *oyl*, not in *wine*. For though the *Samaritan* have both, and there is uſe of both, in time and place: Yet here, only with *oyl*. There is no acrimony, nothing corroſive, in it: it is gentle, ſmooth, and ſuppling. All to teach them, a prime quality of their calling, to put in *oyl* enough; to cheriſh that vertue, that the ſtreams of it may be ſeen, and the ſent of it may be felt of all. For, that will make *David* to be *David*: that is (as his name is) truly beloved.

2 With *holy* oyl.

Oyl, and *holy oyl*. *Holy*, not only to make their perſons ſacred, and ſo free from touch or violating (all agree of that:) but even their Calling ſo, alſo. For, *holy unction*, *holy function*.

Now, this *holy oyl* troubles the *Jeſuite* ſhrewdly, and all thoſe, that ſeek to unhallow the Calling of Kings. For, if the *holy oyl* be upon them, why ſhould they be ſequeſtred quite, from holy things, more than the other two, that have but the ſame *oyl*? Indeed (as they ſay) if they were but to deal with common matters, common oyl would have ſerved well enough (and ſo, they would fain have it; but this place choaks them: This *holy oyl* here. And their Calling, by vertue of this, being holy, what ſhould let them, in their kind to deal with thoſe, either perſons or matters, that are but as the *oyl* is, wherewith they are *anointed*? How fond is it, to imagine them to be *anointed* with *holy oyl*, to deal only in unholy matters, and not to meddle with any thing that holy is!

3 With *His holy oyl*.

Holy oyl, and *His holy oyl*. For, *His holy*, is more than *holy*. *His*, is another manner *oyl*, than the material, in the Prophet's horn, or in the Prieſt's phial. *His* drops immediatly from the true Olive, *the Holy Ghoſt* (He the true Olive, as *Chriſt* the true Vine.) *Samuel's*, is but a ceremony: this, the ſubſtance of the *anointing*. It is, in this, as in Baptiſm: there, *John* with water; *Chriſt* with the *Holy Ghoſt*: And, that is the ſoul of Baptiſm. So here, *Samuel* ſheds on the *oyl* of the *Tabernacle*, *God* He adds his from heaven; the ſame, and no other than *Chriſt* was *anointed* with: that *oyl* is it: that, the *anointing* indeed. He indeed *above his fellows*, for He had the *Spirit above meaſure*: But He ſo above them, as He with them, and they with Him, with His, with the ſame *anointing*; both.

Pſal.45.8. Job 3.34.

2 Joy of the *anointing*. Pſal.45.8.

And, it is not from the purpoſe, that His *oyl*, is by the *Pſalm* called the *oyl of gladneſs*: That, as we are glad even now, for his *finding*: ſo, may we alſo now, for his *anointing*. And by and by, glad again, for his delivering. And ſo, glad in him, *God make us*, for them all. It is a day of Joy: I would not omit any thing, that might tend to it. And this for the firſt verſe, *finding* and *anointing*, and (if ye will) for the *twenty nineth of July*. Now to the ſecond verſe.

Verſ.21. The *League*.

Having *anointed* him, the firſt thing He doth, is to enter a league with him. And we are glad of that. For, having *found him* now, we would be glad to keep him. And, there is no ſurer way for that, than to joyn in him a league, with the mightieſt King (by far) of the whole world, the *King* of *Kings*, *God* Himſelf.

And,

And, *God* Himself is willing with it, offers it. And sure He hath reason so to do. Seeing He hath found him, He will not see him lost. *David* serves him, He will *servare servum*. He *anointed* him, and made him holy, He will not see him used prophanely. But, the eye that *found* him, shall watch over him: the hand that *anointed* him shall be at hand, to defend him.

So hitherto, GOD found *David*, Now, *David* finds GOD, willing to undertake his quarrel: and even to covenant with him, so to do. For, it is not a bare promise; this: it is a Covenant, and so termed expresly, at the 3. and 28. verses. And that, a *Covenant solemnly sworn*, bound with an oath, at the 4. and 53. verses. And here now *manus mea cum eo*, He *giveth him his hand upon it*. His *covenant*, His *oath*, and His *hand*, what can there be more? This Covenant is made as sure, as can be; and as surely kept, we shall see anon. It is a *League* or *Covenant*.

The first Article of this Covenant, the article of *Imprimis*, is that His *hand shall hold him fast, or establish*: the second, that His *arm shall strengthen him*: (that is) covenants for the continual presence and assistance of his power, ever to joyn with him, and still to be ayding to him. The first and second Articles of the *covenant Pro*, for *David*.

This power of it self is but one, as *God* is one: but is set down thus, here and elsewhere, in two words; the *hand* and the *arm*, the *mighty hand* and the *out-stretched arm*, to set forth two degrees of it. Both great, but one greater. That of the *hand* is great; as we read 13. verse before, yet but ordinary. That of the *arm*, is greater, and cometh forth, but upon extraordinary occasion: Every thing we put not to the *arms* end. God's *hand*. God's *arm*.

Not that these degrees of difference are in the power it self, which is entire *quoad se*; but only, to proportion it, and make it answerable to our perils: which are not always alike, but less or more, at one time than another: and so seem to us, to require a degree of power, according. For the less, the *hand* seems enough: but for the more, the *arm*; a greater degree of power, as our peril is greater.

No day goeth over our head, but the horse we ride on, the stairs we go up and down by, the very meat we eat, we are in danger, lest it go the wrong way. For, these, for every dayes dangers, we cannot miss the *hand*; and the *hand* is enough, if it do but *hold us fast*.

But this day, the fifth of *August*, and such another, the fifth of *November*, the case is altered: then, *Rise up, rise up thou arm of the Lord, rise up* and stretch out thy self: another manner of jeopardy, then. So, in a word, the *hand* for all the year: the *arm* for the fifth of *August*. Now there is no jeopardy so great, but the *arm*, if it stretch it self out, will serve to preserve us. And this *arm* is ever stretched out, when GOD vouchsafeth some strange miraculous deliverance: as this day He did. For this, was *Dies brachii*: on it, the *arm of the Lord was revealed*. Esa. 51. 9. Esa. 53. 1.

Both these: and either hath his proper attribute: the *hand*, to *establish*, and the *arm*, to *strengthen*.

To *establish*: that is, to make steady, that he stand fast, and be not moved. It is *ἰσχὺς* the passive power, to resist: such, as of the *anvile*, or of the *rock*. *Hand* to *establish* him.

To *strengthen*: (that is) when we are further to encounter our peril actively, and are too weak for it: for, that giveth *δύναμις* the active power, that strikes them down: as the *sword*, or *halberd* in the hand of the mighty. *Arm* to *strengthen*.

Both these: and both necessary, for the performance of this *league*: Which is both *defensive* in the next verse, to keep them, that they take no hurt: and *offensive*, in the last verse, to pay their enemies their due, and to strike *them down*.

This then is the sum of the two first articles. The *hand shall* never be off him, but on him all the year long, for every dayes danger. But if further need be, if some very great hazard, if the fifth of *August*, then out comes the *arm*. But so, as both; both *hand* and *arm*, and every sinew in them, are ready still, and at hand as occasion shall be, to *establish* or *strengthen* him. This, for the second verse, the *league*: And all this is for him: *Pro*.

Why, what needs all this? this *holding*, this *fortifying*? Is there any harm toward? I cannot tell: it was somewhat a suspicious word (in the verse past) of *holding* him, and *holding him fast*; as if there were some shoving at him. The Greek is more full, *συναντιλήψεται*. For, in that word, there is *ἀντίληψις* *God holds* him: and then *ἀντιλήψεις*, as it were, another plucks at him: and then *συναντιλήψεις*, *God holds* him harder or faster than before. This was but suspicious. But here now, it is past all suspicion: for here, are a couple, making toward him (the 1 *enemy*, and 2 the *son of wickedness*:) It is to be doubted, for no good. Here is now the fifth of *August*: Here comes GOD's second *finding* him. For in his *enemies* hand now he is, get out how he can. The third and fourth articles *Contra*, against *Davids* foes: *Defensive*.

I told you before, that Kings were GOD's *invention*: here now comes the *Devils invention*. For, as GOD *finds* Kings, so the *Devil* finds Traitors. *God finds David*, the *Devil* finds *Absalom*: *God*, your Majesty; the *Devil*, those of this day. The *Devils* finding or *invention*.

And (as evil ever is more fertile) for one King, there are two, in the Text, and there were two, on the day: and I would to *God*, two were all. But this is to be counted of, *Satan* the Arch-enemy (so signifies his name) will be sure to find Kings, enemies. The *father of wickedness* will find his whelps ready ever for so wicked an enterprise.

And now, these are they, *contra quos*, against whom this *league* is made: For by vertue of the *league*, *God* and *David*, they have friends and enemies in common. Enemy to one (the King;) and enemy to both (*God* and the *King*.) 1. Of the parties first. 2. Then of their attempt. 3. And last of their success.

1
The *Parties.*
The *enemy.*
The *ſon of wickedneſs.*
Son *exegetice.*
Prov. 31. 3.

The parties. Two titles they have in the Text, 1 the *enemy*, 2 the *ſon of wickedneſs*. *Exegeticè* ſome take them, both for one: and then the later gloſſeth the former: and then the meaning is, that *Davids enemies* are all of them the *ſons of wickedneſs*. And indeed ſuch they were, and none but ſuch. For *God* forbid any good man ſhould be *Davids enemy*. In this ſenſe it is true. For, all of them *Qui vias dant ad perdendos Reges*, but much more, *qui vias docent*; that would have them loſt, whom *God* even now with ſuch joy found; that ſeek to deface *Gods invention*: You may boldly pronounce of them, they be the *ſons of wickedneſs* all: as flat againſt *God*, as *perdere* is againſt *invenire*, *perdition* againſt *invention*; and their will, againſt his will. For His will is, *Quos Deus invenit, homo ne perdat*: and *Quos Deus invenit, homo perdat*, ſay they. And this, if both be for one.

The *enemy*, the *ſon of wickedneſs*, two diſtinct.
Verſe 12.
They be the *ſons of wickedneſs.*

But if (as the words give, and the beſt Writers take them) they ſtand for a pair, for two diſtinct: then, by the *enemy*, is meant he that is ſo profeſſed: Plain, by the LV. *Pſalm, It was not an open enemy*: where the word is the ſame, that here (that is) ſuch an one as *Goliah* was. But, by the *ſon of wickedneſs*, is meant, the cloſe hollow Traitor, ſuch as was his wicked ſon.

What *wickedneſs* it is.
John 15. 25.
Pſal. 109. 5.

And it is good, they know their pedigree theſe fellows, of what linage they are. That is, *wickedneſſes* own *ſons*: as if the other, the enemy, were but allyed to it, in ſome degree; but theſe, the true off-ſpring, the lively image of the *Devil*. For, if they be the *ſons*, and he the *Father*, they be as near of blood, as may be. So, they ſee their true deſcent, *ſons of wickedneſs*.

And it is worth the while to know, of what *wickedneſs*. Evil it is, to be wicked upon what pretence ſoever: But, *oderunt me gratis*, is worſe; for that is of meer malignity. But *mala protonis*, is worſt of all. And ſuch are theſe, ſuch their *wickedneſs*. *Sons* of עולח: which עולח the *Hebrews* tell us, is properly the naughtineſs of ſome evil natur'd children, that bite the nipple, which giveth them milk. That is עולח right: (the worſt and moſt wicked *wickedneſs* of all others.) To bite and ſuck, both at once. But ſuch there are, the better they be dealt with, the worſe ſtill, ye ſhall find them.

The Son of *wickedneſs*, the *more dangerous.*

Now of the twain theſe are far the more dangerous: as you may ſee by the very courſe or ſtanding of them in the Text. For *referendo ſingula ſingulis* (as we uſe to do:) the *hand* before (as the former there) properly refers to the *enemy* (as the former here:) but the *arm*, the later there, that refers to the *ſons of wickedneſs*, even by the courſe of the two verſes. As if, for the *enemy*, the *hand* were ſufficient: but for theſe, *arm* and all, were little enough.

2 Sam. 21. 16.

And ſure, ye ſhall obſerve, that *David*, that the ſon of *David*, CHRIST; that *Chriſtus Dominus*, and *Chriſtus Domini* both, hath ever been moſt in danger of this kind of cattel. *David*, he was once in danger, and never but once, by *Iſbbenob*, an open enemy. But his great dangers, were by theſe here, the *ſons of wickedneſs*, his wicked ſon *Abſalom*, his wicked Counſellor *Achitophel*. And indeed all his great, were by this ſecond ſort.

Luke 4. 29.
John 8. 59.
10. 31.

And our Saviour *Chriſt* His furious enemies, they that would have *thrown him headlong down the hill*, they that would have *ſtoned him*, they did him no hurt; but, that falſe harlot *Judas*, that *ſon of wickedneſs*, he did. And I pray to God, he may; and I beſeech *David* heartily, He would take this to heart, and take heed of theſe. The danger of theſe, *the ſons of wickedneſs*, he did, it was the danger of this day.

2
Their *attempt*, *Violence*, *Wickedneſs*, *Hurt.*

Will ye now ſee their proceedings and practices? They be in theſe three words; 1 *Violence*, 2 *wickedneſs*, 3 *Hurt*. *Violence*, they mean, that is their end, and with *wickedneſs* they cover it (that is) with one wicked pretence or other, the better to make the way, to do the hurt they intend. Alas, nothing but a *vow at Hebron* (ſaid wicked *Abſalom*) when he vowed indeed, to deprive King *David*, both of his Kingdom and life. Not loſe the *Sermon* for anie good (ſaith he of this day;) when he had in his heart *violence* and *hurt*; no leſs *hurt*, than the loſs of your *Majeſties life*. This is the way of them all: *Violence* wrapped about, with a *vow*, or a *Sermon*, or I wot not what; that before it be ſeen, it may do the miſchief, that is meant. This *holy wickedneſs*, is ſimply the worſt of all. O *Lord*, what dangers are they in, that are in this caſe! How neer being loſt! Now, the ſucceſs.

3
Their *ſucceſs*, *No violence.* *No hurt.*

For, at the name of *Violence*, at but the mention of *hurt*, everie good heart is moved, and come running in about *David*, to ſee if any *hurt*. But there is no *hurt* done (God be bleſſed) None done: whatſoever meant, none is done. And, he falls (if you mark:) No violence; nay, not ſo much, as the leaſt *hurt*. For they be two, theſe, *violence* and *hurt*: and *hurt*, is the more large. Any *violence* done? Nay, none: Any hurt at all? Not that neither. Neither? all is ſafe then.

Where ye ſee, the firſt uſe of this *hand* and *arm*; to repel and keep back *violence*: to bear off the blow that ſhould do them *hurt*. This is the defenſive part. And it is much to their comfort that this *hand* holds them, and this *arm* is ſo over them, as it is ſtill between them and their harms: as it lights on *Gods arm* and *hand*, and muſt hurt them, before it come at *David*. But them, it cannot *hurt*, neither *violent wickedneſs*, nor *wicked violence* prevail againſt them; And ſo be they ſafe, from both. And no way to prevail againſt Kings, but to bind this *hand* firſt, and pinion this *arm*. Otherwiſe, evil men there may be, and evil meaning; but no evil ſucceſs, for all that.

1
Not, there ſhall be no *enemies*, No *Sons of Wickedneſs.*

But, I would pray you, to take good heed, to the Tenor of this Covenant. No promiſe is here made, but that ſuch he ſhall have: and ſhall have of both ſorts, *open* and *ſecret*: *open*, to offer *violence*; *ſecret*, privily to ſeek his *hurt*. No, though he be *David* (that is,) lovely, or as lovely, as ever was he, yet he ſhall have thoſe that hate him; hate him *gratis*, hate him though favours done them; though they lie in his lap, and are fed with his milk, yet bite him for all that. No part of the covenant, this, but ſuch he ſhall have, but ſuch there ſhall be.

2
Not, they ſhall not *be doing.*

Nor no promiſe neither, but as they ſhall be, ſo they ſhall be doing (as we ſay:) not ſit idle, but be

plotting

plotting and practising, ever and anon. It is but, *non proficient* (so read the Fathers this verse) the Covenant in the Text: it is not *non facient*. No, *facient, facient quod suum est iniquitatis filii*, (saith S. *Augustine* well;) the *sons of wickedness* shall be doing, and do their kind, that is wickedly; intend *violence*, pretend some *wicked* wile or other. No part of the Covenant, but such there shall be: Nor no part of the Covenant, but thus they shall do. Let it not seem strange: look for it.

But this the Covenant, and this is all. The former part, be they shall, and be doing they shall, *sed non proficient in eo*, they shall do no good on him (in their sense) that is, no *evil* (in ours.)

3 But they shall not do it. *Non proficient in eo. Non apponent nocere.* Psal 21.11. Luk.1.51.

And verie fit is the word *non proficient*; that is, though they go to School all their days about it, yet shall they prove but *non-proficients*, and never proceed so far as to do it. So in the latter part, *non apponent nocere*; Not, *non proponent*. Not, shall not have the purpose; but, shall not have their purpose. Not, shall not have the will; but, shall not have the power to do hurt. Proffer they shall, but not profit. Devise, but what they devise, not to be able to perform: Imagine, but be *scattered in the imaginations of their hearts*. So that, come when they will come, they come a verse too late: *David* is provided of an *hand* and *arm* (in the verse before) that will see him take no *hurt*: that will be *hurt* themselves, rather than he take any: that will so fence him, as neither *fury* shall be able to do him any violence, by force, nor *wickedness* to do him any *hurt*, by fraud. Neer lost, as good as lost, he may be: but quite lost he shall not be, God shall *find* him again. And so to the last verse.

Very well then, *David* is escaped from their *violence* and *hurt*, but shall they escape so? No: there is a farther matter in it. All this, is but the *defensive* part: But the *league* (we find) was not only so, but *offensive* too; as well to offend and annoy them, as to defend and rescue him. And here now is the active power, we spake of before, of the *strengthening* of the *arm*. That, there is not only work for the *hand* to *stay* him, or hold out a shield, to bear off, that so no hurt to him? but for the *arm* also, to draw out a sword and lay on, that so all the *hurt* shall come to themselves. And so their *imaginations* not only *scattered*, but returned upon their own heads. For, *violence*, they intended, and were brought themselves to a violent end. *Hurt* they meant, and they are hurt themselves, and that, incurably, smitten down and perish.

Vers. 23. The fifth and sixth Articles *Contra* Against his enemies *Offensive.* I will *smite down.* Psal.7.16.

Three points I touch only, What? *smite them down* and no harm done? Yea, no matter for that; *down* with them, though. To lift up an hand, or an heel here, is enough. To offer *violence*, but to in end *hurt*, here enough. That there was none done, thanks be to God and the good *hand* that held them: *Bigthan* and his fellow, hang them up though. Not, *quia nocuerunt*, No: upon no other inditement, but *quia voluerunt*, they would have done the King *hurt*, though they did him none. That is enough, *smite them down.*

1 Yea, though no harm done, yet *smite down.* 2 Sam.20.21. Psal.41.9. Ester 1.21.22.

Again: what? at the very first, *smite them down?* Yea, these at the very first. With others, he proceeds not so roundly: *smites* them first before he *smite them down*; *smites* them a blow with the *hand*, in mercy; before he *smite them down* with the deadly blow of his *arm*, in rigour. But these, *down* with them, at the very first. Wot you why? *Abishai* he desired, *he might have but one blow, at the King, he would never desire a second.* Pay him with his own money: let him have but one blow, but the first, and no more.

2 Yea, at the first smite down, 1 Sam.21.8.

And what blow is it? to astonish him or to sell him, for the time? No: it is ἐκκόπω, say the Seventy. The nature of which word is, not to fell the stem or the trunk of the tree, but to hew in sunder the very roots, that it never grow again: So to *smite* them *down*, as they never rise more. *I will smite down.*

3 How *smite down.*

And as if this were not enough, he follows them yet further. Before, he fell: No *violence*: nay, not any the least *hurt*: Here, he rises, *smite them*, nay, *plague* them, that is, *smite* them down with the *plague*, which is yet more fearful. And it is truly turned, for מגפה is properly, the stroke of the *plague.*

And *plague* them.

The *plague* is a death that we would not die of to chuse; if *smitten down*, not *smitten down*, with that ax. Not, because it is deadly for the most part, and past recovery: (that is not it:) But, because they that be so *smitten*, there goeth from them, a pestilent noisom vapour, that makes all shun them, or, (as the Seventies word is) ἐκπύσομαι, run away, yea fly away from them. And even so, from these, there goeth a sent, as from a *plague-sore* (you will bear with it, it is the HOLY GHOSTS own term) that taints their blood, corrupts their name, makes them and their memorie odious, yea, even an abhorring to all flesh. Say, what they will, this is the *plague of plagues* when all is done. And, it is GODS own will, GOD Himself would have us, so reckon of them. Of *Coreh* (the first we read of in this kind) GOD calls to *Moses, Charge the people all, that they get them from about them.* And *Moses* he cries, *Away, away from their Tents, touch not any thing that is theirs*: as if he should say, they have the *plague*, it is infectious. So, GOD would have us think of them: And so (I pray GOD) all may take warning from him, and so think of them, and shun them as persons contagious, that have sores running on them.

Plague them in this life. Esay 66.24.

The plague in Gods account, Num.16.24. 26.

Now, this is but their *plague* on earth (to be plagued in their end, their blood, their name;) but all this is nothing to their plagues in Hell: whither certainly they go, so many as in *flagranti crimine*, in the very act of treachery, are taken away. No man shall need to wish them, more hurt: They perish and come to a fearful end. It is truly said by them, *I will plague them.*

Plague them in the other Psal.73.

Yet one more, that makes up all. For (if ye mark) the person is changed. The last verse it was, *they shall do no violence, they shall do no hurt*: Consequently, he should have gone on, *they shall be smitten*, they *shall be plagued*: that had been enough. It is not so, but in the first person, *I will smite, I will plague*: as if, GOD himself would be the doer of it, and do it even αὐτοχεὶρ? *propriis manibus*, with

with his own hands. And surely, so sensible hath been the demonstration of the hand of his power, in the fall of these, that (to hold us to the term of *plague*) *Gods tokens* have been seen upon them: as if He had *sent his hand from on high, to plague* them indeed. Upon these, this day; upon others since these, God hath from heaven, shewed, how much these attempts displease him, by making even the prints of his *hands*, to be seen upon the attempters; that men have been forced to acknowledge, it was no humane or earthly, but some supernatural divine power, that brought it to pass; And that, though other hands were in, yet God it was that struck the stroke. This is the end, that in the end, shall come to all these from the *Lord*, so many as have any hand in the *hurt* of the *Lords Anointed*. He that is the founder of Kings, will be the Confounder of all Conspirators. Carry it as closely as they can, His *hand* shall *find* them our; *find them* out and *smite* them, *smite them* and *plague them*, *plague them here*, and *for ever*. This is the Covenant here made with *David*, in the name of *Kings*.

Psal. 144.

And (I promise you) this is, a fair Covenant, and a full: but, might we see some proof of it, how it was kept? For that, is *Sal fœderis*, the proof, the keeping of it. For, many fair Covenants here in the World, take wind, for want of this salt of the *Covenant* (the true keeping.)

Application to His Majesty.

Of *David*, there is no doubt; it was kept with him; but the time will not serve. And this time requireth rather, to shew the proof of the presents in your Majesty; That, this whole Text, (*mutato nomine*) hath been kept with you, from point to point: and the *faithful mercies of David*, (as *Esay* calls them) as faithful to you, as ever they were to him. Of that, then.

Esay 5. 3.

I find then, both these dayes, and on them, both these wayes, you were *found* by God: *found*, the twenty nineth of *July*, and *anointed*; *found*, the fifth of *August*, and *delivered*.

1 The twenty ninth of July *Found* in the *Cradle* and *anointed*.

Found first: and that, sooner a great deal than *David*: for in your *cradle*: There He *found* you, and *anointed* you. *David* was come to years of discretion first, to do Him service: But you, by his preventing grace *found*, before you were, or could be in case to do him any. An antecedence even in this.

2 The twenty ninth of July, and the twenty fifth both *twice* anointed. 2 Sam. 2. 4. 5. 3

Nay he *found* you twice, to *anoint* you. Once, before you did, or could serve him: and after you could, and did, once more. *Found* you, the twenty nineth of *July* and the twenty fifth both. *David* was twice *anointed* too; but he, but of two pieces of one Kingdom: but you, of two entire Kingdoms, or, (indeed) of three, the least of them greater than that of his, when both pieces were together. So an *anointing* also, more than he.

3 *Found* in the *womb*, and *delivered*, before ever *anointed*.

Some difference I find, but with vantage still, on your side. For, in the Text *David* is first *anointed*, and after *delivered*. But you, were *delivered*, before ever *anointed*. For, before He *found* you in your cradle, there to *anoint* you; He *found* you in the womb (before ever you came into the world) there to deliver you: Even there, His *hand* was over you, that, even there, a *Son of wickedness* did you no *hurt*. This is more than is in the Text; more, than ever *David* could sing of.

4 Delivered *before anointed*; *Delivered again* the fifth of August.

But He not only thus *delivered* you before your birth, and so before your *anointing*: but after it also, no less: Witness this *fifth* day of this moneth. So, were you *delivered first*, and then *anointed*; and then, *delivered* again from this day, and from being lost on it. And thus far the Text.

5 *Anointed* the second time 25. of July, and *Delivered* after it 5. of November. *Application* to the fifth of August, the day it fell. Then *found* and *found* by God.

But then, were you *anointed* again after that, and *delivered* again after that, from a *fifth* day too, though of another moneth. For, either of your *anointings*, have had a famous *delivery*, to second it. So we double the point here. A *deliverance* in the womb, an *anointing* after that *deliverance*; A *deliverance* after that *anointing*; And then, an *anointing* again; And then, a *deliverance* again, upon that. So upon the matter, *four findings*, with you; Twice to *anoint*, and twice to *deliver*: beyond *David*, beyond the Text here. So, the Text, kept with you, over and over again.

But to let the rest go, and to hold us to this day; This day, if days could speak, (and *days can speak*, saith the *nineteenth Psalm*) would certifie that this covenant was kept with you, in every clause of the six, on this your *finding*-day.

For, your *finding*-day well may it be called; well may it be said, you were *found* on it, and *found* by God on it. *Found*, for sure you were lost: And *found* by God; for men had lost you. They that gladly would, knew not how to find you, or to get to you. Great odds, then, but you had been quite lost. It was God that *found* you then, and made you to be *found* of them, not by any skill of their own, or by any direction, but His. By hap, it might seem: but your self do, and we all acknowledge the *hand of God in it*. His providence, that so guided them; His doing it was, and they did it: So that *God* it was, that *found* you then, for we had not now found you here. It may then truly be called your *finding* day; and *God* truly say) the second time, εὕρηκα, I *have*, *I have found*. Of it then, of this day.

1 No *enemy professed*, but two *Sons* of *wickedness* for it.

We shall fail a little, in the first point. Here is an *enemy* professed: And you had not then, you never had any, professed To make amends for that, there is but one *son of wickedness*, in the Text: You found not one, but two; and they found you.

2 A *Son* of *wickedness* he was.

Sons of wickedness, well might they be called, For, if no Religion, taking Religion upon it, be wickedness (as it is double wickedness) a *son of wickedness* he was. If witch-craft be wickedness (as it is wickedness in the highest degree) he was a *Son of it*, it was found about him. If to do evil *gratis*; to do evil for good, be wickedness (and it is the wretchedest wickedness that can be) you had done them many favours; and, to bite the brest then, that had given them milk, these are they in the Text right, if ever there were any.

3 *Meant violence* wickedly covered it. עילה בגי

These then, *violence* they intended, and with *wickedness* they covered it. Wickedly they enticed you and drew you along, till they had you fast shut up: And then *violent* hands they laid on you (the marks

were

were to be ſeen many a day after.) And were you not then, within the compaſs of the Text, of *violence* and *hurt*, that is, of *hurt* by *violence*? Yes, ſo neer you was the *hurt*, that the *hurtful* point touched your naked breſt. Was *David* ever ſo neer? Never: He was indeed hard beſtead and forced to fly, but he never came in their hands; you did: He never was under lock; you were: He never had the daggers point at his heart; you had: And when you had, all the world then certainly, would have given you loſt.

How *neer* the doing it.

Did they you any *harm* for all this? Not any (to ſpeak of.) We may take up that before, *Fuerunt & fecerunt, ſed non perfecerunt*; ſo far from that, as *non profecerunt*. Such here were, and doing they were, but it would not do; for it was not done (the *violence* they intended.) *Propoſuerunt nocere, ſed non appoſuerunt*; a purpoſe they had, an offer they made; that was all; further they went not: You were not loſt; we find you here now, and we find you ſerving God, ſafe and well (thanks be to the great *finder of Kings*) as ever you were.

4 Yet did it not. *Non proficient. Non apponent.*

5 The *cauſe* they did it not. The *hand* and *arm* of God to *ſtabliſh you*. The defenſive part of the Covenant.

What was it then, that it came ſo neer you, and yet did you no hurt? It was the good *hand of God*, His *holy arm* that was upon you, *held* you, *held* you faſt: you faſt, from taking *hurt*; and them faſt, from doing any.

Can any doubt that it was the *hand of God*? He that ſtood there armed for that end, when he was ſo ſtrucken ſuddenly, as he had neither heart nor hand to do that he came for; was it not the *hand* of *God*, that ſo ſtruck him?

When his hand held the others hand, that was ready to give the deadly blow, *ut non apponeret nocere* (they be the very words of the Text:) And was it not the *hand* in the Text then?

2,

That You were ſo *eſtabliſhed*, as to reſiſt; that You were ſo *ſtrengthened*, as to prevail (the two effects, ſet down in the verſe both:) and yet was it not the *hand* there ſpecified?

3

The Popular tumult that roſe after this, enraged by odious ſurmiſes, was it not GOD's *hand that laid the raging of the waves then*, that ſtayed the madneſs of the People?

4 Pſal. 65. 7.

When the *violence* was over, the *hurt* was not: The lewd tongue of *Shimei* doth *hurt*, no leſs than the ſword of *Abiſhai*. It would not be believed, that all this was true, there were that *ſlandered the footſteps of his Anointed* (*Davids* caſe in the end of this Pſalm:) was it not God then, that ſo touched the heart of him, that was eſcaped unknown, that he had not the power, to be true to himſelf to keep it in, but was even driven by remorſe, to bewray himſelf (though with evident hazard of his own life) was not this *digitus Dei*?

5 Verſ. 51.

And ſince, that, by a further ſtrange diſcovery, hath he not ſet your innocencie in the ſight of the Sun? that now the *mouth* of all *wickedneſs is ſtopped*, ſo that neither *Abiſhai*'s ſword, nor *Shimei*'s tongue now, can do you any *hurt*? And was not the *hand* and *arm* of God in this? Yes, the whole *arm*, and every joynt; the whole *hand*, and all the fingers of it. Yet lack we the laſt verſe.

Pſal. 63. 11.

Here was the *hand* with the ſhield: but where was the *arm* with the ſword? Here too; and it *ſmit* them, *ſmit* them *down*, *down* it *ſmit* them both, both in the verie place where they deſigned your *hurt*, and in the verie wickedneſs of the act: both were *ſmitten down* ſtark dead, and there ſtark dead you ſaw them both lie before you (as the verſe is) *before your face*. *Non proficerunt*: Nay, *defecerunt, & in ipſo ſcelere perierunt*: their ſword went through their own heart, and their *blood was upon their own heads*. *God found* you then, and you found Him, certainly. O, let him ever find you His *ſervant*, whom you then, found your ſo gracious good *Lord*.

6 The *hand* and *arm* to *ſmite* them: the *offenſive* part of the *Covenant*. To *ſmite them down before your face*. Pſal. 37. 15. 1 Reg. 2. 31.

But they muſt be *plagued* too (to make the Text up full.) So were they: For, as if they had been *ſmitten* with ſome peſtilent foul diſeaſe; ſo, from them, from their mention, there goeth an odious ſent, odious, and abhorred of all: Yea, the verie houſe, as if the plague of leprouſie had been in it, razed down: and, that there might no infection come from this plague of theirs, their verie name put out, from under heaven. And, all this, ſo done, and with ſuch circumſtances, as all that hear it, muſt acknowledge, it was Gods doing, and that from heaven came the *hand* that did it; *Factum eſt, & à Domino factum eſt*, both.

7 To *plague* them. This done by God himſelf. Pſal. 64. 9. Pſal. 118. 23. Act. 1. 25.

And ſo, you are *found*: and they (as the children of perdition ſhould be) are loſt. Here are you: And where are they? gone to their own *place*, to *Judas* their brother. And (as is moſt kindly) the *ſons*, to the *Father of wickedneſs*; there to be plagued with him, for ever. The ſame way, may they all go; and to the ſame place, may they all come: all, that ſhall ever once offer, to do the like. Thus, to the verie laſt ſyllable, of the laſt verſe, is this Text found true in you: and this covenant made good to you. All the ſix points of it, all of them *in futuro*, in the Text; *ſhall* and *ſhall be*, Comes me the day, and puts them all *in præterito* to you, changeth *ſhall* and *be*, into *was* and *did*. That, thus we read it now; *His hand did hold you faſt, His arm did ſtrengthen you: the enemy was not able to do you any violence, no more was the ſon of wickedneſs to hurt you. But he did ſmite down your foes, and did plague them that hated you*. So, the Covenant was fully kept with you, and ſealed, even with the blood of them, that brake it.

And now, let all them, that took any joy in the firſt *finding* and *anointing*, here renew their joy afreſh, for this ſecond, when you were thus in a manner loſt, and *found* again. When it was juſt, as in the Goſpel, *Periit & inventa eſt*. And if he in the Goſpel for his *ſheep*; and ſhe, for her *groat*, called all their friends together, and cried, *Congratulamini mihi*: how much greater a *congratulamini* belongs to this? where not a *groat*, but he that is the *Image* and *ſuperſcription* of all our *groats*, yea, all our coin, ſilver, and gold, is *found* again.

3 *Joy* for your delivering. Luke 15. 6, 9. Mat. 22. 20.

And what? ſhall this be all? No I truſt: having thus, at the hands of God, found the *faithful mercies of David*; we ſhall ſtay a little, and look out ſome of the *faithful prayers of David*, to render him, for this, for ſuch a *finding*. Let us do ſo I pray you. And we ſhall not need to go far, not any

To find ſome *prayſes* of God for this *finding*.

The first verse of the Psalm, *Cantabo.* Psal. 145. 9.

further than our own *Psalm*, and but even to the verie first words of it, *Misericordias Domini in æternum cantabo.* Upon another, no less worthy deliverance, I well remember, you took up the like, *Misericordiæ Domini super omnia opera ejus.* Very fitly that, but this agrees rather with us now; For it is the beginning of the *Psalm*, whereof the Text is a part: Made, as it were the *Anthem* for this Sermon.

Mercy in making this Covenant. *Truth* in keeping it.

Will ye see it agree? There was *mercy* in making this Covenant; there was truth, in keeping it. See then, how aptly he hath set it: *My song shall be alwayes of the mercies of the Lord* (that made it;) *with my mouth will I be shewing his truth* (that kept it) *from one generation to another.* And shall not we *sing of his mercy?* And shall not we *set forth His truth? Sing of his mercy* that made this Covenant: shew forth *his truth*, that made it good, every article; and suffered not one word of it, to *fall to the ground?*

The second verse of the Psalms *Ego dixi.*

But, if we cannot well sing it, for lack of a Quire: He hath taken order for that too. For the very next, the second verse of the *Psalm*, that he begins with, *Ego dixi, I have said:* that if we cannot sing it, we may yet say it. And it is but the same over again: *I have said, mercy shall be set up for ever: Thy truth shalt thou stablish in the heavens.* What *truth?* It followeth in the third verse, this *truth* of his Covenant, to *David.* To sing that, and to say this: to make our songs, on this ground; and our sermons, on this theme. *He hath said it, to set up His mercy: He hath done, is to exalt his truth.*

To do it in *æternum* specially this day. Luk. 19. 19.

Ever to do this, *In æternum: In æternum* is the word of the verse (if our dulness could endure it) all the daies of the year. But, of all the daies in the year, this day not to fail of it. *Hodiè salus facta est domui huic*, Nay *Regno huic*, Nay *Regnis his*: This day then, not to fail of it. For, having *found* this *mercy*, and *felt* this *truth*, this day; shall we not, at the least, this day, thank Him for this day? shall the Sun of this day arise, and go down upon us, and not see us together, to render him praise, for this so *loving mercy*, for this so *faithful* a *truth?* Shall he find *hand* and *arm*, to succour and to save us; and shall not we find mouth and lips, to bless and magnifie Him for it? God forbid.

Application to us.

Let us then, sing that: *My song shall be alwayes of the mercies of the Lord* (record it, at least) Or for default of it, say this: *I have said, mercy shall be set up for ever, thy truth shalt thou establish in the heavens.* Be they never so false upon Earth, thou in *heaven shalt stablish it.* Say it, *per modum concionis*; so we have: Say it then, *per modum orationis*; so let us do, and so an end.

By way of teaching.

Even so Lord so let it be, *Set up this thy mercy for ever, for ever stablish the truth of this thy covenant*, with thy *Servant* our Soveraign, that it never fail Him, as not this day, so not at any other time. Let thine hand be still upon Him, and thine *arm* about him for ever, between him and his harms. *Violence* and *hurt*, never come neer him: *The sons of wickedness*, be even far from Him. Let them be *non-proficients*, all the sort of them, that study or practise this wicked lesson. Never lose thou him, or suffer him to be lost: Ever *find* him (good Lord) to succour and save him; and let thy *right hand* find out his *enemies* to *smite* and *plague* them: with the same *blows*, thou didst *smite*; and with the *same plagues*, thou didst *poure* on these, of this day. The destiny of this day, come on them all.

y way of ayer.

And, for Him, let his *anointing* still be *fresh* on him, and his *crown* still *flourish* on his head. Let him, all the day *walk* in the *light of thy countenance*, and at night, *rest under the covering of thy wings.* This day, as once it did, and as ever since it hath, So let it, long and many years, rise prosperous and happy to him. This day, and all daies; That he, that we all may *sing thy mercy*, and set forth *thy truth*, all the dayes of our life. Hear us, O Lord, and grant it for thy Sons sake, our Saviour, *&c.*

ASER-

A SERMON PREACHED BEFORE THE Kings Majesty,

In the Cathedral Church of *Salisbury*,

On the V. of *August*, *A.* D. M.DC. XV.

Psalm XXI. Ver. I, II, III, IV.

The King shall rejoyce in thy strength, O Lord: Exceeding glad shall he be of thy salvation.

Thou hast granted him his hearts desire: And hast not denied him the request of his lips. Selah.

Thou hast prevented him with the blessings of goodness: And hast set a Crown of pure gold upon his head.

He asked life of Thee, *and* Thou *gavest him a long life: Even for ever and ever.*

UPON a day of *Joy*, here is a *Text* of *Joy*. Upon a *day of Joy* for the *King*, a Text, of a King in *Joy*. For so, we see, there is in the Text, a King: and He *joyful* and *glad*. *Glad*, first, for *strength* shewed by God in *saving* Him: *Glad* again, for *goodness* shewed by *God*, in *satisfying* (yea, more than *satisfying*) *preventing his desires*; and that in the matter of His *Crown*, and of His *Life* both.

This King, was *King David* (no doubt) the very Title of the *Psalme* sheweth as much: and the son of *Syrach* (of whom, I reckon as well or better, than of any *Commentary*) these very words (here) he applies to King *David*, Chap. 47. ver. 7.

Originally then, he: but neither solely, nor wholly he. His meaning was not, to make this *saving*, his own case, alone; Nor to engross this *Joy*, all, to himself: ye may see it, by the very setting it down. It is not (as, of himself) *I will rejoyce*: But (as of a third person) *the King, shall: The King*, indefinitely. So, entailing it, rather to His Office, than to His Person: and leaving it at large, appliable to any other, a King; as well as Himself.

To any other King (I say.) Specially any other such King, that should be as *strangely saved by Gods strength*; as fairly, *blessed by his goodness*, as ever was he. That should find the like favour that he did: and be vouchsafed the like gracious deliverance, that, he wa. Any such King in such wise *saved*, to be equally interessed in this *joy* with him: And to have this *Psalme*, serve for a Sermon, or for an Anthem, no less than he.

And,

1 Cor. 11. 10. And, by this, we hope in *God*, this *rejoycing* here, *ſhall not be ſhut up, againſt us*. For, that, which is here left indefinite, we ſuppoſe, we can definitely apply, to a King (in whoſe preſence we ſtand.) To whom, the ſame *ſtrength*, and the ſame *goodneſs*, and of the ſame *Lord*, have ſhewed forth themſelves, in *ſaving* him, *ſaving* both his *Crown* and *Life*, no leſs than *Davids*.

This, comes well to the Text. But what doth this concern us now, more than any other time?

2 Cor. 6. 2. Eſay 40. 8. Yes; for, here comes the *day*, and claims a property, in it: How that? Remember ye, how the *Apoſtle* (when he cited the place out of *Eſay*, *I have heard thee in an accepted time, in the day of ſalvation, I have helped thee.*) *Behold*, (ſaith he) *now is the accepted time: Behold, this is the day of ſalvation.* The ſame (for all the world) ſaith this *day*. *The King ſhall be glad of thy ſalvation*: *Ecce hodie, dies ſalutis hujus*. *Behold, this is the day of that ſalvation.* For, ſo it is, indeed. The very *ſalvation-day* it ſelf (this.)

For, this day, was his *life* ſought, and he ſet on, to have been ſhamefully made away: and this very day, *ſaved* he was; and *in virtute*, mightily *ſaved*; and *in virtute Dei*, by the mighty *hand* and help, even of *God* Himſelf.

Since then, this *bleſſing* fell upon this day, If we will take a time (And a time we will take to *rejoyce*, and to give God thanks for it) that, which the day pleads for, is moſt reaſonable; that you will take this day, rather than another: For, if *hodie, dies ſalutis*; If, to day, the day of *ſalvation*; No reaſon in the world, but to day, the day of *rejoycing* for it.

But I will forbear, to take any notice, or to mention any but *David*, at the firſt going over: The *Text* (that) requireth a ſurvey of courſe (firſt) and ſhall have it. But then, if the *day* ſhall pray a review after, I ſee not how in right, we can deny it.

The Diviſion. Be theſe then the two parts: The *Survey*, and the *Review*. And in either of theſe two principal points preſent themſelves.

I. II. 1. The *Joy*. 2. And the ground or cauſes of it. The *Joy*, in the front of the *Text*; And the *cauſes*, in the ſequele of it.

The cauſes are, as the number of the verſes, four: 1 The ſaving of the King, by the *ſtrength of God*. 2 The *ſatisfying*, yea, the *preventing his deſire, by the goodneſs of God*. 3. The *ſetting on his Crown, by the hand of God, Tu poſuiſti*. 4 The *prolonging his life*, by the gift of God. Theſe four.

Now, every of theſe (the *Joy* and the *Cauſes*, and indeed the whole Text) ſeems to ſtand upon Triplicities. In the laſt verſe of the *Pſalm*, *God* is ſaid to *exalt his ſtrength*. *His ſtrength* in *exaltation*, makes the *joy in tripliciie*.

The triplicity of *Joy* (firſt.) The *King* 1 ſhall *rejoyce*, 2 *ſhall be glad*, 3 *exceeding glad* ſhall he be. 1 *Lætabitur*, 2 *exultabit*, 3 *vehementer*.

The like, in all the cauſes: Why *glad*? (firſt) for, the King 1. *was ſaved*, 2 *ſaved by God*, 3 by *thy ſtrength* (*O Lord*) 1 *Salute*, 2 *Virtute*, and 3 *Tuâ Domine*.

Upon this, of *ſtrength*, followeth a new triplicity of *goodneſs*. Therein, 1 *the deſire of his heart*, 2 *the requeſt of his lips*: And beſides them, 3 *the bleſſings of goodneſs*. Of theſe three, the firſt, *granted*; the ſecond, *not denied*; and *prevented*, with the third.

Of 1 which *bleſſings*, there are two ſet down in particular: 1 *His Crown*: and 2 *His life*.

His Crown: and the triplicity of it. 1 *Corona*, 2 *Coronatio*, and 3. *Coronans*: the 1 *Crown*, 2 the *Coronation*, or *ſetting it on* by another: 3 And that, other, God: None; but he, *Tu poſuiſti*.

His *life*: and there another (the laſt) triplicity. 1 *Life*, 2 *long life*, and 3 *life in ſeculum, & in ſeculum ſeculi*. *Long life* in this world, *Life for ever* in the Word to come.

And for this *ſtrength*, in thus *ſaving*; and this *goodneſs*, in thus *ſatisfying his deſire*, in the ſafety both of his *Crown*, and his *Life*; is all this *Lætabitur*, and *exultabit*: All this *Joy* and *Jubilee* of the Text.

This Survey done, the day will further pray a Review: truſting, it will fall out (all this) to prove the caſe of the day juſt. That all theſe cauſes, will *coincindere* into it. 1 *Salutem miſit*, 2 *Deſiderium conceſſit*, 3 *Coronam poſuit*, and 4 *Vitam dedit*: And if theſe; then the *Joy* too (without fail.]

And that, two wayes: Upon two powers, that be in the word (*ſhall.*) 1 *Shall*, the *Bond*, *de præſenti*, binding us, to accommodate our ſelves, to the preſent occaſion: to this *joyful* ſeaſon of Gods ſending: And then (*ſhall*) the *Tenſe*, which is not the *preſent*, but the *future*: And ſo (*ſhall*) not only, for this preſent day; but *ſhall*, ſtill; ſtill *ſhall*, for many dayes, of many *Auguſts*, in many years more; the ſame *lætabitur*, the ſame *exultabit*, ſtill. So we all wiſh, it may.

I. The ſurvey. D*Omine lætabitur*. We begin with *Joy*. *Auſpicatum principium*, a fair front (onward) a lucky beginning.

1. The Joy. In *Joy*: and that not ſingle, but three in one, a triplicity of it. We will but touch at it, now: We ſhall come to it again, yer we end; Begin, and end, with *Joy*, to day: So may we begin, and ſo end ever.

In

In this triplicity, two words there be, to expreſs this *Joy*: 1 *latabitur*, and 2 *exultabit*: and one to give it the ſize, or meaſure, 3 *vehementer*.

The two former (1 *latabitur*, and 2 *exultabit*) are as it were the body and ſoul of *Joy*. The firſt (*latabitur*) the ſoul. For, the nature of that word, and the uſe, noteth *Joy*, within: *Joy of the boſome* (ſay the Heathen;) *Joy of the Spirit* (the Scripture;) *And my Spirit hath rejoyced.* There, in the *Spirit*, is the Fountain of true *Joy*. If there it be not, how well ſoever the countenance counterfeit it, it is but counterfeit, for all that. And no *Joy* right, if we cannot ſay the two firſt words [*Domine latabitur*] to God; and we cannot ſay them, to Him, if there it be not, *within*. 1. *Latabitur.* שמחה Luke 1. 47.

There then, to begin, but not there to end. *Latabitur* is not all; *Exultabit* is called for too, which is nothing but an out-let or over-flowing of the inward *Joy*, into the outward man; of the heart into the fleſh: *My heart and my fleſh, ſhall rejoyce.* Not one, without the other. *Joy* to be ſeen and read in the Fore-head (the *Joy of the Countenance.*) To ſound forth, and be heard, from the lips (the *voyce of Joy and Gladneſs.*) This, doth *exultabit* add. There, is the *body* and *ſoul* of *Joy*, now. 2. *Exultabit.* Pſal. 84. 2. Verſe 6. Pſal. 118. 15.

But it is not every mean degree, will content in theſe. Not any [*glad*] but *exceeding glad.* The Hebrew is, *O quam! O Lord, how wonderful is thy name!* ſaith the 8. *Pſalm, ver.* 1. So here, *O Lord, how joyful and glad ſhall he be!* The meaning is; to very *glad*, as he cannot well tell, how to expreſs it. Elſe, aſking the queſtion, why doth he not anſwer it? But that, he cannot. But that he hath never a *tam*, for this *quam*: But is even fain to leave it, to be conceived, by us. So do we; but σφόδρα, *vehementer*, *exceeding* it muſt be. So ſay the Tranſlations, all. 3. *Vehementer.* מאד מאד

Thus have you a Brief of the triplicity of *Joy*. 1 *Joy* within, 2 *Jubile* without, 3 both *menſura ſuperfluente.*

And (which is ſomewhat ſtrange) theſe, not only *permitted*, but even *injoyned*; given in charge: *ſhall rejoyce, ſhall be glad*; a neceſſity laid on him: but, a bleſſed neceſſity, to be bound to that, our nature and we (in all our liberty) ſo well love and like of. Luke 6. 38.

2. The *Cauſes* of it. Eccleſ. 7. 8.

And now, to the Cauſes. For, *exceeding Joy*, without a cauſe ſomewhat ſutable, is but exceeding folly; but *as the crackling of Thorns under a Pot*: great noiſe, but no great cauſe (for, all is but a whin-buſh.) If there be an *exceeding* in the *Joy*, there would be an *exalting* in the *ſtrength*: If exceſs in that, no defect in the ground. We take meaſure ſtill, of one of theſe by the other.

Have we then a good ground? That have we: four (for failing) every of them ſutable, in each reſpect. For, a triplicity in either of them.

The ground of all (the firſt) is, *ſalvation*, or being *ſaved*: and that, is ground ſufficient. For who doth not *rejoyce*, is not *glad*, *exceeding glad*, that is ſo, *ſaved?* But ſpecially (which was *Davids* caſe here) *ſaved*, from a ſudden and a ſecret miſchief, imagined againſt him. There is no *Joy* (when all is done) to the *Joy* of one, ſo *ſaved*. Be it, who it will; even *unus de minimis his*: any, any one of the meaneſt. The *cauſe*. 1. *Salvation*, or being *ſaved*, *Salus.*

But, the *Perſon* adds a great weight to the *Joy*; that, it is *Rex in ſalute*: *Salus Regia*, a *Salvation Royal*; for *the ſaving of a King*. For he (by the Scriptures own valuation) is ſet at *ten thouſand*. There be *ten thouſand ſalvations in one*, when a *King is ſaved*. That, as *Rex* is the perſon, above all: So *Salus Regis*, is the Soveraign *Salvation*, of all. *Salus Regia.* 2 Sam. 18. 3.

Saved, then. And ſecondly, how? *In virtute: Saved by ſtrength.* For, though it be good being *ſaved*, by what means we can; Yet if we might be at our choice, we had rather have it by means of *ſtrength*, rather ſo, than by *craft*, or by *running away*. For, that is not *in virtute*. *Salus in virtute*, is ever, the beſt *ſaving*. And a *King* (if he have his right) would be *ſaved*, no other way: Not by *ſlight*, or by *ſlight*; but *in virtute*, *Rex*. 2. Saving by *ſtrength.*

So have you two, *Virtus* and *Salus*, *ſtrength* and *ſalvation*; Note them well: for not *virtus* without *ſalus*; nor *ſalus* without *virtus*, neither without other is full: nor both, without *Tua Domine*.

In virtute is well: ſo it have *in ſalute* after it. For, no not *in ſtrength* is there matter of joy (every way conſidered.) No, not in Gods *ſtrength*: No *joy in virtute Dei*, if it have not an *in ſalute*, behind it. They, in the latter part of the *Pſalme* found Gods *ſtrength*, but ſmally to their *joy*. This makes it up: that it is not only *virtus*, *ſtrength*: but *virtus ad ſalutem*, *ſtrength to ſave*. *Strength*, not, as to the *Kings Enemies*, *to ſmite them down, and plague them*: But, *ſtrength*, as to *David* himſelf, to *ſave* and *deliver* him. *Strength* is indifferent, to both: but *in ſalute* following it, determines it to the *joyful* ſide. *Virtus in ſalute* Verſe 8. Pſal. 89. 23.

Now then, turn it the other way. For, as in *virtute*, if it end with *in ſalute*, is juſt cauſe of *Joy*; So (*vice verſâ*) in *ſalute*, if it go with an *in virtute*, makes the *joy* yet more *joyful*. I mean, that as it is *virtus in ſalute*, ſtrength to *ſave*, might *to deliver*; So, it is *ſalus in virtute*, a *ſtrong ſalvation*, a *mighty deliverance*. No petty, common one; but a *ſtrong*, and *mighty* one. This reciprocation ſets it higher yet: that, not only *ſtrength ſet forth*; but *ſtrength to ſave, protect, and preſerve*: Nor that neither, *quovis modo*; but *mighty to ſave, ſtrongly to protect*, and *ſtrangely to preſerve*: So as the *ſalvation* may juſtly be ſaid, *Tua Domine*, *Gods* own *ſaving*. *Salus in virtute* Pſal. 68. 28.

For, yet we are not where we would be. It is much to the matter of *joy*, whoſe the *Strength* is, from whom the *ſalvation*, who the party. For, not *undecunque*, or *abs quovis*, yields full *joy*: not by every one (hand over head.) The better the party *per quem*, the more the *joy* ſtill. The *ſalvation* is made the more precious, by the Author of it. That as it is *ſalus Regia*, on his part 3. By Gods *ſtrength*, *Tua Domine.*

part that receives it: So it is *ſalus Divina*, on his that gives it, that is *Tua Domine*.

But to this [*Domine*] there belongs two *Tua's*. To *virtute* and *ſalute*, either of them, a *Tua*; *virtute tua* and *ſalute tua*: and this doubling of the point, we ſhall find concerns the joy much.

1. *Virtute tua*, not *alienâ*.

For, that it may not be, as *Jonas's joy* in his *Gourd, up one night, down in another*, (that is) vaniſhing and unſure; but ſound and permanent; it is beſt, our *Hoſannah* be in the *higheſt*: beſt, that the *Hypoſtaſis* or ſubſtance of this our *rejoycing*, be in the *ſtrength of the Lord*. Not *in Chariots and Horſes*; we ſee what became of them (the *Pſalme* before.) *Hi ceciderunt*, *Down they went*, and down went their *joy* with them. That, was in *virtute alienâ*.

Jonas 4. 10.

Pſal 20. 7, 8.

Nor *ſua*.

Not, in * *his own bow*, or *ſword*, or *number of his people* (that, proved not well neither;) that, was *in virtute ſua*: *In virtute tua* (we ſhall find) is the ſafer.

* Pſal. 44. 6. v. 2 Sam 24. 10.

Not, but that, in theſe humane *ſtrengths*, we may *rejoyce* in ſome ſort, with ſome caution: but that, they be all ſubject to the *worme*. *Jonas Gourd* was (mortal and mutable all;) not ſo ſoon had, but as ſoon loſt, and ſooner, a great deal: there is no hold of them, *quotidie diſſluunt*, we find it, daily.

Jonas 4. 7.

Therefore, welfare *in virtute* Domini, the *might* of the *Almighty*. In it, there is the ſound *joy*. O, it is good *rejoycing in the ſtrength of the arme*, that ſhall never wither or wax weak: and in the *ſhadow of thoſe wings*, that ſhall never caſt their feathers; in Him, that is not there yeſterday, and here to day; but *the ſame yeſterday, and to day, and for ever*. For, as he is, ſo ſhall the joy be. *In virtute tua*, then: And *ſalute tua* too.

Pſal. 36. 7.

Hebr. 13. 8.

2. *Salute tua.*

Nay, *virtus tua*, but *ſalus ſua*; the *power*, that may be Gods; but the *ſalvation*, that is the Kings (one would think.) And, ſo it is: But he *rejoyces* not, in it, as it is *ſalus ſua* (at leaſt, not ſo much) as, that it is *ſalus tua*, Gods; of and from God, who wrought it, and brought it to paſs. Nay, even *in ſalute tua* (it ſelf;) not ſo much in *ſalute*, as in *tua*; in the *gift*, as in the *party* that gave it. So doth no worldly man: he goes no further, than *in ſalute* (that he hath it, and ſafe he is;) cares for no more; for no *tua*, he. But *Davids joy*, and the *joy* of the godly, is not ſo much, that he is *ſaved*, or had *ſtrength* ſo to be; as, that it was God, *ſens forth his ſtrength*, ſo to *ſave him*, Nay, nothing ſo much in *ſalute* as in *tua*; in the *ſalvation*, as in God, his Saviour.

Pſal. 68. 28.

Luke 1. 47.

And, why ſo *joyful*, for this *tua Domine*, more than the reſt? I ſhall tell you why, For this is the very *exaltation*, the higheſt point of the whole triplicity.

There was none of the Emperours (upon ſuch an eſcape as this) but he took to himſelf preſently, as an high honour, the Title of Θεοφύλακτος, *Preſerved by God*; and uſed it ever after, as an addition to his Stile, as glorious, as *Alamannicus*, or *Parthicus*, or any Title of them all.

A King *thus ſaved by God*, is more, than a King: (I mean) more than another King, not ſo reſpected, by God. More I ſay, than another.

1. More to be ſet by, in the ſight of his own people: *tanquam ſpeculum propitii Numinis*, as a mirrour of Gods favour; when they ſee him, thus taken into Gods ſpecial protection. The very next words are, *His honour, is great, in thy ſalvation*.

Verſe 5.

2. As, of his own people: So more eſteemed of his Neighbours; when they ſee, their own, thruſt in with Knives, and ſo caſt *down* and fall; but him, after he was *caſt down*, to *riſe*, *and ſtand upright*: *Hii ceciderunt*, helps it much.

Pſal. 20. 8.

3. And laſtly, more feared of his enemies; when they ſee, the eye of Gods Providence, the *ſhadow of his wings*, the *ſtrength of his arme*, ſtill over him; ſtill, ſet to ſave him, and do him good; they will be afraid to plot ought againſt him, when they ſee it is in vain, God ſtill defeats them, and upholds him ſtill: when they ſee, *Tua Domine* in great letters, upon him.

And now, are we come, to the ſpring-head, to *caput lætitiæ*; *Tua, Tua, Domine*. And when we have brought our joy up thither; up, to him: we turn it looſe, let it exceed then: No where elſe; but, in Him, let it. If it be *gaudete in Domino*, Nay, then, *Iterum dico gaudete* (ſaith the *Apoſtle*.) Then, to it, again and again; double it and trebble it, and ſpare not. Good leave have you.

Phil. 4. 4.

Now then: for this *ſalus Regia* and *ſalus Divina* (both) joyn the triplicities; ſee, if they ſuit not, this and the firſt (of *joy*.) *In virtute*, *Gods ſtrength*, the very promiſe, and hope of it, yields joy within; there is *lætabitur*. But, made apparent in *ſalute*, is further matter of *exultabit* (without.) But, *Tua, Tua, Domine*, to that, belongs *ô quàm*! there is, his place: *O, how greatly ſhall David rejoyce* within, *triumph* without, *in the Lord*; being *ſaved by Him*, *ſo mightily*, and *ſo marvellouſly ſaved by Him*! Theſe two triplicities, are in the firſt verſe (both.)

There is new *joy* in the ſecond verſe, upon a new ground (the *goodneſs of God*.) And *ſtrength*, and *goodneſs* do well together; neither without other *ſaveth*. *Strength* alone, could well; but will not, till *goodneſs* come to it. Both, did it, here: For, in this verſe, *ſaved by ſtrength*: and in the ſeventh verſe, *In the mercy of the moſt High he did not miſcarry*. By *ſtrength*; that, by no *arme of fleſh*: By *mercy*; that, by no *merit* of his own.

The II. *Cauſe*. In ſatisfying the deſire. 1. Of his *heart*. 2. Of his *lips*.

Pſal. 145. 9.

But, *His goodneſs is over all his works*, over *ſtrength* and all. For, it ſheweth it ſelf, not in *ſaving* only (which is a matter of *neceſſity*;) but over and beſides that, in *ſatisfying his deſires* (and that is matter of meer *bounty*.)

And

And indeed, no way doth *His goodneſs* ſo ſhew it ſelf, as in *ſending us our deſires*. Nor nothing, is ſo properly, the name of *joy*, as the *deſire ſent*. The denying of our *deſire*; nay, the but delaying it, is an abatement to our joy: But the *deſire accompliſhed*, that, is *the Tree of life* (ſaith *Solomon*:) And the *Tree of life*, was *in the midſt of the Garden*; the very *center* of *Paradiſe*, and all the *joyes* there. The *ſatisfying his deſire*. Prov. 13. 12. Gen. 2. 9.

To *ſatisfie*, is one thing: and to *ſatisfie* by *prevention*, another. Between them two, they make up a new triplicity. For the former, of *ſatisfying* the *deſire*, is ſet down; either, as conceived in the *heart* (*Deſiderium cordis*;) or, as expreſſed with the *lips* (*Prolatio labiorum.*) It is much, to *ſatisfie* theſe two; *His goodneſs*, gives *ſatisfaction* both to the one, and to the other: *ſatisfaction* to the *heart*, by *granting* the *deſire*: *ſatisfaction* to the *lips*, by *not denying the requeſt*. And upon theſe two (in the verſe) there is a *Sela*. For theſe two (one would think) were able to content any.

But, this *Sela*, is no *Sela* to GOD. He hath a *Sela*, or an *Ela* above this *Sela*. He hath, not only a *ſatisfying*, but a *ſatisfying* by *prevention*: not expecting either, but *preventing* both: *granting* that, which neither the *lips* ever mentioned, nor the *heart* once imagined: never came out of the mouth, nay, never came into the mind. And this, is the *præveniſti of His goodneſs*.

As for the *heart* and the *lips*, we will not be curious, nor ſtand ſcanning their order, which ſhould ſtand firſt, the *heart*, or the *lips*. I know, though the tongue be the *pen* of never ſo *ready a writer*, the *heart* can endite faſter, by much. But what skils it which is firſt? Both together (I am ſure) can *deſire* more, than either alone; and He will *ſatisfie* them both. Pſal. 45. 1.

Satisfie the lips: *Petite & dabitur*, Speak and ſpeed. *Satisfie the heart*: *Ave & habe*, Wiſh and have. Not only, *open thy mouth*: but enlarge thy *heart*, never ſo *wide*, *and he will fill it*. This, is able, to *ſatisfie David* (I think) and to make him ſing *Sela*, which is their *Stamoõ*. Matth. 7. 8. Pſal. 81. 10.

This, may *ſatisfie David*. But this *ſatisfies* not *God*, in His *goodneſs* to *David*: No *ſatis*, with *Him*, but *ſatis ſuperque*. And indeed, both theſe (make the beſt of them you can) are ſtill, but a *poſt-veniſti*, the *heart* and the *lips* go before, and *Gods goodneſs* comes after. Nay, till *His goodneſs* get before; till it be, a *præveniſti*; it *ſatisfies Him not*. And, that is; not when He *ſtayes for us*, till we come to *Him* with our Petitions; Nor till he meet us: He with His mercy, us with our prayers: But, when He *prevents* us, before we ſtir a foot: and hears us, not when, but *antequàm*, before we *requeſt*; and anſwers us, not while, but *yet even we deſire*: *opening*, *ſending* and *giving*; before we *ſeek*, *knock*, or *ask*: that (lo) is the *præveniſti*; that the *bleſſing of goodneſs* indeed. 3. In *preventing* both, with *His goodneſs*. Eſay. 30. 18. Eſay 65. 24. Matth. 7. 7.

The *bleſſing of goodneſs*: And as to *ſatisfie*, is one thing (*quovis modo*;) To do it by *prevention*, another: So, to *prevent with goodneſs*, is one; and *with the bleſſing* of *goodneſs*, another. For, that is (as the *fat of the Sacrifice*) the beſt, the moſt chief, the moſt choice, the moſt *bleſſed* part of it; *bleſſed* it ſelf, and making *David* bleſſed, to whom He vouchſafes it. The *bleſſing of goodneſs*.

Not, but that the other (the *granting*, the *not denying*) are *good bleſſings*, and very *good*: but in them, though there be the *goodneſs* of GOD, yet not it alone; there is ſomewhat of *David* too, his devotion (at leaſt) in making his *requeſt*. But in this, GOD's *goodneſs*, is all alone; *David* doth nothing, neither ſpeak, nor think. That he never asked, never thought to ask, before any, without any asking, he is *prevented* with, by this *bleſſed goodneſs*: and without any cauſe elſe. The Fathers read it, *benedictio dulcedinis*, and well: For, while we ſtand waiting for the *poſtveniſti*, our eyes fail many times, our heart pants, we flote between hope and fear: And this reliſhes not well with us, it is a little bitter. In *præveniſti* there is none of theſe. And the cutting off of theſe, makes it *benedictio dulcedinis* indeed, as having none of that unpleaſant mixture with it. This is *benedicta bonitas*.

But (all this while) we ſee not, what need of this *preventing*? It is more than needs, ſure. The other two, the not *denying*, but *granting*, might ſerve our turns well enough. Yes, there is more than need of it, in the matter of *ſaving*, many times. The danger comes upon us, and ſurprizes us ſo, of a ſudden, as we have no time to gather our ſelves together; the *heart* no ſpace to think, nor the *lips* leiſure, to frame a *requeſt*. Both fail us.

And this holds chiefly, in ſecret plots and practices. No man ſuſpects; or miſdoubts them: No man prepares for them: Unawares on a ſudden, they break out, and even oppreſs us, ſo as they *prevent lips* and *heart*, and all. Such was the danger, in the *Pſalm*: Such, the danger of the day. In theſe, if it ſhould be put to a *poſtveniſti*, we were gone. A *prevention* muſt be. In theſe preventing dangers then, is the time; there, is the place, of this *preventing goodneſs of God*. Who ſeeing, what *David* would do, if he were not taken ſhort: ſupplieth (of His *bleſſed goodneſs*) that defect, and before either of both, relieves and *ſaves him*. This is the *bleſſed goodneſs*, and *Bleſſed* be GOD for this *goodneſs*, above all: We all at ſome times or other, fare the better for it.

Will ye ſee now, how theſe three come again exactly to that of the *joy*? The inward *deſire of the heart*, for that *granted*; *lætabitur*, the inward *joy of* the *heart*: The outward *requeſt of the lips*, for that *not denied*; *exultabit*, the outward *voyce of gladneſs*. But thou *haſt prevented* them both, (both mental and vocal Petitions) without ſuit at all: *O how glad ſhall David be*, for the other twain, but for this third eſpecially! For, this is the *goodneſs*, *ô quàm*! This *exceeds* all.

Well: but all this while, we walk but in generalities: might we ſee ſome ſpecialty of this *bleſſing* of *goodneſs* thus *preventing* him? Yes, we may. There follow more; but here in the Text, are two The *ſpecialties* of that *goodneſs*.

two particulars, both matter of GODS *prevention*, both matter of his *desire*. For, what would a *King desire* to have *saved*, or wherein to be *blessed*, but in 1 *his Crown*, and 2 *his Life*? And here, they be both. And in either of both, a several sort of *preventing*: *Granted*, and not *asked* at all, (as in his *Crown*:) more *granted*, than *asked* (as in his *life*.)

1. In his *Crown*. 2. In his *Life*.

But first: will ye mark, that here, *Corona prævenit vitam*, the *Crown* takes the place of his *Life*, hath the precedency of it: that his *desire*, is carried straight, to his *Crown* first, before to his *Life*, as to the *blessing* (of the twain) more to be *desired*. Thus we find them: and we may not stir them, they are of the *Holy Ghosts* own marshalling. Thus sets He them down, as if His will were, they should so be apprized: the *Crown* before *Life*.

1. His *Crown* first.

Mark well: *Posuit Coronam*, and then *vitam petiit*: with *his Crown* on; so, he *desires life*. But *Coronam deposuit*, take away his *Crown*, and then *vitam non petiit*, he will not *ask Life*; he will not think it worth the *asking*. If he would *ask* it, it would not be *given him*: He, that takes away his *Crown*, will have his *Life* not long after. Fond to imagine otherwise: and it is the poorest comfort and conceit, that ever was; to tell them, their *Crown* they must part with; but be of good cheer, their lives shall be saved, that they shall. No: *vivis & regnas*, take *regnas*, and take *vivis* too; both, or neither here.

2. That *Crown*, a *prævenisti* in *David*.

This is the *Crown*. And this *Crown* in *David* was a *prævenisti*, clear: a *posuit* without any *petiit*. For when he followed * *his Ewes great with young*, little dream't he of any *Crown*. It never came into his *lips*, it never entred into his *heart*, *his soul* (as himself saith) *was weaned from any such matters*, from so much as once fancying them: The *Crown* was in him a meer *prevention*.

* Psal. 78. 71. Psal. 131. 2.

And his *second Crown*.

Nay, *two Crowns* (we read) he came to. First, *Sauls Crown*, the *Amalekite brought him that*, and *his Bracelets*. To shew, it was a *prævenisti* meerly: Not so much as an *Israelite*, brought it. That was set on, first. Some thirty years after, we find he came to another *Crown*; the *King of Ammons Crown*, at the winning of *Rabba*, a more *massy Crown*, *finer gold*, *richer stones* in it, than his first. That was *set on* too. This here in the verse, was the second (say all the Interpreters:) and this a *prævenisti* likewise. If you will but remember what case he stood in, to *God-ward*, at the coming of this second *Crown* (it was presently upon the matter of *Urias* and *Bathsabe*) you will say, he was rather in case of *Miserere mei Deus*, than of ought else: that *God crowned him* then, *in mercy and loving-kindness*. At this second *Crown*, it was *veniam petiit*, and nothing else.

2 Sam. 1. 10. 2 Sam. 12. 30.

Psal. 51. 1. Psal. 103. 4.

And at his first *Crown* it was *vitam petiit*, and nothing else. All he ask't then, was his *Life*: it followes straight next verse. And sure, time was in the dayes of his Predecessour, when partly by *Sauls* own jealousie; but much more, by the wicked *suggestions of Doeg*, and such like, he needed to ask it. There was often (to use his own words) but a *step*, *between him and death*. He asked *Life*, then; and so that might have been assured him, would have strained his prayer no further.

1 Sam. 20. 3.

We must think, when he was cooped up, one while in such a *Cave*; another in such a *Wood*; put to flie for his life, to *Moab*, to *Gath* (I wote not whither;) in danger still to be made away, by one treachery or another: when, he *received* every houre the *sentence* of *death*, in himself; all his mind ran upon *vitam petiit* then: then, this *Crown*, or the *gold* of it, or the fineness of the allay, never troubled his head, ye may be sure: *Life* he *asked* then, and more he *asked* not, and well had been him, if he might have had but security of that; I say, security of *his Life*, and let the *Crown* go.

2 Cor. 1. 9.

3. The Crown set on by God.

Behold then, the *blessed goodness of God*, that *gave* him both. Both, that he asked, *Life* (we come to it, by and by) and the *Crown*, and another *Crown* too besides, that he *asked* not. *Satisfied him*, in that: *prevented him*, in this: Nay, *prevented him*, in both; as ye shall see straight.

But, yet I pass to that; here is a point or two about *Crowns*, I think good not to pass. 1 The first is, against Usurpers of the *Crown*, *Nemine ponente, nisi seipso*; *God* not *setting it on*, none *setting it on* but themselves: That, not *ipse sibi*, *sed Deus ipsi*; Not *ipse posuit super caput suum*, but *Deus super caput ipsius*. 2 The second, is against Usurpers of a power, to take off that, they never set on (*deponendi, quod non posuit*) and thereby intruding upon, *Tu posuisti*.

The Imposing Gods only.

1 First (the *Crown*) he raught not at it, caught it not, and clapt it on himself; it was brought him, he came orderly to it: it was *set on* not by himself, but by another. And, that other, was the right *Setter*, *Tu posuisti*, *God*. Who will never *set it on* a wrong; never, but on the right head, if it be of His *setting*: and if it be not of His *setting*, it will never prosper, never flourish (be sure.) *Tua Domine*, here too; the *Crown* is in Gods *hand*, saith *Esay*; and His *hand sets it on Davids*, sets it on all their heads, that lawfully wear it. It made the Emperours to stamp their Coyn, with an hand coming out of the Clouds, holding a *Crown*, and putting it on their heads: and accordingly, to stile themselves, Θεοστεφεῖς, *à Deo coronatos*, crowned by *God*: as well they might (this, *Tu posuisti*, here, is their warrant.)

Esay 62. 3.

And the *deposing*.

2 Secondly, against usurping of a power, to depose. *God* alone, is in the *posuisti*, at the *setting it on*. None but He, there: *God* hath *set it on*. Now what *God* hath *set on*, let not any presume to take off. Not any, but he that *set it on*. What, by Him alone *done*, by Him alone, to be *undone*. The Law is; *Ad quem institutio, &c.* To whom the *Institution* belongs, to Him and none other, the *destitution*. To whom the *imposing*, to Him and none other, the *deposing*: none to interpose himself in that business, but He.

And now, there comes a *Tu interposuisti*; and He, will have to do with that, this *Tu posuisti*, put on. Hath not *potestatem ponendi* (he confesses, and all the World knows) and yet would have *potestatem tollendi*, to *take up* that, he *laid not down*. But, if no *Ponent*, no *Deponent*. If none but *God*, at the *Posuisti*, at the *setting it on*; none, but He then, at the *deposuisti*, at the taking it off. The *Crown*, the *Coronation*, the *Coronant* (all three) *blessings of His goodness*: but the last, the chiefest, (the *Tua Domine* and *à Te*) the Tenure of it of Him, and Him only.

Now

Now then, to joyn theſe three, to the firſt three. Allow the *Crown* a *Lætabitur*, and to the *Coronation*, or *ſetting it on*, an *exultabit*: but *ô quam!* is for *Tu poſuiſti* (the *Coronant.*) To whom, they owe it; of whom, they hold it, without any *Tu interpoſuiſti*, at all: And now, to his *life*.

For, what is *coronam poſuit*, without *vitam dedit*; a *Crown*, without *life* to wear it? Here is that then: and that, in a new triplicity, 1 *life* it ſelf, 2 *a long life*, and 3 *a life for ever*. Gods goodneſs, in granting him: 1. *Life.*

Vitam petiit. It is not, his firſt *vitam petiit*, this (we ſpake of even now, in *Sauls* time) it was, after his ſecond *Crown* was *ſet on*; as is evident, by thus ſtanding, after it. And this *vitam petiit*, bodes no good matter, For by *petiit*, it ſhould ſeem (by all likelihoods) he was in caſe, to ask it, and ſo in hazard to loſe it; it, and *Crown*, and all (a worſe matter, than any yet.) It was not for nothing (the laſt verſe, before this Text) they cry, *O Lord ſave the King*; by like the *King* was in ſome danger, of *periſhing*. And ſo he was, as appeareth by the Sequele of the *Pſalme*, and that, by a *Mezimma*, a *ſecret miſchief, imagined againſt him*: were it, that of *Abſolom*, or ſome other like exigent. But hard beſtead he was, when it touched his *life*. *Vitam dedit*, but *Vitam petiit* firſt. Ver. 11. סומה

In that ſtraight, here was the ſum of the *deſire of his heart*, of the *requeſt of his lips*: *O let my ſoul live, O let the ſoul of thy ſervant, be precious in thy ſight.* Pſal. 119 175. 2 Sam. 26. 27.

And now, upon this *Petiit*, as upon a ground, follows ſtraight *vitam dedit*. And herein, firſt appeared the *goodneſs of God, in granting his deſire, in not denying his requeſt*. *Vitam petiit*, and *Vitam dedit*; life he *asked*, and life he *had*: No ſooner *asked*, but *obtained*. This was *ſatisfying*.

But then, he ſtayed not there; but *prevented* him further: *gave* it him, with advantage, with that he *asked* not. *Life He gave him*, ſo far his Petition, ſo far no *prevention*: but He *gave him*, *long*, too; *long* was not in the Petition, and ſo a meer *prevention* (the ſecond kind of *preventing*, that before we ſpake of,) *Life*, was in the *requeſt*, *long* was not; He *gave* it him, with *long* too, *Dies ſuper dies Regis adjiciendo, Adding dayes to the Kings dayes*, till it was *length of dayes* (that is) a *long Life*, and a *long Reign* both. Which very point of (*long*) makes, that this Text will not fall in fit with every *King*, unleſs he have *lived* and *reigned*, as long (*Davids* time, that is, *fourty years*:) for, ſo he muſt, yet *dediſti longam*, can be ſaid or ſung of him. 2. *A long life.* Pſal. 61. 6.

But yet, here he ſtayes not, neither: but heaps upon him more ſtill, and goes on to *vitam in ſeculum ſeculi*. For (to ſay truth) what is *long life*, yea, never ſo *long*, if it be not St. *Hieroms long*, *Nihil longum quod finem habet*. If ye ſpeak of *long*, that is truly *long*, that ſhall laſt for ever, that never ſhall have end. Our *long*, is but a ſhort *long*; which goes, but by compariſon, of a ſhorter. Elſe, what is it, to *live* out the full compaſs of mans uttermoſt age, if he *live* not ſo, in this *life*, as after this, he may *live for ever*? The meaning is: what is *long life*, without it be, a *religious life*; without it be, with the true fear and worſhip of GOD? which only hath the promiſe of *in ſæculum ſæculi*: without which, a *ſhort life* is better than a *long life*; and no life at all (but an *untimely death*) better than both. Otherwiſe, the Heathen have hit upon *coronam poſuit*, and *vitam dedit*, yea, and *longam* too: they be but *latitia Gentium*, theſe. But the *life for ever*, that is a *Non omnibus datum*; they among the Heathen never had it: that, is *latificans Davidis*; that, the *bleſſing of bleſſings*; the tranſcendent *bleſſing* of all, to have the end of this *life*, the beginning of another life, that never ſhall have end: and that by the true ſervice of GOD, in His Sanctuary. 3. A life *for ever.* Matth. 19. 11.

Reckon this then, *inſtar omnium*, even worth all, and the very *conſummatum eſt*, the higheſt perfection, GOD can beſtow on *David*, That *God gave him, to bring back the Ark, to pitch a Tabernacle for it, to lay up*, and *leave a great Maſs of Treaſure for the building it a Temple*, himſelf devoutly to worſhip, and to make lawes, and ſet orders for a more *ſolemn* and ſeemly *worſhip* of *God*, than he found: He ſaid himſelf, this was the *joyfulleſt day*, he ſaw in all his life; that *one day worth a thouſand*. And for this his care of the Sanctuary, came this *help* to him, *out of the Sanctuary* (ſee the ſecond Verſe of the *Pſalm* before) that *ſaved him, ſaved him both his Crown and Life*: and that after *received him to everlaſting Tabernacles*, to a *Crown* and *Life*, that ſhall *endure for ever*. And further than this, we cannot go. 1 Chron. 13. 15. 28. 24. 25. 26. Pſal. 84. 10. Luke 16 9.

So have we the particular of that was ſued for and *granted*: and of that was *granted*, and not ſued for, by the ſpecial priviledge of *Gods preventing goodneſs*. *Himſelf ſaved, his Deſire ſatisfied, his Crown faſt, his Life aſſured, here and for ever.*

And judge now, whether *David* had good cauſe to *rejoyce* or not. And whether, we may not here again (for a farewell) once more, over with our firſt triplicity of *joy* again. *Lætabitur* to go to *vitam* (if you will;) and (if need be) *exultabit* to *longam*: But *ô quam*, to be reſerved, for *in ſæculum ſæculi*. There it is in kind. So it was never, before. There it is *ô quam!* indeed. For there is a *Crown*, *Life*, and *Joy* that exceed all that we can *deſire*; and there he ſhall receive them, and ſay *ô quam!* indeed.

II.

And what ſhall we ſay now of all this? Truly no more, than muſt needs be ſaid. No more, than the Text it ſelf draws from us. Here is, a fair *Major* (layed forth to our hands.) A *King*, that hath in this manner, found the *ſtrength of* GOD, ſhew forth it ſelf in his *ſaving*: and felt the *goodneſs of* GOD, in thus *preventing his deſires*, touching both his *Crown* and *his Life*: Any ſuch *King* may (for he hath good cauſe;) Nay, *ſhall* and ought (for he is bound) to be *exceeding*, both *joyful* and *glad*. The HOLY GHOST gives His word; ſayes, he *ſhall* ſo be. The *Review* or *Application* to His *Majeſty*.

If this be *King David*, He: If any other, He too. King *David*'s we have ſurveyed (as the time would give us leave.) Shall we now pray a Review, to ſee, if any other may be found beſides, as deep in the cauſes, as he. For, if as deep in the cauſes, as deep in the effect: If the ſame *in virtute*, and the ſame *in ſalute*, the ſame *lætabitur* (all will grant.)

Psal. 40. 9, 10. And here now, chooſe, whether we will *refrain our lips*, and *keep back* GODS *mercy and truth from the great Congregation*. If we would ſo, and hold our peace, the day, even this *fifth of Auguſt* would not: but would (as the *Pſalme* ſaith) *eructare verbum*, break forth and tell us, that ſuch a *King* there is, and who it is. That if there be, or ever there were a Prince upon Earth, that found, and felt this *virtutem* and *ſalutem Dei*, the *mighty hand* and *help of* GOD, in *ſaving him*, ſaving him *miraculouſly*; Verily, this day ſaith (not as *Nathan*, *Tu es homo*, but) *Tu es Rex*, You are that

Pſal. 19. 2.

2 Sam. 12. 7. *King*, certainly; even in all theſe four, in the Text, from point to point.

I.
In his ſaving.
Ver. 7.
Ver. 8.
Ver. 11.
מזמה
2.
In the ſatisfying his deſires.
Eſay 38. 14.
Matth. 14. 30.
זמזמים
Ver. 8.
Ver. 12.
9.
10.
3.
In the ſetting on his Crown.
4.
In giving and prolonging his life.

For your *ſaving* firſt, This day, You were like to *miſcarry*: in danger to *periſh*, to *loſe Your life*, and (that which to You is dearer than Your *life*) Your *Crown*, by ſome that *hated* You, and had contrived a *Mezimma*, a dangerous practice and plot, againſt them both. You, being then and there, over-ſet with *ſtrength*, came this *virtus Dei*: You then being upon the point to *periſh*, came this *ſalus Dei*, and *ſaved* You ſtrangely. There is the firſt verſe.

For your *deſire ſatisfying*. In that diſtreſs, I doubt not, but You might and did *lift up Your ſoul to* GOD, in ſome *ſhort Hoſanna*; that of *Hezekiah*, *Domine vim patior*, *Lord I am oppreſſed, ſuccour thou me*: Or, that of the *Apoſtle ſinking*, *Help Lord, I periſh*. If you did ſo, He *granted your deſire*, He *denied not your requeſt*: ſet a *Sela* then. But if being ſurprized with the extream ſuddenneſs of the aſſault, you did not, you could not do it: Then did He more, even *prevent* you, *with his goodneſs: His ſweeteſt*, *His bleſſed goodneſs* of all.

And beſides your *ſaving* (which you had reaſon to *deſire*) that which you never would have *deſired*, I dare ſay; that *gave* He you too. *Exalted his ſtrength*, that you might, your triplicity. And thoſe ſame *Zamzummims*, the Contrivers of the miſchief, *His hand found them*, and they found it, He ſet His *ſtrings full againſt the face of them*: *deſtroyed them in His wrath*, even in the very place: *hath caſt them into the fiery Furnace* (where even now they fry:) *rooted out their fruit from the Earth, and their name from among the children of men*. All theſe, are word for word, every of them in the ſequele of this very *Pſalme*. All this, He did: You *deſired* not all this, not their eternal deſtruction (I know;) yet even with this alſo, He *prevented* You.

For your *Crown*: this is ſure, if ever any were *prevented with a Crown*, he was, that was ſo, in his Cradle; had it ſet on his head there: when he was not, as a *weaned Child* (morally;) No, not a *weaned child* (literally;) but indeed a child, not yet weaned (not ſo much;) had neither *lips to ſpeak*, nor *heart* then, to *deſire* any ſuch thing: he was *prevented* ſure.

Further yet: if any found favour in *ſetting* on his *Crown*, yea, *Crown* upon *Crown*: and *ſaving* upon *ſaving*: After his firſt *Crown*, in danger to *miſcarry*, and even thrown down (as upon this day:) And after his ſecond, in danger again to *miſcarry*, and to be blown up (upon another day) and *ſaved* in both: He was fairly *bleſſed* by *His goodneſs* (ſay I.) Which very *ſaving* (upon the matter) was a ſecond *crowning*: even a new *ſetting on* that, that was ſliding off. So that, *Tu poſuiſti* the ſecond time, may truly be affirmed of this day.

And, what ſhould I ſay? If any, that his *Crown ſaved*, and *his Life ſaved* (under one;) *ſaved* and *prolonged* both; ſo that now theſe fifteen years together, you have held this day with *joy*: and (which is worth all the reſt) beſides *length* of this *life*, bleſſed with *Gods holy truth*, the pledge of *everlaſting life*, the beſt of *his bleſſings*: Such an one, this Text doth warrant us to ſay, hath cauſe; great cauſe, exceeding great cauſe *his ſoul to magnifie the Lord, and his ſpirit to rejoyce in God his Saviour*. Such an one, to perform all the three (here ſpecified:) ſo many triplicities of favour would have more than a ſingle *rejoycing*.

Luke 1. 46.

And ſhall not I add this? As to *rejoyce in God*, ſo to ſeek and ſet himſelf, to deviſe and do ſomewhat, for which *God* may *rejoyce* in him: Somewhat for the *Sanctuary*, *from thence came his help*, and from no other place: Somewhat I ſay, that this *joy* may be mutual, as of you in *God*, ſo of *God* in you again.

Sure, there is a Bond, an Obligation to it, in *latabitur*; the *King ſhall rejoyce*, *ſhall be glad*, *ſhall* do it, ſhall not be diſpenſed with, not to do it: Shall not pleaſe *God*, if he do it not.

our duty.

But, where are we all this while? excluded from this *rejoycing*? *The King ſhall* (it is ſaid) what, and none but he? None is mentioned, but he: We would not let him (I dare ſay) do it alone; there may be many thouſands of us, that would not ſtand by looking on, if we had any warrant to *rejoyce* too. Give me leave then, to look out a warrant for us: we would be loth to ſit out, and to loſe our part in this *Joy*.

This *Pſalme*, and the *Pſalme* next before it, are two ſiſter-*Pſalmes*. That, a prayer for the *Kings ſafety*; the laſt words of it are, *Lord ſave the King*: Why, the *King* is *ſaved*, they have that they prayed for; and ſhall not then their *Hoſanna* reſolve into a *Hallelujah*? Their *careful Hoſanna*, into a *joyful Hallelujah*? Yes, and ſo it doth, in this. For, as the laſt words of that *Pſalme* are, *Lord ſave the King*; ſo the laſt of this, *So ſhall we ſing*; *ſing* for very *joy* of it.

They promiſed as much, there (in that *Pſalme*) to *rejoyce* at the 5th. Verſe. *We will rejoyce in Thy Salvation*. *Latabitur Rex*, here it is: *Latabitur nos*, there. They promiſe it there: and they will be as good as their word; and ſo they are: For even in this *Pſalme*, *Latabitur Rex* is the firſt verſe; *Cantabimus nos* is the laſt: That, if he *rejoyce*, at the firſt: *we* come in, at the laſt. If his at the beginning, ours at the end.

2 Sam. 20. 1. 1 Reg. 12. 16. *We have no part in David*, is the voyce of a Rebel. All good Subjects have a part, have an inheritance in him, or (as the new taken up term is) a *birth-right* in him; and in him, before his Law.

In

In the 2 *Sam.* 19. 43. They fall there to ſhare the *King* among them (the *Tribes*) and to reckon up, what part and portion, each hath in him. Have they a part and portion in him? Why then, in his *grief*, and in his *joy*. And if they in theirs: we in ours. So that (to uſe the *Apoſtles* phraſe) *If he be ſorry, who can make us glad?* and if he be *glad* (to uſe the *Apoſtles* phraſe again) he may truly ſay (and ſo may every good *King*, of his people) *This truſt have I in you all, that my joy is the joy of you all.* Thus come we to have our part in his *joy*. And if (as it is well noted) *Juda* is in *David*, the very name of the one (with a very ſmall tranſpoſing) in the others name: if *Juda*, in *David*; then *Juda's joy*, in *Davids*: That if it be true, *latabitur David*, it will alſo be, *latabitur Juda, & exultabit Iſrael, Juda* will *rejoyce*, and *Iſrael be right glad*. Look ye, there is now a warrant, there is *Scripture* for it.

2 Cor. 2. 2.
2 Cor. 2. 3.
Pſal. 53. 6.

Now then, if we have Scripture for our *rejoycing*, let us do it: and do it thoroughly; even, by and through all this tripartite *joy*.

1.

Begin with *latabitur*: *Rejoyce in the ſpirit* within. A good ſign we do ſo: if we can but ſay the two firſt words here [*Domine latabitur*] unto GOD. The whole Text is a ſpeech directed to GOD: He, made witneſs of our *Joy*. Therefore ſee it be hearty and true: there is no halting with him; ſee it be ſo, or tell not Him, it is ſo: He will find you ſtrait, and *give you your portion with Hypocrites*; if you ſay to Him, *Lord thou knoweſt* thus I am, and yet thus you are not.

Math. 24. 51.

In every truth, the *Pſalme* ſeems to be penned for the nonce, that no Diſſembler might ſay it. He, to whom it is to be ſaid, is not man, but GOD: and He, can tell whether we ſpeak as we think, or not.

But all true hearts will ſay it, and ſay it with confidence, and what even to GOD Himſelf, that knowes the ground of the heart: Lord, thou knoweſt, what is within me, thou knoweſt that I am truly *joyful*, even there within.

2.

There *within*, we muſt have it firſt: but there within, we muſt not keep it; nay, there within, it will not be kept, if there be this *ſpirit* and *life* of *inward joy*, in it. Out it will, with an *exultemus*: And, even ſo GOD would have it. No concealed *Joy*, no *Apocrypha* to day. All the *ſeven ſeals of it opened*. Shine out, as a Beam; flow forth as a ſtream, into a viſible and audible *exultation*: ſhew it ſelf as *Gods Joy* doth (in the 6. *Verſe*) in the *Joy of the countenance*. That if any tell you, he is *glad within* (that he is) and hath the Clouds in his Forehead; if it will not ſerve: you may ask Him, but where is your *exultabit*? We muſt ſee, you are ſo. There is ſome leven of malignity within, if there be not the *voyce of joy and gladneſs*, that it may be heard to the ear; if there be not the habit, geſture, and other ſigns of it, to be ſeen to the eye: that it may give evidence, to both ſenſes.

Apoc. 5. 5.
1 Cor. 5. 8.
Pſal. 118. 15.

3.

Both theſe: and both, in no ſcant meaſure; no pinching to day: but *good meaſure, running over*; *exceeding* is the word of the verſe. *Exceed* firſt, in this leaſt, and loweſt of all; in the low *voyce of joy and gladneſs*, in theſe *Panegyricks* of praiſe, and *joyful* acclamations. But, *exceed* me them: how? by *cantabimus*, the *hymns* and muſick of the Church (that is lowder) and to help them to *exceed*, all the *Organs* and other *Inſtruments* of the *Quire* below. But *exceed* we them too: How? with the *Bells*, the Inſtruments of the Steeple above: and with the ſound of the *Trumpets*, that will be heard further off. And yet *exceed* them too: How? with a Peal of *Ordnance* (if it be to be had) that will be heard, farthieſt of all.

Luke 6. 38.

Exceeding is the word in the Text. *Exceeding* to be, in and through all; that our *Hoſanna* may be in the *Higheſt* to day. And ſo for the other ſenſes: in Shewes, and Triumphs, Feaſts, and Fires, and other ſigns of Jubilee; whatſoever we uſe, when we uſe to *exceed in gladneſs*; when we would ſhew, we *exceed* in it: that ſo, *ô quàm!* may be ſaid of it, it doth ſo *exceed*. All are but due, to this *deliverance*, to thus many triplicities in it.

We to *exceed*: for *God* Himſelf (we ſee) *exceeds* here. His ordinary is, but to give leave, or (at moſt) to call us, to *rejoyce*. But here, He doth not give leave, or call us to it, with a *jubilate*; Nay, *ſhall* (here) is more, than a *jubilate*: that but exhorts; this binds us: *ſhall be glad*; that is, neither will nor chooſe, but be ſo. Yea, He makes us, ſpeak to Him, *Domine*; and makes us promiſe Him, we will ſo: and having promiſed, looks we ſhould make it good. GOD injoyns it: And if GOD injoyn it, the day doth moſt juſtly, *intercedere*, even plead for it, that if ever we will do it, we would now do it, on the *ſalvation*-day it ſelf. And never may he ſee day of *joy*, that *joyeth* not in this day: nor have *cauſe of gladneſs*, that for this *cauſe*, is not *glad*. And this, for *ſhall be glad*; and for the *Bond*, *de præſenti*, that is in (*ſhall*.)

But beſides it, there is a Tenſe, *de futuro*, in (*ſhall*) too. We may not loſe it, for fear of *tolletur à vobis*. But, admoniſhed by that Tenſe, bethink our ſelves, how to draw it further than the preſent Tenſe, even into the future (ſtill *ſhall*.)

John 15. 22.

Lætetur, or *latabitur Rex*; the Hebrew will bear both. But ours, and ſo all Tranſlations chooſe *latabitur* rather. Not *lætetur*: that, is not ſo well; for, that is true, if it be done now, and but now, for the *preſent*, for this once: *Latabitur*, is better; for there, the doing it, is in the *future* ſtill, ſtill to come; ſtill more *joy* behind.

For [the *King ſhall rejoyce*] of this day, will be over ſoon at night. What, ſhall we end our *rejoycing* then, with this day? No (I truſt.) But by vertue of this (*ſhall*) *ſhall rejoyce* next year again; and when that is come, *ſhall* the year following; and ſo then again, the year after that: and ſo from year to year, *donec cognominetur* (*ſhall*) ſo long as it is called (*ſhall*;) ſo long as we look into our Books, and find, *ſhall rejoyce*, there. So long, and no longer.

Hebr. 3. 13.

Now, that the *Joy* may ſo continue, the cauſes muſt continue too, there is no remedy. It is they,

must keep our *Latabitur*, ſtill alive: The cauſes were, *ſalutem miſit, deſiderium præveniſ, coronam poſuit, vitam dedit.* To perform our Vowes then (*Vota publica*, I truſt) to deſire, that this Chain of cauſes, may keep whole ſtill, and not a link of it be broken, or loſt: that they may paſs into the *future*, all: ſtill *ſalutem mittet, deſiderium præveniet, coronam ponet*, and *vitam dedit.*

I will not go through them all: only touch the *Alpha* and *Omega*, the firſt and the laſt: and ſo
Prov. 14.30. 16. 24. I have done. *Latabitur*, and *vitam dabit* ſtill.

Latabitur, *Joy* firſt: if it be but for *vitam d di*. For, *Joy* is a prolonger of *life*, *dulcedo cordis & ſanitas oſſium* (as *Salomon* calleth it:) And even for that cauſe, we begin with it. But (to ſay truth) leave out *latabitur*, and what is there wiſh-worthy? Truly, without it, neither *ſaving*, nor *Crown*, nor *Life*, worth the wiſhing. For who would be ſaved to *live* ſtill in ſorrow? And the *Crown* it ſelf, it is not *Corona deſiderii*, if it be not *Corona gaudii*. Yea, and who would wiſh *life*, but to take ſome *joy* and comfort in it? I will ſay more: let one be in *Paradiſe*, as *Adam* was. Even
Gn. 3. 8. 10. there, when *Adam* had loſt his joy, *Paradiſe* it ſelf, was no *Paradiſe*: as good in a dry Deſart, as in it: without *joy*, *Paradiſe* it ſelf is not worth wiſhing. *Joy* is all in all. Let that then be *caput*
Pſal. 45. 7. Pſal. 132. 18. *voti*: that the *oyle of gladneſs*, may run down through them all, and over them all, make His *ſaving precious* to Him; His *Crown flouriſh*; His *life*, *vitam vitalem*, and worth the *deſiring*. That, *Joy* may be the unity, of this Trinity, 1 *ſalutis*, 2 *corona*, 3 *vita*.

But then, laſt, becauſe all four of them hold upon *life*; to the end, they may hold, that that may hold; hold, and hold *long*. Some think, it is long enough already (and ſo long may they think.) I know not what to think: For (I cannot tell how) *long* and *ſhort*, are ſaid but *comparativè*: that ſo, a *life* may be *long*, and not *long*, diverſly compared. To ſtand rating it, as the Law doth, *ſeven years* to a *life*; ſo, *ſeven lives* already: ſo compared, it is (in a ſenſe) *long*. But, we will none of that. Nor as compared with the Princes round about Him: For He hath ſtood them all, and longer than any of them all: and hath had the honour long, to be *Primogenitus inter Reges Terræ*, GODS
Pſal. 89. 27. *firſt-born* now *of all the Kings of the Earth*: and *long* may He have it. *Long*, if thus. But then again; not long, if compared with the *deſires of our hearts*, with the *requeſts of our lips*: Not *long* is compared with that, that may be: and whatſoever may be in this kind, we wiſh, it might be: even as long, as nature poſſibly can draw it out. Let this then, be our *Omega*, our *ſumma voti*; and that in no other words, than the uſual words of the old Councels, to the Emperours or Kings, then preſent among them.

JACOBO REGI, à DEO *coronato, à* DEO *cuſtodito, Vitam longam, Annos multos.*

To *KING JAMES*, *crowned* by GOD, *preſerved* by GOD, *Many dayes, long life.* So *long*, till He change it, for a *longer*: till there come *eternal ſalvation*, an *immortal Crown*, *life in ſæculum ſæculi*, nay, *in ſæcula ſæculorum*, and make all conſummate. And ſo I end.

But before I end, in any wiſe let us not be ſo raviſhed, with our *latabitur*; but that we remem-
Pſal. 116. 13. ber, *Tua Domine* withall. He, that *ſent this ſalvation, fulfilled this deſire*, the *Setter on of theſe Crowns*, the *Giver of this life*. So *rejoyce*, as in every of them, our *joy* come up to Him. So take *calicem ſalutis* (as we term it, I pray GOD, we ſo term it, and ſo take it aright:) but, aright we ſhall do both, if we forget not *to call upon His Name*, even *the Name of the* LORD. That He, which *ſaved* to day, may ſo *ſave* ever: that *fulfilled* his *deſire*, may keep it ſtill *full*: that He that *ſet on His Crowns*, may *hold* them *on*, *hold* them *on faſt*: and laſt of all, add to the *Crown*, *life*; and to *life*, *long*; and to *long*, *for ever and ever.*

And even ſo, conclude we, as the *Pſalme* doth: addreſſing our ſpeech to Heaven.

Be thou exalted, O Lord, in Thine own ſtrength: *Thou* wert ſo, this day: Be ſo ſtill, again and again. *So ſhall we ſing and praiſe Thee* for it. We now do ſo, for this dayes *ſalvation*, and all the *joyful* triplicities of it: So may we ſtill: So may we *long*: So may we *ever.*

And (Good *Lord*) *exalt Thou this Thy ſtrength*, and treble theſe thy triplicities to us; that we may for theſe Thy *exaltations* and *triplicities*, double and treble our thanks and praiſe to Thee. As this day, ſo all the dayes of our life. And this with one heart and voyce, beſeech we Thee, to grant, &c.

A SERMON

A

SERMON
PREACHED
BEFORE THE
Kings Majeſty,
At BURLEIGH *near* OKEHAM,
On the V. of *Auguſt*, *A.* D. M.DC. XVI.

ESTHER, Chap. II.

Eo igitur tempore, &c.

Ver. 21. *In thoſe dayes, when* Mardochai *ſate in the Kings Gate, two of the Kings Eunuches* (Bigthan *and* Tereſh) *were wroth, and ſought to lay hands on the King* Ahaſhueroſh.

22. *And the thing was known to* Mardochai, *and he told it unto Queen* Eſther, *and* Eſther *certified the King thereof, in* Mardochai's *name; and when inquiſition was made, it was found ſo, therefore they were both hanged on a tree: And it was written in the Book of the Chronicles before the King.*

IN *thoſe dayes*; So begins the Text: *In theſe dayes*; ſo may we begin. Nay, come yet nearer, *on this very day*. For, *on this very day* there fell out that, hath made, either beginning may well ſerve: *In thoſe dayes*, or *in theſe dayes*. *In diebus illis*, we read there was a *King*, and he in danger: in danger to have *hands laid* on him; and that by *two*; two of his own people: for no cauſe, but that they were *angry*; and it appears not why. And, the iſſue was, the *King* delivered; and they that ſought his, brought to a wretched end.

As we have read, ſo have we ſeen *in diebus hiis*. One of the ſame condition, a *King* too; and in the very ſame danger of *hands laid on him*, and by the ſame number, *two*: and of his own *Subjects* and *Servants*; and for no cauſe, but *they were angry*; and for no cauſe, that neither. And the iſſue here again, the *King* preſerved, and they alſo came both (as theſe here did) though not the ſame, yet to a far more fearful end.

I ſpeak, before underſtanding hearers: and (I know) there was not any but upon the reading of the Text, his conceit did lead him preſently, who was meant by *King Ahaſhuerus*, and withall did even think of the *Bigthan* and *Tharez* of this day. And ſo made the compariſon, with your own ſelves, before I could make it.

We ſhall gain, this year, by this Text, ſomewhat onward more, than the former we did. Till now, we *The Summe.*

we have been all in *Divinity*; that, a heinous ſin it is, there (this attempting on *Princes*:) But now ſhall we go to the *Common Law*, what it is there. For, here is an *Aſſize* brought againſt *two*, and the matter enquired, and a *verdict* found, and they had ſentence, and were executed: For what? Even for *Voluerunt inſurgere*, as the Fathers read it, or (as we) *Quæſiverunt mittere manum*; for but *ſeeking*, for but having a *will*, to *lay hands on the King*.

And that, not the *Jewes Law*. There, we were, in the years paſt: now, we are not in *Jewry*, where GOD *was known*; we turn us to the *Gentiles*; we are in *Perſia* now. And this we do, by the *Prophets* warrant: *Get you* (ſaith he) *to the Iſles of Kittin, and behold, ſend to Kedar, and enquire*, if there were any ſuch thing ſought there, and were not condemned. For if there, *Ad erubeſcentiam veſtram dico, I ſpeak it to your ſhame*, that would be held the People of GOD, if any ſuch thing ſhould be found with you. They are worſe than *Pagans*, that ſo ſeek; we will empannel no *Chriſtian*, a *queſt* of Heathen men ſhall ſerve to attaint them.

Pſal. 76. 1. Jer. 2. 10. 1 Cor. 5. 6.

This is no Law of the Brain; it is written: Twice written, 1 written down, firſt in the *Chronicles* of *Perſia*, by direction from the *King*. 2 After, written out of them, and enrolled here in this place, by direction from *God*. *Enrolled* I ſay, and properly: For, this of *Eſther* is not called a *Book*, as others are (not the *Book*) but, the *Roll of Eſther*. Originally it was but *Perſian Law* (this:) and it had not been much, if that had been all; but, by vertue of this *Enrollment*, it is made the *Law* of GOD alſo. That from henceforth, it is clear at both *Lawes*, the *Law* of the *Jews*, and the *Law* of the *Gentiles*; the *Law* of *man*, and the *Law of* GOD; that all *ſeekings* of like nature are made *criminal*, and *capital*, and the ſentence of *Suſpenſi ſunt*, upon them, holy, and juſt, and good.

Laſtly, *written Law* and *old Law*: For, of this (whether *Divinity* or *Law*) this we may ſafely ſay; It is no new *Portugal Divinity*, this almoſt three years old, taken up *in diebus hiis*. Nor no new *Law* of *heri* and *nudinſtertius*: nay, not of *Edward the third* then, *Et á principio non fuit ſic*. Nor it is old this, *in diebus illis*; in thoſe dayes. And thoſe *dayes* are as old, as the *Second Monarchy*, the famous *Monarchy of Perſia*: the reports of which Nation are more ancient, than any ſave thoſe of the *Jewes*: no Book, but the *Bible*, ſo ancient as they.

Matth. 19. 8.

And this methinks is not amiſs, when we can bring this Book to *juſtifie the Juſtice*, or any way to give ſtrength, to the *Law* of the *Land*: It is pity, but it ſhould be ſo; either ſupport other mutually, *facultas Juris*, and *facultas Theologiæ*. As here now, we have the *Roll* of *Eſther*, and in it a *Report* of *Bigthans* caſe, long before there were any *Year-books* or *Reports* at the *Law*. We are willing to bring forth this *Roll of ours* (which, till an ancienter can be ſhewed, muſt be the leading caſe, to make *Voluerunt*, Treaſon) to ſhew the Countrey *Law*, in this, to be no other, than GOD's is: that it is no otherwiſe, at the one, than at the other: *Treaſon*, by *Law*; *Treaſon*, by *Divinity*, by both.

Well may we talk of *Law*, the *Law of the Land*; but when all is done, never do men reſt, with that quiet and full contentment, as when they ſee, it is warrantable by the *Word of* GOD; hath the ground there: as this hath the ground there. Every word here, hath in it, his warrant: *Quæſitum eſt*, for the *Tryal*; *Inventum*, for the *Verdict*; *Suſpenſi ſunt*, for the *Execution*.

The Diviſion.

The main points are (as the verſes are) *two*: 1 the *Kings danger*, in the former, the verſe of
I. *danger*; 2 the *Kings delivery*, in the latter, the verſe of *delivery*.

In either, the means of either. His *danger*: 1 Of *what*, 2 by *whom*, 3 *what moving* them.
II. 1. Of what? Of having *hands laid*. 2 By whom? by *Bigthan* and *Tharez*. 3. What moving; Nothing, but *angry* they were.

His delivery, 1 by what *means*, 2 of *whom*, 3 and *how*. 1. By what *means*? by notice taken and given of it. 2. By *whom*? by *Mardochæus*? 3. *How*? even caſually, as he was *ſitting in the Gate*.

But, the *Kings* delivery, it is not meet it ſhould go alone: It is therefore attended with their ruine, that ſought his.

That, is (as it were) the *Train* born up after it.

His danger by *Bigthan* and *Tharez*. In them two things, 1 what they *ſought*, and 2 what they *found*.

1. What *ſought* they? *To lay hands on the King*: What *found* they? *One laid hands* on them for it; *appenſus eſt uterque eorum in patibulo*.

2. His *delivery* by *Mardochæus*. In him, two more: 1 His *notice taken*, by caſual overhearing them, *ſitting* as he ſate. 2 His *notice* given, by his faithful diſcovery of the whole to the *Queen*; and to the *King*, by her means.

Then ſhould follow the *legal* proceeding, but I will ſpend no time in it. It is all out of our caſe this day. Our *Bigthan* and *Tharez* had no *enquiry*: No *Jury* went on them, they were not *executed* in form of *Law*. No further goeth our caſe, than the *Kings danger*, *his delivery*, and the
III. *cutting off* thoſe, that ſought his life; and no further will we follow it; Not that.

But this we will, the ſolemn ſetting down and recording all this, 1 in the *Kings Chronicle*, as a *memorable accident*: 2 in GOD's *Roll*, as a *famous caſe*: 1 Of the *Treaſon* of the two, to their eternal infamy: 2 Of *Mardochæus*'s good ſervice, to his everlaſting praiſe: 3 Of the *Kings* happy delivery, to the univerſal joy of all his Subjects.

And there, come we in. For, we may not, nor we will not forget *in diebus hiis*. And I ſhall make it appear (I truſt) that, whether we take the *Kings*, or the *Parties*; the *danger* ſought, or the *delivery found*; *diebus hiis*, will match and over-match *diebus illis*, in all points. And ſo, the joy of this *day* (our *joy*) to do the *joy* of them accordingly.

It

I.
The Kings Danger. Chap. 3.

IT is a *delivery*, they and we celebrate: No *delivery*, but from a *danger precedent*, ſo was there here. The *King* in danger evidently. And he no ſooner out of danger of theſe two, in this Chapter; But, the *Queen* in danger of *Haman*, in the next. So, the eſtate of *Princes* is not exempt from *danger*.

1. Of hands laying on him.

And of no ſmall danger neither; no leſs matter, than having *hands laid on them*, that is, even of being made away. This *King* here (ſaith the *Apocryphal Book of Eſther*, ſaith *Joſephus*, ſay the beſt Writers) was *Artaxerxes* ſurnamed *Long-hand*. It he: his *Father* was ſlain by *Artabanus*. The *Father* was, and the Son (we ſee) was *ſought* to be; near it, ſcaped it narrowly.

2. By his own.

And by whom this? neither by *enemy*, nor by *ſtranger*, but by *his own*. Of his *own Subjects*, of his *own Houſhold*, of his own *Chamber*, and the chief of his *Chamber* then, too.

3. Becauſe they were angry.

And why? for no *evil of his*. He was, for his moral parts (as all write of him) a good *Prince*, That would not ſerve: his *life* was ſought, though. And no cauſe, but *they were wroth*; and no cauſe appeareth. All which ſheweth *Princes*; that, for all their might and greatneſs, for all their innocency and goodneſs, for all the favours they vouchſafe others, it is not in them, their *ſafety* conſiſts. It is in the *mercy of the moſt High they do not miſcarry*: *His hand, that holds them faſt*; *His arme, that ſtrengthens them, that the enemy is not able to do them violence, or the Son of wickedneſs to hurt them*. To look up to *Him*, to hold good terms with Him, who in all their danger, either by *Mardochai* (as in the Text:) or without *Mardochai* (as in the *day*) can work their deliverance.

Pſal. 21. 7. Pſal. 89. 21. 22. 23.

Deliverance from *danger*: *Danger* whereof? *Delivery*, where-from? *Executed* wherefore? All lead us to the Fact next; which indeed ſeems no Fact, for nothing was done, *ſought* only to have been.

The Danger.

1 The *laying hands* on any, a ſin.

To *lay hands* is one thing: To but *ſeek* to lay, is another. *To lay hands* is, of it ſelf (I know) a thing *indifferent*, therefore as the *hand* is. It may be a *helping hand* as Gods is, and then *mitte manum* (ſaith the *Pſalm*) lay it and ſpare not. But if it be *Satans mitte manum*, upon *Job*, to do miſchief; then ſtay it, lay it not. And ſuch were theſe *hands* here; For, it is ſaid, they were *angry, and ſought to lay hands*. *Angry hands*, it is well known, are *hurting hands*. Either *Jeroboams, lay hands on him*, to ſurpriſe his *Perſon*; or *Herods* lay hands on *Peter*, to do by him, as he did by *James*, to murder, and to make him away.

Pſal. 144. 7. Job 1. 11.

1 Kings 13. 4. Acts 12. 3.

Specially on the King.

So to *lay*, is a ſin certainly, be it on never ſo mean a *Perſon*. But, *in Regem*, is a *Sin of ſins*. For, the ſin (we know) is ſtill by ſo much the more grievous, by how much the party is the more eminent, againſt whom it is. Now, there is not on earth a *perſon* more eminent, nay, ſo eminent as the *King*. *A Deo primus* (ſaith *Tertullian*) *poſt Deum ſecundus*: Count not God, he is the very firſt; Count God, and he is ſecond. None ſo high as he; and ſo no *ſin* ſo high as *it*. *To lay hands on him*? it is too ranck that; away with it.

The ſeeking to lay hands, is a ſin.

But that is not the caſe. It is not *miſerunt* here: none were *laid*. No matter for that, it is *mittere quæſiverunt*, and *that is enough*. To *lay*, and to *ſeek* to *lay*, though one be worſe, both be naught, even *miſſio*, and *quæſitio* both.

Job 4. 8. Eſay 59. 5.

Seeking is a plowing for ſin, and that is *ſin* (ſaith *Job*;) It is *a hatching of a Cockatrice-egge*, and that (ſaith *Eſay*) is *poyſon*, no leſs than that, comes of it.

Sin to lay, ſin to ſeek to lay. As to *lay* though you hurt not, ſo to *ſeek to lay*, though you *lay* not. Ever, in what degree ſoever, *Aſſuerus* danger, is *Bigthans ſin*: the *Kings danger, their ſin that ſeek it*.

A Capital ſin.

But if that be all (*ſin*;) we ſhall do well enough. What care men for *ſin*; if there be no Action at the Common Law for it? None but *Weſtminſter hall ſins* do men care for. God ſaw it would come to this; men learn no more duty, than *penal Statutes* did teach them; He took order therefore, to bring it within them too. We ſay further then, by vertue of this Text, beſides that it is a grievous ſin, prejudicial to the ſtate of the ſoul, it is an *heinous crime*, a *capital crime*, amounting to *ſuſpenſi ſunt*, as much as their neck is worth to *ſeek* this. It will bear, not an Action only, but an Enditement of *life* and *death*.

If upon the King

But it muſt be *in Regem* then, againſt Him: Againſt others, it is not ſo. This, is a *Prerogative Royal*. And, as many other wayes, ſo hereby appeareth, what a King is. That whereas, in other mens caſes, as touching the Law of life and death, to *ſeek to lay*, and *to lay*, are much different: in the *Kings caſe*, they be all one. *Quæſiverunt*, if it be no more but ſo, the Law in that caſe to any other, is (I take it) favourable; and for a bare purpoſe, if no hurt enſue, no man ſhall ſuffer death. Not ſo, with the King; *voluerunt*, againſt him, is death, if it may be diſcovered; and *quæſiverunt*, if he but *ſeek*, though he find it not.

This helps us to underſtand the Text, *Ego dixi, dii eſtis*. *Dii*, for other cauſes; and this for one, that they participate this divine priviledge; that, as againſt GOD, ſo againſt them, the *heart* is enough. *Quæſiverunt*, the *ſeeking*, whether they find or not. *Voluerunt*, the *will*, whether the *deed* follow or not. *Thou ſhalt not ſpeak evil of the King*? how? not with thy *lips*? *No, not in thy ſecret thoughts*, ſaith the *Preacher*. If not, *ſpeak evil in heart*; *do evil in heart*, much leſs.

Pſal. 82. 6.

Eccleſ. 10. 20.

Two Commandments (when time was) we ſaid, there were in *Nolite tangere*, 1 *Touch not*, the act: 2 *Have not the will to touch*, the *intent*. Two caſes there be upon theſe two: 1 *Baana* and *Rechabs*, that did *lay hands upon King Iſhboſheth* (2 *Sam.* 4.) 2 And *Bigthan* and *Tharez* caſe here, that did but ſeek it to King *Aſſuerus*. Both guilty, both ſuffered. Yea, *Baana* and *Rechab*, hang them, and well worthy; they *murthered the King*: But *Bigthan* and *Tharez*? Nay, and them too; *hang them*, though they *found* it not, only for *ſeeking*.

Pſal. 105. 15.

This then, I would have all bear away, it is the ſubſtance of the Text: *diſtillatio ſavi* (as I may call it) drops of it ſelf without any ſtreining. We find (here) in the Bible, a ruled caſe. *Bigthans* caſe, that held up his *hand*, not for *laying his hand*, but for *ſeeking* to lay it, *Planè ſuſpenſus eſt uterque*, put to death they were both. Why? *Quaſierunt*; for nothing, but that they *ſought* to do it: they did it not; they might plead, *Non eſt factum*, they did it not. It would not ſerve, they dyed for it, for all that, upon no other Enditement, than *quia voluerunt*. *Volnimus* is enough to attaint any: If that can be proved, no pleading not guilty.

And this is the *Law*, not of the *Perſians* alone (which yet was the Law of a hundred twenty ſeven Provinces;) nor ours alone (and ſo may ſeem to be the *Law* of *Nations*) but, that which ſtrikes it home, by vertue of this *Enrollment* here, is the *Law* of God; God by thus recording it, hath made it his own; that if there were no *Law* for it, they might be executed by this *Book*, and this verſe of it. Sit ſtill then, and *ſeek* it not: for if you do, this is your doom, expreſly ſet down here, by the pen of the *Holy Ghoſt*. Take it as a ſentence from *Gods* own mouth; *Qui quæſierunt*, *ſuſpenſi*; *qui quærunt*, *ſuſpendendi ſunt*. They that *ſought*, went; they that ſhall *ſeek*, to go the ſame way.

2.

The parties, by whom.

Yet for all this, *ſought* it was then, and ſince, even the *Kings life*, *Sed vi per quos*. And that, *per quos*, by whom, is the next point. The crime is bad; *In Regem* makes it worſe: But the *ſeekers*, worſt of all; for they of all other ſhould not have *ſought* it.

Two, in number.

Two they were in number: For (I know not how, but) for the moſt part they go by *Two's*: *Simeon* and *Levi*, to the murther of *Sichem*; *Baana* and *Rechab* to that of *King Iſhboſheth*; *Jozebed* and *Jozachar*, to that of *King Joas*; *Bigthan* and *Tharez*, to this attempt here againſt *Aſſuerus*; and the very ſame number to that of this day. Treaſon is in Hebrew called קֶשֶׁר a binding together: *Two* there muſt be, to be bound, at leaſt: *Two*, to conſpire, or put their breaths together, to make a *conſpiracy*. Upon the point there is in all, never leſs than three: For, *inter duos prodjtores Diabolus eſt tertius*, All that do *conjure*, *conjure* up a third to them: The Divel makes them up three: for he is one ſtill: he, the *faggot-band*, that binds them: he, the *ſpirit* that inſpires all *Conſpirators*. For (indeed) theſe unnatural Treaſons do not ſo much ſteem or vapour up out of our nature (bad though it be) as they be *immiſſiones per angelos malos*, ſent into it by ſome meſſenger of *Satan*, or rather by *Satan* himſelf. *Poſtquam miſit Satanas in cor Jude*, After *Satan had put it in his heart*. For, he it is, that puts in their hearts, to *ſeek* to do it; and to *do* it, if God break not the Band, choak not the breath of them; as here he did choak it in theſe, with *ſuſpenſi ſunt*.

Gen. 34. 25. 2 Sam. 4. 5. 2 Kings 12. 21.

Luke 22. 3.

Two in number, what were they? Nobly born (I doubt not) to be in the place they were.

What place? There be that think, *Bigthan* and *Tharez* were not their proper names; but the names of the rooms they held. And they have reaſon for it; *Bigthan* (as the word goes in that tongue) is *Dapifer*; *Tharez*, is *Pincerna*. Thoſe (we know) were rooms ever counted of ſpecial faith and truſt.

Of the Kings Chamber.

But plain it is, they were of his *Chamber*. Not of his *Leiges* alone, or of his *Houſhold*, but (which is more) of his *Chamber*. It is a wonderful thing, the State, that the *Perſian Monarchs* kept. No man, upon pain of death, to come ſo near, as into their inner baſe Court, uncalled; if he did, he dyed for it, unleſs the *King*, *by holding forth his Scepter*, pardoned him his life. You will eaſily then imagine, in what place they were, that had free recourſe into his innermoſt *Chamber* to go and come thither at their pleaſure.

Chap. 4. 11.

Not only to do ſo themſelves, but to be thoſe, by whom all others were to go or come: No man to come thither, but by them. For that is meant by *Lords* of the *Threſhold*, or *qui in primo limine præſidebant*, as the Fathers read it, the very chief over his *Chamber*.

The *Septuagint* (who ſhould beſt know the nature of the word) they turn it ἀρχισωματοφύλακες. φύλακες firſt, *keepers*; σώματος of the *body*. And many they had (for, many ſuch *Kings* need have:) But theſe two, they were ἀρχὴ, the chief, the *Arch-keepers*: had, if any more than other, the chief charge, the very principal of all: *God do ſo and ſo to me* (ſaith King *Achis* to *David*) *if I make not thee the Keeper of my head*: and in ſo ſaying, thought, he promiſed him as good a place, as he had. He could make him no more. To this place had the *King* advanced theſe two: and theſe two were they, that *ſought* this. That it ſhould be *ſought* at all, evil: that theſe ſhould *ſeek* it, too bad. They, that if others had *ſought* it, ſhould have ſtaid their hands; theſe to *lay* on their own, to *ſeek* it themſelves.

1 Sam. 28. 2.

All men know, it was no mean preferment, early and late to be ſo near *Aſſuerus's* perſon; They had means thereby to do themſelves much good. So had they, to do others much hurt, if they were not the better men. But, for others, hurt it skills not, if they had not thereby had the means to do *Aſſuerus* himſelf; if the Divel prevailed ſo far with him as he did. Of his chamber *Dapifer*, his *diſh*; *Pincerna*, his *Cup*: *Keepers of his body*, *principal Keepers*: if they *ſeek to lay their hands*, they will ſoon find what they *ſeek*: the more dangerous they, the more his danger by them, a great deal. And is not this *heavineſs to death*, when they that were ſo *honoured*, prove ſo *unkind*, when they that ſo truſted,

trusted, so untrue; and may we not take up the Wisemans Oh, *O wicked presumption, whence art thou sprung up to cover the face of the Earth!* Eccl. 37. 3.

Stay a little, and look upon them, as ye would upon a couple of Monsters. 1 To *seek* this, *in Regem* alone, were too much: to break their duty to their *Leige Lord*, if there were no more but that: to *lay* their *hands on him*, for whom they should lay down their lives: 2 Add then: not to a *King* only, but to such a King, not to their *Leige Lord* alone, but to so *good* and *gracious a Lord*, that had done them so great favours, placing them so near him, trusting them so far, honouring them so greatly. (For, no honour, to trust; no trust, to the chief trust of all.) More than heathenish wickedness this, to render evil for good: and whose wealth they of all other bound to *seek*, to *seek* his ruine. 3 And they came not to that place, but they were sworn: to vilifie their *Oath* then, and to tear in pieces the strongest band of *Religion*. The *hands* that had taken that *Oath*, those hands to lay on him! 4 To betray their trust to him, that had laid his innocent life in their hands, and to make their trust, the opportunity of their treachery! 5 In a word: of the chief *Keepers* of his body, to become the *chief seekers* of his *blood*, the chief *enemies* of his *body*, and *life* and all! What can be said evil enough of these? Say it were lawful in any case (it is not lawful in any; but say it were) to *lay hands* on a King: yet they (in all reason) of all others, should not have been the doers: *Etsi ille dignus perpeti, at non tu qui faceres tamen.* Were not these *Monsters* then? was not their condemnation just? It grieves me, I have stayed so long on them; yet if I have made them and their Fact odious, it grieves me not.

What was the matter? what could move them, thus to play the wretches? Why they should not, many and good reasons we see. Why they did, none in the Text, but that they *were angry*: and that is no *reason*, but a *passion*, that makes men go clean against *reason* many times. *Bigthan* was *angry*, and *Tharez* as *angry* as he. 3. The *cause* wherefore. *They were angry.*

Yet, if it be but a little *anger*, it will over. Indeed (such it may be) it will. What manner *anger* was it? The word is a shrewd word; signifies an *anger*, will *not go down with the Sun*, will not be appeased. What speak we of the word? their deeds shew as much. We see, nothing would satisfie them, but his life: Nothing serve, but *lay hands* on him. That, they *sought*; so *angry* they were. Ephes. 4. 25.

What angred them then? No cause is set down. And, none I think there was. If there had, we should have been sure to have heard of it. For men, to be *angry* without a cause, and ever with *Superiours*, it is no new thing.

Well: if no *cause*, some *colour* yet: if not that, some *shadow* at least. Somewhat we are to *seek*, why they did *seek* this.

If there be in the Text any thing to lead us to it, it is in the first words, or not at all: *In those dayes. In those, angry* they were: as much to say, as before *those dayes*, they were not; but, *in those*, then they were. Else, there is no cause to mention that, of the *dayes*, but to make this difference: Out of the Text, nothing can be picked else.

Why what *dayes* were *those*? That goes immediatly before: The *dayes* wherein *Assuerus* had made choice of *Esther*, to match with her, and make her his *Queen*; and had made a great Feast upon it. At the Feast (it seems) they surfeited, they could not brook that *match*, at any hand: Some *ambitious desire* of theirs disappointed by it; likely, that was the cause. This was fain to serve for the occasion, for lack of a better: *A bad one* (we say) *is better than none.* Angry, for *Assuerus* choice of *Esther.*

What, the *great King of Persia* find no *match* in all his own brave Nation? Never a *Persian Lady* serve him, but he must to this vile base people (the *Jewes*) his *captives* and *slaves*, to pick him a match thence? What a disparagement is this, to all the *Persian* blood! It would make any true *Persian* heart, rise against it.

Nay then a worse matter: (now, ye shall see them grow godly on a sudden, and wax very zealous, as the fashion is.) Nay then, we shall have a *Queen* of a *contrary Religion*, we shall now be all *Jewes*. One that cares, neither for *Mithra* nor *Oromasdes*; One by all likely-hood brought in, to be the utter ruine of the *Ancient Religion established in Persia*, yer she came there.

This was it (they tell us) and like enough so to be: As (ever) ye shall observe *marriage-matters* are made occasions oft, to serve to many purposes. For, *Assuerus* may not marry, but where *Bigthan* and *Tharez* appoint. Else, they will be *wroth*, and fall on *seeking*. If any be in the Text, this was it. And was not this (trow you) a goodly occasion, and a substantial, to make them quit their Allegiance, forget their Oath, cast behind them all his Favours, betray their Trust, Truth and all; lose all these? For, all these must they lose; before they *could seek* that they sought.

But, why found they it not? It was not so easie for them to find at first, by reason that, for any to come there, in the Kings presence, with a *weapon*, nay but having his hands out to be seen, not having them hid, held close under their garments, it was death: *Cyrus* put to death two of his Kin for it. That so, they might well seek: and so I leave them *seeking* that, I pray to *God* they may never find. But the true cause was, God was *angry* with *this anger* of theirs, that their *seeking* succeeded not.

And now are we come to the *Catastrophe*, or turning about of all. For by this time *innotuit res Mardochæo*, *Mardochai came to the knowledge of it*: forth it came. Nay, if it come forth, the King shall do well enough. *To discover the Treason, is to deliver the* King. II. His *delivery.*

This was by *Mardochai*: what was he? No *Persian* (to begin with) but a stranger by *Birth*, and by *Religion*; and a *Captive*, besides: One that had better reason to have sought it, than they. He had I. The *means* of it By *notice* given 1. By *Mardochai*

had as great cauſes, as any are by them alledged, that favour ſuch ſeekings. For, this King held him, and all Gods people with him (to uſe *Eſthers* own terms) in *bitter captivity*, as a *Tyrant*. And this, worſe he was, (at leaſt, as evil as an *Heretick*) for he was an *Idolater*. One would think, it had been a *work* meeter for him (this:) He to ſeek; and they to keep him, from finding that he *ſought*; they him, not he them.

3. As *he ſate in the Gate.*

And how came he to it? It skils not how, but as he *ſate in the Gate*, he came to it. This is all; he ſtir'd not, but *ſate ſtill*. And *ſate* not in any lurking corner, but even in the broad *Gate*; and there came he to it, or it to him. This was Gods doing ſure. Their *anger boyled*, ſo ſignifies עבר and *boyled over*, it ſhould ſeem, and brake out into ſome words. Elſe how ſhould *Mardochai* take notice of it? They would never truſt him with it (ye may be ſure) being a *ſtranger*. A *Jew*, with their diſpleaſure, at the match of a *Jew*, never: but, ſome big words came from *Bigthan*, that by *Mardochai* were over-heard.

What in the *Gate*, in preſence of a ſtranger? The *Targum* (the moſt Ancient Expoſition we have) ſaith, God ſo took away their wits, as they forbore not to talk of it, he ſitting by, but did it in a forraign ſtrange language. Knew him a *Jew*; thought he could ſpeak no language but his own, or a little broken *Perſian* perhaps: not the tongue they had their conference in. Which (it fell out) *Mardochai* underſtood, as well as they. And thus all came out, God would ſo have it: who ſo aſſorted them, to make a way, as to His mercy, for the ſafeguard of the king: ſo, to his juſtice, to bring that upon their own heads, they ſought to have brought upon the Kings.

And *Mardochai*, when he had it once, he kept it not: Made it known, not to him he next met with: but diſcreetly, where he knew he well might, to the *Queen*. She was, by *blood* and *bringing up*, *faithful* to him; and ſo did ſhe ſhew her ſelf: for, what he broke with her, ſhe told the King, not in her own, but in *Mardochai's* name. The faſhion is otherwiſe with ſome; to tell it in their own names, and never ſpeak a word of *Mardochai*, from whom in truth it came. Well, the iſſue was, what ſhe told the King, ſeemed to him no idle fancy of ſome vain man, but ſuch as was meet to ground an equity upon. So, they were apprehended, and committed, and ſo to the Law we leave them. Well, by this means the danger is over, and the King ſafe, thanks be to God.

2. The *ſtrangeneſs of the means.*

And many ways doth God give juſt cauſe, to mankind, to admire His high providence, in bringing to light ſuch attempts as this, againſt his *Anointed*: ſuch variety, ſo diverſe ſtrange means he hath, to effect it by; as here, in this I note four unto you.

1. The party firſt, *Mardochai*, that by him. That this health ſhould come to the King of *Perſia*, neither by *Mede*, nor *Perſian*; not by any of his own people, but by a *ſtranger*, who was none of his *Lieges*, born out of his Allegiance, a *Jew*, a meer *Alien*; that this ſhould come forth by him, and by no other means. But ſo is God, *wonderful in his wayes*: and will by an honeſt ſtranger ſometimes, ſave that, a bad Subject would deſtroy. That in default of his own, *God* would have him ſaved by a *ſtranger*, rather than not at all.

2. Obſerve again: that, to this ſtranger it came no otherwiſe, but as he *ſate in the Gate*. We may not paſs that; it ſtands in the front of the Text, as the ſpecial means of all. That it thus came, and no other way, as *he ſate ſtill*; *ſtill*, and went not up and down ſearching: *In the Gate*, a publick place, not any privy Corner or Lobby; he not diving into their boſomes, but only there *ſitting*, it ſhould thus happen; he ſhould over-hear them talking together in a ſtrange tongue (though to him not ſtrange:) by a meer caſualty, one would think (all this;) Indeed by a high and wonderful diſpoſition of Gods heavenly providence, this; that, even as he there *ſate*, it ſhould be brought to him thus.

And very oft God doth bewray bad enterpriſes by ſuch (one would think them) meer caſual events. But, *in maximè fortuitis* there is *minimum fortuiti, & quæ fortunæ fieri videntur, fato fiunt*. It ſeems chance, that is (indeed) deſtiny. And never let them look for other (all the *Bigthans* of them.) One ſhall be by a wall, or at a window under the houſe eaves, near one cranny or other; God will ſo diſpoſe ſome body ſhall be within the hearing, when they full little think. For, *God* will have it out certainly: Rather than not, by ſome meer accident, ſome that *ſits* by chance *in the Gate*, ſome that goes by the Gate ſhall bring it out, rather than it ſhall not be brought out.

3. And may I not add this for a *third*, that all this came out by occaſion of that which they pretended for their occaſion. That very *match*, which was ſo great a mote in their eye, that they ſo maſigned at, they muſt needs ſwear the Kings death for it; that very *match* was the means that brought *Mardochai* thither, to the *Gate*: for thither he came to *hearken*, not for any ſuch matter as this, but how the new Queen (his Niece) behaved her ſelf; what report went of her. And as it fell out, this (which he came not for) there he heard: his thither coming, by this hap, was the happy means for this happy diſcovery: happy for the King; happy for the whole Land. But all came by his reſort thither, by means of the *marriage*. So, that, they made their *occaſion*, was made the *occaſion* of their ruine.

Pſal. 63. 8. Prov. 6. 2. Luk. 19. 22.

4. And let this be the laſt, that even from their own ſelves, He brought it. They that go about the like, *their own hands ſhall make them to fall, they ſhall be enſnared in the words of their own lips*: rather than it ſhall not come forth, it ſhall come forth *ex ore tuo ſerve nequam*; come out at their own mouths, as here it did. Their own *tongues ſhall fall* on babling, their own *pens* on *ſcribling*: God will have it out certainly; even by themſelves diſcloſed, rather than not at all. And this for Gods mercy, He had here, and ſtill hath to bring ſuch plots to light, means marvellous in our eyes.

Now

Now of *Mardochai*, the means of all. For, though as this days delivery was, we have no great uſe of him, there was no *Mardochai*, no *diſcovery* there; this *dayes* was another manner of *delivery*, of a higher nature than ſo: yet there is great good uſe of him for all that. Indeed, *Mardochæus, exemplum noſtrum*, he is our pattern: Ours, that be true men. He ſet before us a mirror of a faithful good ſubject, one according to Gods own heart. For, this is a perfect Scripture, we have in it both what to fly and what to follow. As there be in it, two bad; ſo thanks be to God, there is one good. To avoid them: to be like to him. *Mardochai* to be our example.

Like to him three ways: 1 Like him in his *innotuit*: 2 Like him in his *nunciavit*: 3 But above all, like him in that which was the ground of all: that he was a *faithful ſubject* to a *ſtrange* and to a *Heathen Prince*.

Like him firſt, in his *innotuit*. Not to turn the deaf year to *Bigthan* and *Tharez*, as if we heard them not: nor to look through our fingers at them, as if we ſaw them not. None knew, he underſtood the language they ſpake in: He might have carried it ſlily, made as if he had known nothing, not known that, he knew; nothing to compel him, but his *conſcience*, to take notice of it. But *Salomon* ſaid in his mind, *Save him that is deſigned to death, Wilt thou not deliver him that is led to be ſlain?* Any, but the *King* more than any, *If thou ſayſt, I know not of it, he that ponders the heart, doth not he underſtand? He that keeps the ſoul, doth not he know* the contrary? And *ſhall not he pay every man,* (and ſo thee) *according to thy work?* Well for, *innotuit*, ſince from the gate it came, good therefore that *Mardochai* ſit there, or (which is all one) that they which ſit there have ſomewhat of *Mardochai* in them: Be, if not *curious* and *inquiſitive*, yet *vigilant* and *attentive*. And yet *curious and inquiſitive* I would allow, in the caſe of a *Princes ſafety*. And the King and the Queen to have their eyes, and their ears abroad (both of them) and all little enough. We ſee for all the Kings *Wiſe men*, that *knew the times*, never a one of them *knew this time*. This good (we ſee) came by *Mardochai*, came on the *Queens ſide*. 1 In his *innotuit*. Prov. 24. 11. Prov. 24. 12.

Like him in his *innotuit*, to *know*; Like him in his *nunciavit*, to *make it known*. *Careful to get notice, faithful to give notice* of it in due time. God, whoſe will it was, it ſhould thus happily come to him; His will it was, it ſhould as faithfully come from him. He knew, by the Law he was bound, *if he heard the voice of conſpiracy and uttered it not, it ſhould be ſin to him* (*Leviticus V.*) He knew (by the *Pſalm*) what it was to partake with other mens ſin, what to *have his part with a thief or an adulterer*; and if with them, with a *traitor* much more. He knew by the *Proverbs*, he was now in as deep as they, as good lay his *hands on him*, and *ſeek* it, as *lay his hand on his mouth* and not *ſeek* to prevent it, keep it in and conceal it. He knew (for he told it *Eſther* after) that if he had not bewrayed it, *God wanted not his means, to have brough it out ſome other way*. And laſt, he knew, by the Prohet, *God would have ſet his face againſt him*, for ſo cloaking it, and have rooted him out. All this he knew: but, the *myſterie* of the *ſeal of iniquity* (the *Seal of Confeſſion*) it ſeems he knew not. It was not graven then, that *ſeal*; nor many hundred years after. That *ſhuts up treaſon, as a treaſure, under a ſacred ſeal*, at no hand to be broken: no, though all the Kings lives in *Chriſtendom*, lay on it. This act of *Mardochai's* marres the faſhion of that *Seal* quite. 2 In his *nunciavit*. Lev. 5. 1. Pſal. 50. 18. Prov. 24. 11. Chap. 4. 14. Ezek. 14. 8.

And, this may be ſaid of him, he would never have laid *any hands on himſelf*: for then he would have let it proceed, and not hindred it, by his bewraying, as he did. This alſo: he that did thus *diſcloſe*, for a need would have taken an *oath to diſcloſe*: Sure I am, would never have taken *oath*, or *Sacrament not to diſcloſe it*: would never have ſtuck at the *oath of Allegiance* (that is once:) but it may be, would have ſtuckat the *Seal* of *Confeſſion*, for ever coming upon his lips.

This for *nunciavit*. And all this he did, yea, though himſelf were no Subject born to *Ahaſhuerus*, nor he his *natural Prince*; but born out of his *Dominions*, far off, in *Jewry*. Did it, not for *Joſias*, or *Jechonias*, or ſome King of his own: Did it for *Ahaſhuerus King of Perſia*, one that held him and his Country-men *captive* and thrall; yet to him he did it. 3 In his loyaltie to *Aſſuerus* a *ſtranger*.

Yea, more than that yet, this did he, to *Ahaſhuerus* not only a ſtranger, but more than ſo, to *Ahaſhuerus* a *heathen* man, an *Idolater*, one *that worſhipped the Sun*, and the *fire*, every day. As, that did not hinder him, that of a *diverſe Nation*: ſo neither did this, that of a *diverſe*, and that of a *falſe Religion*. For though he were of a diverſe *Religion* from the King, yet was he of *Gods true religion*, that teacheth men to be true to their *Prince*. Be he a *Jew*, or be he *Gentile*, *Aſſyrian*, *Perſian*, or what he will; Be he a *right worſhipper*, or be he an *Idolater*, Be his *Nation*, or be his *Religion*, what it will be: though the King be (as *Ahaſhuerus*) a *Pagan*, though they be (as *Mardochai*) *the only true Church and people of God*; to be true to him though. But none of that *religion*, that is *faſt* to the *Catholick*, *looſe* to the *Heretick*. If it be *Joſias*, O then *ſtay* your *hand*: but, if *Ahaſhuerus*, if *Ethnicus*, or *quaſi*; if *excommunicate*, then ſet *Bigthan* and his *hands freer* to *ſeek*, and to *find*, and to *lay* them on, and ſpare not. This *Religion* was none of *Mardochais*, (nor let it be any of yours) witneſs this *act* of his, an *holy* and *good act*. For which (though not preſently, yet) not long after, he was highly rewarded by the King, and for which, he is ſet here (his name, and his act both) among the *Righteous*, to be had in everlaſting remembrance. A Heathen.

Of the *twain* now a word. I ſaid I would tell you, what they *ſought* and what they *found*. That they *ſought* they *found* not. Not that: but pity it is, but they ſhould *find* ſomewhat, *ſeeking* as they did: and ſo they did. They found ſomewhat inſtead of it, which had been better loſt than found: they found a halter ſcarce worth the finding: they found their own perdition: and the worſt kind of it, *perditio tua ex te*, themſelves the authors of it. *Ex ore tuo*, by that which came from themſelves out of their own mouths; the Devils *quærite & invenietis* right. The *Train*. What *Bigthan* and *Threz* ſought and found. Oſee. 13. 9. Luk. 19. 22.

And

And will you ſee how fitly every thing fell out? They *ſought*, and they were *ſought* into; *quæſitum eſt.* They *ſought* and found not: they were ſought into, and found. They were *wroth* with the *King*, and God with them; the heavie wrath of God was upon them. They would have *laid hands on the King*, hands were laid on them for it: up the *Gibbet* they went, and off they went, and the world was well rid of a couple of *traytors*. Before they could find, they were found themſelves, and their fact, found: the Law was not to ſeek; that, was found and *founded* long before. A Law, that now hath received the approbation from God: and ſo now, a right *Perſian Law, never to be altered.*

Dan. 6. 15.

III. The ſolemn *Recording* of this.

Have we done? not yet, this muſt be entred firſt, *written*: Nay written over twice, a *Duplicate* of it. 1 *Written* firſt in the *Chronicles*. And that before the King,) of ſuch importance the King thought it.) 2 And then this writing here of the King, is here written over again, a new order from God. So, two *Conſtats*: One, in the Kings *Chronicles*, the other in Gods *Canonical Scripture*, of this act. Two Copies extant, one in *Rotulis Regiſtri*, the other *in Archivis Eccleſiæ*; One among the *Kings Records*, the other in the *Churches monuments*. What ſhould this mean? Something there is ſure, in the adding of this clauſe, about the writing it up. I know no meaning, but that God liked well of the writing of it in the Kings, that he would have as much done in his own *Records*.

Why the King would have it *Chronicled*, is eaſily ſeen. It was a memorable event, worthy to be ſet down there. But why God? Sure he ſaw, theſe *Chronicles* would not laſt ſo long, as his will was, this example here ſhould. And indeed they being now loſt, we had been little the better, if it had been there only; He made it therefore to be entred into his own *Chronica Chronicorum*, that never ſhould be loſt. Well it was; it ſhould ſtand in the *Perſian ſtory* while it did laſt; but God for failing, provided further, to have a *memorandum* of it in his own *Sacred ſtory*, that laſt, as long as the world ſhould laſt. That, that is there, is *ad perpetuam rei memoriam*, indeed.

Another reaſon. Being in theſe *Chronicles*, it would have ſpread no further than *Perſia*, or the *hundred twenty ſeven Provinces* at the furtheſt. Gods eye looked further: that not *Perſians* only, but *Jews*; Nor both thoſe, but *Chriſtians* too: Not the *hundred twenty ſeven Provinces* alone, but all the *Provinces* in the earth ſhould take notice of it. I ſpeak with the Apoſtle, *Hath God a care of Perſia?* either writ he not this *for our ſakes?* Yes, *for our ſakes no doubt he wrote it*, that we alſo might be the better for it.

1 Cor. 9. 9.

The better: two wayes: 1 Firſt, to know Gods cenſure of *both theſe, in diebus illis*, for the preſent: The due praiſe of him by whom the delivery, The juſt condemning of them by whom the danger; that none that ſo *ſeek* ſhall be *ſaved* by *his book*: For that (we ſee here) brings them to the gallows, and there leaves them. 2 Or rather there leaves them not, but by this *Scriptum eſt* ſets up their quarters, there to ſtand and be ſeen, by all that look in it, to the worlds end. And this is worſe than *hanging*, yea in *chains*; for, the carcaſſes of thoſe, in time will conſume and drop away and come to nothing; ſo ſhall theſe never, but remain as freſh ſtill, as the firſt day, they were ſet up, to all generations to come. It is that, that grieveth the noble generous nature (I dare ſay) more than the execution it ſelf, there to hang upon the file in *Bigthan* and *Tharez's infamous black roll*; their names to be read there, for ever.

Pſal. 78. 8.

But, this was written alſo *for them that come after*, and a double uſe there is of it that way: As the parties, and their facts, be good or bad, that there are regiſtred. If bad, then (as in the *ſeventy eight Pſalm*) *Ne ſint ſicut*, not to be like this *Bigthan* and *Tharez*. *Ne ſint ſicut*, not to be like them in their wicked attempt; *Ne ſint ſicut*, that they be not like them in their wretched end.

Not like them; but like *Mardochai* (A *ſint ſicut* there:) that coming to the notice of ſo wicked a deſign, took himſelf bound in conſcience to detect it: yea, though it were againſt a ſtranger to him in nation, a more ſtranger in religion to him, yet to do it. Here, *Inſpice & fac* (ſaith God, in his *Law*:) *Vade tu & fac ſimile*, (ſaith *Chriſt*, in his *Goſpel.*) In a word: this was written to the end, to tye up all *hands* from *ſeeking* as they did; and to *open all mouths, to diſcloſe*, as he did: To make men loyal to their *Princes*, though *Heathen Idolaters*, ſuch as *Ahaſhuerus*.

Exod. 25. 40. Luk. 16. 37.

And if this were the end; if any ſhall go quite croſs (in a manner) in their *Scriptum eſt's* to this *Scriptum eſt*, in all theſe three: 1 Let looſe the hands to that, theſe (here) *ſought* and are condemned for it: 2 Stop up the mouths from diſcloſing of that, *Mardochai* (here) did, and is commended for it: 3 And both theſe, not in the caſe of *Ahaſhuerus*, but even of a *Chriſtian Prince*; what think you by them? what do they ſay in effect, but *Sint ſicut Bigthan & Tharez, Ne ſint ſicut Mardochæus.*

I report me to your conſciences: God thus ſkoring up theſe, that but *ſought to lay their hands* on a *Heathen King*, would He ever approve of ſuch, as under-hand *ſet* on Subjects to go paſt *ſeeking*, even to *lay their hand on Chriſtian Princes, Moſt Chriſtian Princes*, their *own Princes*; *Own* by *nature* and *nation*, *Own* by *maſs*, and *religion too*, as *in diebus hiis* we have ſeen two in *France* (a *Bigthan* and *Tharez*, both) one after another?

And what for *Mardochai*? They *ſwear* men, they give them their *maker* upon it, never to diſcloſe that, which *Mardochai* is (here) *honoured* for *diſcloſing*. Yea, and *approve*, nay more than *approve* of ſome; for doing clean contrary to that, *Mardochai* did here; even for *concealing*; nay; for *ſealing* up (and that under a *holy Signature*) as *foul* and *wicked a treaſon*, as ever was.

This hath been done. But, we are in writing, what ſay ye to that? Will ye compare but the writing of *diebus illis*, with ours *in diebus his*? Let there be a Book written ſaith God (this of *Eſther*) that no man ever do the like to theſe two, that no man ever ſeek to *conceal* thoſe that ſhall ſo *ſeek*: Let there be a book written (ſaith ſome body elſe) as it were an *Anti-Eſther* to this Book of *Eſther*, to ſet men on to *ſeek* that, theſe here *ſought*, and to teach them the way how to find it; to point out,

who

who ſhall be *Bigthan*, when and how they ſhall *ſeek* to *lay*, and *lay* both: As it might be a Book written by *Suarez* in defence of *Tharez* (his name of the two names, neareſt) in ſome caſe to licenſe the *ſeeking*: and to command the *cloſe keeping* of ſuch geer as this.

But yet we have not all: Writing a *Record*, making up a *Roll*, is more than writing a *Book*. Every *authentick Record* (as is this) is of the nature of a *Preſident*, to do the like; of a Copy ſet for us to write by. So here we have further a warrant, to make up our *Records*, by this *Record*; to *Record* all, that *lay* their *hands*, for ſuch as *Bigthan* and *Tharez*; and all that diſcloſe them, for ſuch as *Mardochai*. Ever, upon like occaſions, to make like *entries*. Shall we do it? Write them down (ſaith the King) in the *Chronicle*. Write them down (ſaith God) in the *Bible*, for *Traytors*, theſe two. Write me down ſome ſuch as did the like or worſe, for other manner perſons in another manner Regiſter, even for no leſs than *Martyrs*: You know, who it is.

Regiſter me *Mardochai* (ſaith the *Holy Ghoſt*) for a party well deſerving, for utte ring his knowledge of ſo wicked a Treaſon. Paint me up ſuch an one (ſaith another ghoſt) *ſtraw* and *all*, and in the border print me him *Holy Martyr*, for not diſcloſing as *foul* a *Treaſon*, nay fouler a great deal.

But trow you this to be Gods Vicar, that thus makes act againſt act; checks *Gods Records*, with *Counter Records* of his own; affronts Gods *Chronicle* with his New *Calendar* on this faſhion? Or St. *Peters Succeſſour*? Nay not his: of all others, his leaſt: *He laid his hand on his weapon, for his Maſter*; So would he teach, and not otherwiſe. *Judas*, he indeed laid none himſelf, but he it was gave the watch-word, *This is he, lay hands upon him*. So that, *Judas*'s Crew (it ſeems) they be, that ſo do; and no better than *Judas* himſelf, that ſo teach. No Apoſtle did ever *lay hands*, but *Judas*; He did: his *Diſciples* they be; his *Succeſſours* (not St. *Peters*) that bid it. Matth. 26. 52. Matth. 26. 48.

We may, and will then by his warrant, be ſo bold as to enter them *Traytors* in the *Chronicle* before the King: By what warrant, they may *regiſter* them for *Martyrs*, in the Calendar before the *Pope*, let them look. Ours we ſhew, let them ſhew but the like, and carry it: Elſe, if he ſee, allow, and print Books with priviledge, that tend to the manumitting of *Tharez*'s *hand*, and to the *ſealing up of Mardochai*'s mouth; if under *confeſſion* he animate *Tharez*, and with his *Seal of confeſſion*, *muzzle up Mardochai*; if God write one way, and he another, in effect; write King, write God, what they will, *write we him Martyr*, we will be ſo bold as to write him up with St. *Paul*, for Ἀντιχριστον, one that *oppoſes* himſelf flat againſt this Book, and the Writer of it; which Book *ſtayes* all *hands* from *laying*, and *opens* all *mouths* to the *bewraying* ſuch as theſe. 2 Theſ. 2. 4.

I will pray you, I may rather forget my ſelf a little, than forget *in Diebus hiis* after all this: we promiſed to ſhew, that they *match* and *over-match In diebus illis*. That they match in many points. 1 That *Kings* both, both in *danger*, in the ſame *danger*, both; by the *ſame number*, and by thoſe of the *ſame rank*; and upon the ſame *motive*, great *anger* for little cauſe. Again, that both were preſerved, and both *ſtrangely*: that the *ſeekers* in both in ſtead of *finding* that they *ſought*, *found* their own *confuſion*. The comparing of *Diebus hiis* with *diebus illis*.

But as in many, they *match*; So, in many more, doth *this day match over-match thoſe dayes*. More degrees in our Dyal, than in theirs; the day goes beyond the Text: and not this Text here alone, but any other, that ever yet I could find. The more (ſay I ſtill) are we all bound to God for His goodneſs, that hath ſo magnified His mercies toward His *Anointed*, and in him to us all, as He hath vouchſafed him ſuch deliveries *in diebus hiis*, as He never vouchſafed *in diebus illis*, to any King of his own peculiar choſen people, or of any other under the Sun. Such to be found in our *Chronicles*, as not the like in the *Chronicles of Perſia*: Nay, not, of the *Kings of Juda* and *Iſrael*: But are *ſine exemplo*, ours; none coming home, all falling ſhort of them.

Which (methinks) I can let you ſee ſenſibly; and ſo, that we have greater cauſe to rejoyce in this of ours. In the Kings firſt. The King *in diebus illis* (make the beſt of him) was but a *Pagan*, *a worſhipper of Idols*: theſe be *Bars* in his *Arms*. The King *in die hoc*, neither Heathen (I am ſure) nor that can have the leaſt touch of *Idolatry* faſtned on him: he that ſhamed not to ſay [*No Chriſtian*] and hath been fain ſince to eat his word, he durſt not ſay an *Idolater*; that, would ſoon have rebounded back upon himſelf. And no *Idolater* is a *Chriſtian*,; nor *Chriſtian*, an *Idolater*, I am ſure.

This firſt vantage then we have here yet: Alwayes the very ſtate of Kings, in it ſelf, without any other addition is dear unto God (we ſee.) *Aſſuerus* here doth aſſure us of that, who was thus preſerved, only becauſe he was a King, and for no cauſe elſe. But I hold clearly, a *Chriſtian King*, to be more than a King; more than a *Pagan* King: and ſo *Major Aſſuero hic*, and *de majore majus gaudium*; and ſo we, of the twain more cauſe to rejoyce.

Next, as both Kings, yet not both like; ſo both in *danger*, and that not like neither. The *danger* of *in diebus illis*, was but of *hands laying*: the *danger* of this, *of hands laid*. On *Aſſuerus*, no *hands* were laid: it came not to that. It came to that, here. *On they were, come off how they can*. Thoſe in the Text, but *ſought*: they on the *day*, *found* what they *ſought*. It was paſt *quæſiverunt*; It was plain *miſerunt*. That was the caſe, this day. No ſuch thing *in thoſe dayes*. *Aſſuerus* was not offered the point of a naked *Dagger*; not taken by the *Throat*; not *graſped* and *tugged with*, till both lay on the floor. All this danger was but *de futuro*; *ſought* to have been, and might have been, but was not. This was *de præſenti*, preſent danger, of being preſently made away, in a corner, by the hands of *bloody wretches*; that not only *ſought to lay*, but *found* that they *ſought*, and did *lay*. Now, the greater the danger, the joy for the delivery (ever;) and ſo our joy the greater. For, no compariſon between the dangers: that is clear.

No

No more was there between the *Actors*, by whom the danger grew. *Bigthan*, bad enough (I grant;) but behold a worſe, a bigger than *Bigthan* here. *Bigthan* and his fellow might have gone to ſchool to them. They were angry, and ſo ſhewed themſelves to be, and the leſs dangerous for that. Theſe were as angry as they, but ſhewed it not. They brake forth in terms, that it came to *Mardochais* ear. Theſe had learnt their leſſon better; not an evil term came from them, no ſhew of anger appeared, but fair and falſe ſemblant all. So much the more likely to do miſchief (ſay I;) ſo much the more like *Judas* treaſon, the worſt that ever was. For, no *betraying*, to *betraying* with a *kiſs*. Give me *angry Bigthan*, rather than *fawning Judas*: to welcome one kindly, and ſet on privily, with *Judas* watch-word, *This is he, lay hands on him*; from ſuch, God deliver us. The more the parties ſuch, the more our joy, *Jon* eſcaped out of their hands.

Mat. 26. 48.

Both Kings were delivered: ſo far, equal. But then again, great inequalitie in the manner, very great. That, *in thoſe days, by a Mardochai*: All was regular, went the common ordinarie way, upon a diſcoverie. *Quotidiana ſunt hæc*, to be ſeen, to be read in everie Chronicle. But on this day, there was never a *Mardochai* to diſcover ought: *Mardochai* failed here. A conceit there was, ſomewhat ſhould have been diſcovered in another kind; but the plot it ſelf, no diſcoverie of it, till the very inſtant; till one appeared in arms, till out went the *dagger*, till the dagger diſcovered it ſelf: *God was fain to be Mardochai*, to ſupply his part: though he were wanting, God was not. By whom it is true *Ahaſhuerus* was delivered: but, You delivered, after a more ſtrange manner (I report me to all.) Now, the more ſtrange the manner, the more the joy ever. Then *Mardochai* did ſomewhat toward it: this came meerly from *God*; neither *Mardochai*, nor any elſe; *ſitting in the gate*, or out of it; there or any where elſe.

Yet let me add this, that you might be beholden to God (even that way too) He hath fitted you that way alſo. This *fifth of Auguſt*, without a diſcoverie, the *fifth of November* with a diſcoverie. So, with *Mardochai*; and without *Mardochai*, hath God wrought for You, *in diebus his*: that we might everie way be bound to him, and that, everie way our joy might be full.

Now, in both, as the hand of God was ſtretched over both Kings to ſave them; So was the ſame hand ſtretched out againſt both thoſe, that *ſought* their lives, to bring them to evil ends; both which may ever be the ends of ſuch beginnings. There was no wonder in theirs; there, all was done by a Legal courſe, a fair judicial proceeding, they indited, convict and executed by courſe of juſtice. Good Lord, with what eaſe was *Ahaſhuerus* delivered, even ſitting ſtill! There was no wonder in this, at all. So was it not here: Here was old pulling, and wreſtling, and weapons out, and drawing of blood; and a kind of battel fought *dubio Marte*, a good while, but at laſt the victory fell on your ſide. And this winning of it, as it were, and ſeeing Your enemies lie dead at Your feet, made the deliverie the more wonderful; and ſo the more welcome; and ſo Your joy the greater. And if one might take joy in the fall of his enemies, the fall of yours was worſe for the manner. For, they died not like Subjects, but as open enemies or rebels: Not as penitent ſinners, but as damned reprobates, loſt not only their lives, but their ſouls too.

Thus, every way, doth this *day* go beyond thoſe: the King beyond, as a *Prince Chriſtian*: the danger beyond; for, the extremity nearer. The parties that *ſought*, beyond, for, the leſs they appeared, the more perilous they were: the deliverie beyond; for, without any *Mardochai* at all: And their fall beyond; for, ſtrucken down in the place, like rank rebels; and tumbled into hell like reprobates, without ſpace or grace, without fruit or ſign of repentance. And, if thus many waies beyond, allow for everie of theſe, a degree of Joy, and I have that I would.

Of this *writing*, one ſpecial end was for *Joy*. A double joy: for either verſe, one. 1 In the former, *Rege incolumi gaudendum*; *Joy* for the Kings ſafety. 2 And in the latter, *Stratis hoſtibus gaudendum*; joy, that his enemies lay where they lay, on the floor.

For the Kings ſafety we to rejoyce; but without a *Mardochai*. He parts not with God, in ours: it is entire without him. So it is not in the Text: God and *Mardochai*, there: here, God alone, and *Joy* in God alone.

Then, for *Stratis hoſtibus*, in regard of them. Firſt, that they ſped not; then, that they were ſped themſelves: that their *anger* was *vana* and *ſine viribus*; did no hurt: that Gods *anger* to them for it, was both ſure: paid them home: and ſwift; did it out of hand. That they fell; and fell before him: He ſaw them lie ſlain at his feet: that his eye *ſaw his deſire upon his enemies*; nay more than his deſire, that he was fain to pray for them, that had not the grace to do it for themſelves.

Pſal. 92. 12.

A little after in this Book, for the ſaving of the *Queen* from the *laying on of Hamans hands*, we find, there was great joy and a double feaſt, the *fourteenth and fifteenth of Adar*. And can we imagine, but there muſt needs be as great (nay, *Feſtum magis duplex*) for the King here? If for *Her* a *ſtranger*: for their own natural *Leige* much more. Was ſo with them *In diebus illis*, and with us to be *In diebus his*.

Chap. 9. 17.

Or rather *in die hoc*; For (theſe) It was plural, more dayes went to it than one; many days in doing; here, it was diſpatched ſooner. No *diebus* here; begun, acted, ended all in a day: nay, half a day, between noon and night. And this ſhall be the firſt, that it was not long in doing. Short as it was, yet may I take upon me, there is as great odds between this day, and them, as is between the *fifth of Auguſt*, (*ours*) and the *fifteenth of Adar*, that is, *December* (*theirs*:) that is, between a *long* and a *ſhort*, a *Summers* and a *Winters day*.

There is not in all the Scriptures a book that expreſſeth ſo plentiful joy, for the ſaving of a *Prince*, as doth this of *Eſther*: the whole ninth Chapter (in a manner) is ſpent in it. There is *gaudium* and *lætitia*, and *hilaritas*, and *convivium*, and *tripudium*, I cannot tell how many times over; and the day

Chap. 9. 21.

chriſtened

chriſtened by the name of *Dies feſtus*, a Feſtival day. There is joy in *Suſan* the City; there is joy in the Villages; there is joy in the hundred twenty ſeven, every Province of them all; joy all over: and all this allowed, nay, a Statute made to keep it. So, a day of joy to all poſterity, and all this *Chronicled* ſo. A joy in the *Chronicles*; what would you more?

Hence have we warrant for this day of ours; and for all and every of them, on *this day* of ours; the ſame joy full out, the ſame that was for that in everie degree, let be for this; and more for this, as this is more (as hath been ſhewed;) as by the ſeaſon of the year, the day is longer, the Sun brighter, the ſky clearer, the weather fairer, in *Auguſt* than *December*. As this caſe more famous, Gods might and mercy more marvellous; more fit for a *Chronicle*, more worthy to be engroſſed in the great roll, ours than theirs.

And in one we ſhall be above them, that we begin our joy in the houſe of God; whereas they in *Perſia*, had none to begin it in: Here do we begin it, as God would have us begin it, in the *Houſe of Prayers*, with *prayers*.

A prayer for *Bigthan* and *Tharez*, we cannot (either theſe of the Text, or thoſe af the day:) But; a *prayer*, that by their examples, both *Ruina præcedentium* may be *admonitio ſequentium*, the *deſtruction* of thoſe that are gone before, may be the *inſtruction* of all thoſe that ſhall come after. This the firſt part; and if this will not be, the ſecond. So may they ever find that ſo ſeek; If *ſeek* as they *ſought*, *find* as they *found*,

A prayer for *Mardochai*, that for his ſo *ſitting in the gate*, *he* may *ſit* in a better place: that ſo manie may follow him in his good example.

A Prayer for the King. But firſt a *praiſe* (the principal cauſe we come hither for.) *Praiſed be God* ever, that ſaved in *Perſia*, *Ahaſhuerus* from his two; that ſaved in *Scotland*, *your Majeſty* from your two: the Saviour *of Kings*, *Maximè fidelium*. Then, the *prayer*; That *thoſe dayes*, and *theſe dayes* may never fail him, nor he ever ſee other.

No more *Bighthans* (good LORD) but *Mardochai's* for them. That *Mardochai* may never fail him? but, if he do, that thou wouldſt not (no more than this day thou didſt·) but ever ſave, ever deliver, ever preſerve him, and make them that *ſeek* his ruine, *find* their own. Either *hang* aloft, as theſe in the Text; or lie on the floor, as thoſe of the day.

And even ſo, let the end of this, be the beginning of the other, even of the *joy* of the whole *day*. For the *day*, for it: for this happy event on it, for the *King*, the Subject of it, To the cauſe of it, and of all our joy, God the *Father*, by which, and through *Chriſt* in the unity of the *Holy Spirit*, be all bleſſing, honour, praiſe, glorie and thanksgiving, this *day* and all *dayes*, for ever and ever.

A SERMON PREACHED BEFORE THE KINGS MAJESTIE, AT *WINDSORE*, On the Fifth of AUGUST, *Anno Dom.* MDCXXII.

I. SAM. Chap. XXIV.

Ver. 5. *And the men of* David *ſaid unto him: See, the day is come, where-of the* LORD *ſaid unto thee; Behold, I will deliver thine enemy into thine hand, and thou ſhalt do to him, as it ſhall ſeem good to thee. Then* David *aroſe, and cut off the lap of* Sauls *garment privily.*

6. *And afterward* David *was touched in his heart, becauſe he had cut off the lap which was on* Sauls *garment.*

7. *And he ſaid unto his men, the* LORD *keep me from doing that thing unto my Maſter the* LORDS Anointed, *to lay my hand upon him: For, he is the* Anointed *of the* LORD.

8. *So* David *overcame his ſervants with theſe words, and ſuffered them not to riſe againſt Saul. So* Saul *roſe up out of the Cave, and went away.*



ECCE *dies veniet*, Behold the day is come: So begins the Text: ſo ſay *Davids men*. And *Behold the day is come*; ſo may we begin, and as truly ſo ſay of this Day, as ever did they of that. The firſt words agree well: So do the laſt, *Abiit Rex viam ſuam*, the *King* roſe up and went his way: ſo ends the Text, and ſo ended this day too. And not only the firſt and laſt words, but the midſt and all fall out as fitly. For indeed, what is the whole Text, but a report of a *King*, in danger to have been made away, and that cloſely *in a cave*, and a motion made to that end, and a *knife drawen*, and *Davids men up* againſt him and all? Yet (ſee the goodneſſe of GOD!) the *King* did well enough for all that; and *went his way*, without any hurt done him.

And, comes not this home to the day? *Saul* at *Engedi*, *in the cave* there, may he not ſeem (as I may ſay) a type of *His Majeſtie*, at *Saint Johnſton*, *ſhut up* (to uſe *Sauls* words) in the cloſe corner there? In ſtead of a *knife*, was there not a *dagger* drawn there; and ſomewhat elſe; and more ſought than a *corner of his cloake?*

cloake? And, as *Davids men roſe* here; So, roſe there not a popular tumult there?

And yet, being in that extremity, was he not delivered out of their bloody hands? and did not all end, as the Text ends, *The King roſe up and went his way?* And this our meeting now, in this publike ſolemne manner, is to no other end, but to rejoyce together in the preſence of GOD, and to render unto Him our *anniverſary* ſacrifice of praiſe and thanks, that *Ecce dies venit, Behold the day is come*, wherein he ſcaped ſo fair, and *went* his *way* ſo happily.

And, ſhall we not withall, put our incenſe to our ſacrifice (that is) add our *prayers* to our *praiſes*; that, as this day there was, ſo ſtill and ever, a way may be made him to eſcape all his dangers?

King Saul (here) in the Text, was the firſt *King*, that ever the people of *God* had. In him (the firſt) would God have all ſucceeding *Kings* to read their deſtinie: that as they are placed high; ſo, their high place is no exemption from danger; a provoking it, rather. Here now, *Saul* is in danger *in the Vale Engedi*. Once before had we him in as great a plunge; and that was in the *hill Hachila*: *Abiſhai* would fain have had a *blow at him*; and but *one blow*. But *David* came then between with his *Ne perdas*.

1 Sam. 16. 8.

That did not ſo well fit our turn. It was *night* then: *Saul* was in *his bed aſleep*. That, was not our caſe: this here comes nearer. This fell on the day. *Saul* was awake: So was *His Majeſty*. We may ſay *Ecce dies*, Behold it was *day*, and *that day is now come*. Between them both, they make up thus much; that *ſleeping* or *waking*; *by night*, or *by day*; *in Hachila*, the high lands, in *Engedi*, the low Valleyes, out of danger they go not, if the hand of *God* be not over them, as here over *Saul* it was.

The Diviſion. Firſt and laſt, we may recapitulate the whole Text into one word. It is all but a *Delivery*. *Ecce tradam in manus*, a Delivery *into their hands*: *Ecce abiit*, a Delivery *out of them*. Which two makes the two main parts of the Text. The former, the *Delivery into*, laſts to the laſt verſe: And, in the end of the laſt, comes the latter, *the Delivery out of*; *the King roſe up out of the Cave, and went his way*.

I. *Ecce tradam in manus* is of two ſorts; 1 Into *Davids hands*, and 2 *into his mens hands*. Or thus; *Sauls* danger here, is double: 1 On the danger of *Davids mens motion*; 2 the other, of their *Commotion* (for, *riſing* they were, and *David ſuffered them not to riſe.*)

1. In their *Motion*. 1 What was moved to *David* by his *men*: and 2 what *David* did upon it. That which was moved, was *mittere manum, to lay hands on the King*. That, he did upon it, was, he went and laid his hands on *Sauls mantle*, and *cut off an end of it*, and that was all. This, the *fact*: then, the *cenſure* of this fact.

Whèn *David* had done this, what he thought of it: 1 What *he*, and 2 what *his men*. He thought not well of it, he did penance for it, *his heart ſmite him* for doing but ſo much. *His men* thought not well of it neither; but *ex alio capite* they, for not doing more than ſo.

2. What followed of this? The neglect of their motion, turned *his men* to a *Commotion*: *They were riſing againſt Saul*, if they had not been ſtayed. The ſecond danger, this: farre the worſe of the twain: *The riſing of Davids men*, than the *drawing of Davids knife*. Thus far the *Epitaſis*.

II. Then followes the *Cataſtroph*. For, the iſſue was, *Davids men* were ſtayed by him, and kept from *riſing*: *Davids* victory. And how? by certain words ſpeaking. Thoſe words are in the third verſe: *Davids ſtell*, I may call them.

And upon all this followed, the *King* was *ſaved*, twice *ſaved* from both dangers (thanks be to *God*) and *away he went*, ſafe without any harm. Only, loſt *a piece of his mantle*: and I would never greater loſſe might come to him.

III. Thus lie the parts in this order; which, when all is done, we muſt crave leave to reflect upon, and review again; to ſhew, that the *Ecce* of this our Day is farre above the *Ecce* of that of theirs.

Now, by the ſpecial providence of GOD, it ſo fell out, that all this was not paſſed and done in ſilence. There was arguing the point, reaſoning on both ſides. The whole Text is but a kind of *Dialogue* between *Davids men* and *him*, what was to be done with *Saul* their enemy, now they had him *in the cave*; kill him, or let him go? And it fell out well, that this point was thus urged. For, out of this their debate, might thoſe two wretched men this day have learned (if they had had grace) and may all true men and good ſubjects learn, what to do or not to do in like caſe. For, a clear reſolution here is, to be held for ever, taken out of *Davids Abſit* here, *God forbid that ever any ſhould lay his hands on the Lords Anointed*. Yea, though he ſhould catch him *in a cave* (or as good as a *cave*, as this day he was.)

Nay further, GOD ſo providing, here falls a matter in upon the By (of *Sauls mantle*) that removes it from the main (*Sauls perſon*) quite. *Sauls perſon, David* touched not; went but to *his mantle*. And even for going but to that, did *his heart ſmite him*. Which (by *à minore ad majus*) puts this queſtion paſt all queſtion, as being a protection for the *Kings robe*: and, if for *it*, for his *perſon* much more.

1 And let me ſay two things of this Text to you: One, that as *Saul* was the firſt *King*; ſo, this the firſt caſe that ever was, wherein the making away of a *King*, was put to the queſtion. So, the *leading caſe* (as they call it) to all the reſt. Reſolved here by *David* (and we cannot reſolve our ſelves by a better) and reſolved once, reſolved for ever. No more *Quere's* of it now.

The

The other, that it is the only caſe (this) that ever I read of in Scripture, of *dixit Dominus* alledged for killing a *King*; of killing *Kings* by *Divinity*. The more worthy it is your attention, the nearer it comes to the late phrenſie of this Age of ours. 2.

And two uſes there be of it, as the chief perſons in it are two. 1 In *Saul*, to let Kings ſee their *danger*: 2 In *David*, to let ſubjects ſee their *duty*. To let *Kings* ſee their *danger*, that they may look up continually to their Deliverer out of evil hands. In *David*, to let ſubjects ſee their *duty*, and the extent of their *duty*, as to themſelves, ſo to others.

Two dangers were like to befall *Saul* here. From *David* firſt: His men perſwaded him to diſpatch *Saul*: perſwaded him, but prevailed not; He did it not: So *Saul* ſcaped once. Second: when that would not do, they were upon *riſing* (*themſelves*) to have done it. *David* diſſwaded them: diſſwaded them and prevailed; they did it not neither: There he eſcaped twice.

In which two, *David* is two wayes our example, to learn us, the *two duties* (I ſpake of.) 1 Would not do it *himſelf*: 2 would not ſuffer *others* to do it: Would not be perſwaded by others to it: did diſſwade others from it. I will ſay with our Saviour, *Vade tu & fac ſimiliter*, Let every good ſubject *go and do likewiſe*. Neither *do it*, nor *ſuffer it* to be done; And he ſhall be according to *Davids*, who was a *man according to Gods own*. Luke 10.37.

SAUL was now *in the cave*. What *Davids men* would have had him to do to *Saul*. Even *what was good in his eyes* (a good mannerly term; but even what pleaſed him.) What is that? What meant they by it? The meaning is, they would have had him *lay hands upon Saul*. Plain by *Davids* anſwer: What? *lay hands on him?* GOD *forbid*. More plain yet, by *Davids* report of it to *Saul* (the *eleventh Verſe*.) And *ſome bad me kill thee*. Loe, there ye have it in plain Engliſh. I. The firſt *delivery*: *Ecce tradam in manus*.

To make this motion *good in his eyes*, they uſe here a perillous motive; or rather three in one. 1 *Inimicum tuum*, the motive of enmity or deadly *feud*. 2 *Ecce dies venit*, now is the time come; the motive of *opportunity*. 3 And *de quo dixit Dominus*, the motive of GODS Word, of doing it by *Divinity*.

Inimicum tuum: that, is the ground of all: (a motive well beſeeming them that make it; even fit for a *Souldiers* mouth:) he is your *enemy*, he would kill you; what ſhould you do but kill him? ſhould not we kill them that would kill us? This goes current in the *Camp*, this is *bonum in oculis*, a good motion in their eyes. 1 *Inimicum tuum*

Now, if this hold for good, if an *enemy* be to be ſlain; It is ſure, *Saul* was *Davids enemie*: GOD himſelf calls him ſo, *Inimicum tuum*: they be *Gods* own words, one that (even as *David* ſaith himſelf) *hunted for his ſoul* (*Verſe* 12.) And, even at this very inſtant had him in chaſe, and was ſo eager on it, as up the *Rocks* he went after him, *among the wild goats* (*Verſe* 3.) and followed him ſo hard, he was fain to take a *cave* (here,) In which *cave*, what taking he was in, ye may read in the 57 *Pſalm*, (made, when he fled into this *cave*) even at *Miſerere mei Deus, miſerere mei*: One *miſerere* would not ſerve him; in a greater agonie of feare. For, if *Saul* had but known it, *David* had never gone his way thence, as *Saul* did his. It is well known, *Saul* ſought his life. That was not all; there was a further matter than ſo, Will you hear it from *Saul* himſelf? Look to the 21 *verſ*. *I know* (ſaith *Saul*) *thou ſhalt be King after me*. Yea, *ſhall*! then was it *inimicum tuum* (indeed) in another ſenſe; then was *Sauls* life, an *enemy to Davids riſing*. *David* ſtands in his own light, if he do it not. Do it then, and beſides the aſſurance of Your *life*, the *Crown* is Yours. Theſe two laid together, any would wonder, what *eyes David* had, that this ſeemed not *good in his eyes*. And, this for *inimicum tuum*. Pſalm 57.1,

But, many an *enemy* ſcapes with his life, becauſe we meet not with an *Ecce dies*, a fit time and place to do it in. Verily, *opportunity* it ſelf is a ſhrewd motive. The common ſaying is, *occaſio facit furem*: that which one was farre from, would never have imagined, there will come ſo fair an offer, ſuch a fair *ſhoot* (as they ſay) as will make a man do that, which but for ſuch an occaſion, he would never once have thought on. We are all to pray to GOD to take from us the *opportunity* of *ſinning*: So frail we are, it is no ſooner offered, but we are ready to embrace it (GOD help us.) What ſay they then? Why *Ecce* here is a *time*, and here is a *cave*, as fit a place as can be for ſuch a motion. Such an *opportunity*, as if you take it not you ſhall not meet with again, all your life long. To have your *enemy* light into your hands, in a *dark cave*, where you may diſpatch him, and no body the wiſer who did it, or how it was done. Well then, wiſdom is ſeen in no one thing more, than in taking opportunity. Go to, ſhew your ſelf a wiſe man: you know, what you have to do. 2 *Ecce dies venit*.

Nay, it is not only *Ecce dies*, but *Ecce tradam*; and there, is an *Ecce*. For, there is much in *tradam*; he is even *delivered*, even *taken*, and *put into your hands*: I weigh the word *tradam*. It is one thing to ſay, *Your enemy is fallen*; another to ſay, *He is delivered*. *Falling* is caſuall; *Delivery* imports a *deliberate act* of an *Agent* to do it, to *deliver* him: So, this is more than chance, more than hap-hazard: It is not *cecidit*, it is *tradam*. *Ecce tradam*.

Again; One thing to ſay *deliverd*: another, *delivered by God* (now I weigh the *perſon*.) *Ego tradam*, *Ego tradam*.

it is *God* that ſpeaks it. One may be *delivered*, and by man, by ſome falſe *traitor* (it was not *Sauls* caſe, this, it was the Kings.) But here *God* is the *deliverer* נותן the *giver*. Take him then as *donum Dei*. *God* hath even *given* you him, and having given Him, would have you take Him, and I hope it will *ſeem good in your eyes* ſo to do, and not let GOD give you Him for nothing.

3 De quo dixit Dominus.

Nay, yet there is more. (Now, I come to weigh *dixit Dominus*.) For one may be *delivered* by *God*, ſeeing it, and ſaying nothing to it, but ſuffering it: by *Gods permiſſion*. So are all things. Of many of which (though) *God* ſaith nothing, ſpeaks never a word: but of *this*, *God* ſpake to you before, ſpake to you with His own mouth, and ſpake it with an *Ecce*; *Ecce tradam*: gave you warning of it, gave you His word for it, *I will deliver him*: and is now as good as His word, hath delivered him. See if He have not.

Will ye collect theſe three, 1 Not *caſually fallen* into your hands, but purpoſely *delivered*, 2 And *delivered* not by man, but by *God* Himſelfe: 3 And by GOD, not *quovis modo*, at adventure, but plainly *propheſying* and *promiſing* He would ſo do. Of this (ſure) *God* muſt needs be the Author, that He *foretels* thus, and *promiſes* before-hand. So have you (here) *God* made *acceſſorie*, nay, *principall* to the murder *of a King*.

And now are we come indeed to the perillous point of all. This (lo) is it. They would have *Saul* made away; and for this, they alledge *de quo dixit dominus*, as if *God* had beſpoken a ſet *day* for the doing of it. This, goes to the quick. *Inimicum tuum* is but a *revelation* of *fleſh* and *bloud*, that; but *dixit dominus*, that is the *will of our heavenly Father*. So, not onely *lawfull* now, but a matter of *conſcience*, to kill *Sauls* משיח *God hath ſaid it*.

Where, firſt, you ſee, it is no new thing, this, to *kill Kings* by *Divinity*. This geere is but newly raked up from hell againe. It is but the *old devill* new come abroad, that had been in the world before. For, ever ſince there have been *Kings* over *Gods* people, this hath been abroach; broached firſt *in the cave* here at *Engedi*, and *dixit Dominus* pretented for it (you ſee) in the firſt *Kings* dayes of all.

Mat. 9. 34. Acts 20. 30.

The griefe is, they were not *Sauls*, they were *Davids men*, the better ſide, that alledge this. But *Davids men* all, are not of *Davids* minde: *Johns diſciples* ſometimes are found *with the Phariſees*; and the *Apoſtle* ſaith; *Of our ſelves, here ſhall ariſe men ſpeaking perverſe things*. Therefore never marvaile at it. Goe not after the *men*: Go after the *Maſter David himſelfe*.

Jud. 3. 11. 2 Kings 11.

Well yet, I muſt needs ſay for theſe good fellows (here) they go roundlier to the point, than doth *Suarez*, or any of them have been blundering about this gere of late. They be all triflers to *Davids men*, here. For upon the matter, all they have been able to ſay, is, it hath been done. *King Eglon* was killed; ſo was *Athalia*. Neither of them, a true lawfull Prince (as *God* would have it) *uſurpers* both. So nothing to the matter. But, ſay they had been lawfull: yet all this is but

Ioh. 21. 16.

Homo fecit; it is not *Deus dixit*. Never a *dixit Deus* comes from them. Nothing but poor *Paſce oves*: which (ſure) is a full unlikely Text to perſwade a man to become a *butcher*, and *cut his ſheeps throats*. One *Abſit* of *Davids* here, one *Nephrdas*, one *quis erit innocens*, able to daſh twenty ſuch, and all they can ſay, to pieces. Not one of them comes off to the point, as do theſe in the Text, with *dixit Dominus*, *Gods* expreſſe word for it.

There is no remedy, we muſt ſtay a little at this, at *dixit Dominus*. What He ſaith, we may: nay, we muſt do. To His *dixit*, there is no *contradixit*, If GOD *ſpeak* once, *let all*

Zech. 2, 13.

fleſh keep ſilence.

I will not trouble you with, when *God* ſpake this, or where. Extant it is not. Yet ſeeing *David* traverſes it not, denies not but that *God* ſpake it, we will take it for good, that they truly alledged GOD. For, it is not unlikely, that at ſome time when *David* was in ſome great diſtreſſe, GOD might ſend to him by the hands of *Nathan*, or *Gad*, his *Seers*, he ſhould take a good heart to him, he ſhould be ſo far from being *delivered unto Sauls hands*, as the *day ſhould come, Saul ſhould be deliverd into his, to do with him what ſeemd good in his eyes*.

Well then, take it, *God* ſaid all this: and all this might *God* ſay, and yet *Saul* not touched. Ye ſhall ſee as little force in this *Dominus dixit*, as in their *Homo fecit*. Neither of them, to the purpoſe they are brought. You ſhall ſee withall, what it is when *Sword-men* will be a medling with *Dominus dixit*, with our profeſſion; what trim conſequences we ſhall have, to make, *What ſeems good in Davids eyes*, and to *murther Saul*, to be all one. And withall, that it is good for *Kings* to be *learned*, and to be *learned* in *Gods Law*. For, had not *David* been the *better Divine*, he might well have been overtaken and made believe, there is a way to *deſtroy Kings*, even by the *Word of God*.

To ſcan them a little. *Dixit Dominus*, *God ſaid*. What ſaid He? *The day ſhall come*: well, it is come, *that* GOD *would deliver Saul into his hands*: well, that is done too. And *David ſhould do to him*, what? *What ſeemed good in his eyes*. What is that? To *deſtroy Saul*? No indeed: *Bonum in oculis*, will beare no ſuch matter. We might diſpatch all in a word, all is put upon

Faciet ei quod bonum eſt in oculis ejus.

Davids eyes, and *in his eyes* it *ſeemd not good*. But to touch them ſhortly.

Firſt, *Faciet ei* here, *injoyns* nothing, leaves him but to himſelfe: that is all can be made of it: Nay, they deſire no more, but ſo to be left. And when one is ſo left, what then, may he do what he *liſt*? Suppoſe, he liſt to do what is *evil* or *forbidden*? *Adam* will tell you, No: That conſequence we may pay full dear for. It undid him, and us all. *Gods* ſo leaving us, gives not any *leave* to do any thing that *evill* is; puts but *power* in our hands, to try how we will uſe it. For, when *power* is ſo put, *Ipſa ratio dictat*, even by the rule of reaſon, we are ſo to uſe it, as we take the better, and leave the worſe ever, and reach not our hand to the *forbidden tree*

When

When *God* leaves a man to do that which is *good in his eyes*, he had beſt *wipe his eyes*, ſee they dazle not. If they doe, that may be *bonum in oculis*, which is not *bonum* indeed. They be not all one, theſe two, 1 *Bonum in oculis*, and 2 *Bonum*: Take heed of that. That which is *evill*, may ſeem *good* to an *evill eye*. And no man is ſo fond, to think, *God* would have any *evill* done.

Not, *bonum in oculis*: but *in oculis tuis*.

Therefore He ſaith not; *bonum in oculis*, and ſtayes there: He adds *tuis*; *in oculis tuis*. For, much is, as the *party* whoſe the *eyes* are. For, as the *party* is, ſo is his *eye*. And the *party* here, is *David*: *God* would not have ſaid this to every one. To *David* he did, and He knew what He did, and that *Saul* was ſafe enough for all that. He knew his *eye* was *ſingle* and *good*, that nothing was *evil in Gods eyes*, would *ſeem good in his*. He would never have ſaid ſo much to *Saul*, of *David*: nor to *Davids men*, of *Saul*. Never have ſaid to *David*, *Quod bonum eſt in oculis tuorum*: if it had been what *ſeemed good in their eyes*, *Saul* had been gone. No, He had not ſo good a conceipt of their *eyes*: of *Davids* He had. To him therefore he ſaid it; and he deceived not *Gods* expectation. *Pepercit tibi oculus meus* (ſaith he at the 11. *Verſe.*) All then reſolving in to *Davids eyes*; it *ſeemed good in his eyes*, to ſpare *Saul*. And, this is ſure, they have not *Davids eyes* in their heads, to whom it ſeemes otherwiſe. For, to *do what ſeemed good in his eyes*, was, to do *Saul* no harme. Look to *tuus* then, that the *eies be Davids*, and all his well.

In oculis tuis, not *tuorum*.

Then ſeeing *Davids eyes* are ſo cleare and ſo good, how were it to be wiſhed, *David* would ſee with no other *eyes* but *his owne*: would ſtill do, what *is good in his owne*, not in *his mens eyes*!

So this was their *Elench*. It ſeemed good in their *bloud-ſhotten eyes*, *to lay hands on Saul*; and they ſtrongly imagined, what *ſeemed good* in their *bloud-ſhotten eyes*, would have ſeemed ſo, in his too. The ſequele ſhewes, it did not. Why ſtand we any longer then upon it? but leaving the Motion, let us now ſee how it moved him, what he did upon it.

What *David* did upon this *motion*.

Some think it moved him, till he came to the very puſh; and then *God* ſtruck his *heart*, and his *heart* ſtruck him, and ſo his minde changed. Others think, that it ſtirred him not a whit (for the blow came after all was done.) Yet, as if it had moved him, he moved upon it. Somewhat to ſatisfie them, he would ſeem to do ſomewhat. So, up he aroſe, and toward *Saul* he made בלט, as ſoftly and as ſecretly as he could. And when he came at him, cloſe behind him out went his *knife*, as if he meant to uſe it. (*His men*, I dare ſay, hoped, to ſome other end.) Stay here. And he that had ſeen *David* thus, in this wiſe, coming cloſe behinde the *Kings* back with his *knife drawne* in his hand, would he not have taken him for *Ravilliac*? What difference? I promiſe you, this was not *bonum in oculis*, no very good ſight. And then knowing, *Saul* was his mortall enemy, and even now at this very inſtant time come forth to ſeek his life, and ſeeing them thus in a blind *cave*, and *David* hard at his back with a *naked nife*, would he not have given *Saul* for dead, paſt (for ever) *abiit viam ſuam*.

Well: when all came to all. Firſt, it *ſeemed not good in Davids eyes*, to uſe ſpear or ſword, but his *knife*. Why, a *knife* will doe miſchief enough. 2. Then, to go to wo ke with it, not *punctim*, but *caſim*, not with the *point*, but with the *edge* only; thruſt not, *cut* onely. Yet that will hurt too. 3. But *cut*, what? Neitheir fleſh, not skin, not them: Nay, not his ſhirt or doublet, his *mantle* onely, and but a *piece* of it. 4. And, it was no great *piece* neither, he *cut* no skirt: It was ſo ſmall it was not miſſed. *Sauls* ſeHowes ſpied it not, till *David* came after them, *called to them*, held it *up* and ſhewed it them: and then they looked well, and ſaw a *piece* was gone, but not before, The word כנף, πτερύγιον, *ala*, ſignifieth a *wing*: and thoſe (we know) are but *additionals*, no part of the entire garment: the garment is whole without them. So, it was not in the neither, he *cut*. His *knife he drew*, but *drew nobloud* with it; went not to *Saul* himſelf, his perſon, but to his *mantle*; took but an *edge* of that, and away he goes: and ſo may *Saul* go his way, for any hurt, *David* hath done him. And this (lo) is all, came of the motion; and more than this, *ſeemed* not *good* in *David eyes*.

His *cenſure of* it.

What, and is it but this? This and no more? No more but a *ſhred* of his *mantle*, and is that all? All, yea: and too much of that too. For, now it followes, in the ſecond verſe, when *David reflected* upon what he done, how, this he had done, *ſeemed in his eyes*. It ſeemed good to them to do but thus much, or rather thus little, and after it was done, it *ſeemed not good* to him, not this little he had done neither; but it even *ſeemed good* to him, to repent when he had done it, as little as it was, or as it ſeemeth to us to be. *Repent*? Yea, that he had *done no more*. Nay, that he had *done thus much*, had *cut his mantle*, had cut at all. That which any would think, was highly to be commended in him, he went no further, you ſhall ſee him do *penance* for it, as if he had gone too farre, as if he ſhould not have gone ſo far as that.

Will ye ſee *David* do *penance* indeed for it? *Penance* I ſay, in all the parts, the *Schoolemen* make of it. 1 *Contritio cordis*, in this verſe: his *heart ſmit him for it*. 2 *Confeſſio oris*, in the next; *The Lord keep me from doing more*, this was too much. 3 *Satisfactio operis*, in the laſt verſe, in making amends, by not ſuffering his men to *riſe*, but converting them from ſo ſinfull a purpoſe. And beſides, in leaving behind him *ad perpetuam rei memoriam*, a monument of all this, a *Pſalm*, מכתם that is, a *golden Pſalme* (ſo he calls it) the 57. *Pſalme*, made as the inſcription ſhewes, at this his being *in the cave*. Of it, and there, both in word and deed: of ſaying *deſtroy him not*; which is the title of the *Pſalme*. Though yet get *Saul in a cave*, yet *deſtroy him not*.

Other *Pſalmes* there be of the ſame title; but the 57, that is the firſt of them all, purpoſely ſet upon this occaſion, and at this time and place.

His *contrition*, *Percuſſit cor ſuum.*

For this *Contrition*. It is ſaid, *after he had done it, his heart ſmit him*, and told him why? Even but for making a *hole in Sauls mantle*. It is ſtrange, that *his heart*, that (one would think) ſhould have ſprung for joy, that he did no more but that; falls to *ſtrike* and to beat him for doing but that: in ſtead of exultation, that he had done well, done the King no harm; a *palpitation*, a pang or paſſion of fear takes him, leſt he had done more than he could well anſwer. And, it is the more ſtrange, the great valiant *David*, one of the *nine worthies*, whom neither the *Bear* daunted nor the *Lion*; who without all fear encountred the Giant *great Goliah*, and ſmit him down, whoſe heart ſerved him, fainted not then: here, for doing I wot not what, a *ſhred of Sauls mantle*, it ſerves him not; but *beats* and *throbs*, as, in *fear*, it is uſual for the *heart* to do.

Bonarum mentium eſt (ſaith *Gregory*) *Good minds will ſometimes fear and acknowledge a fault, where none is:* Peradventure *David* doth ſo; is more ſcrupulous than needs. Nay indeed. For, to do but this, to the garment of any private man, ſuch as our ſelves, to cut or to marre it, is a treſpaſs (I take it) and will bear an action. And if ſo; then muſt there needs be a higher, a more heinous offence to offer it, to any of the *Kings robes*; to mangle or deface them in any ſort. The *material* part of it, cannot (ſure) be juſtified. Only, the *formal part* (as in *Schooles* we ſpeak) *non tam quid, quam quo animo*, that may in ſome ſort ſeem to qualifie his act, and help to excuſe him; that he did it, with no other mind, nor to no other end, but by the *little ſhread taken* off, to make it appear, he did not ſo much as he could have done, if his mind had been ſo bad to *Saul*, as *Doeg* and ſuch as he, would fain make him believe: *teſte vel ſegmento hoc*, which he gave in, by way of evidence (*Verſe* 12.) *When I cut off this lap, I kill'd thee not*; as going a little further, I might have done: might have done, but did not. Might have gone otherwiſe to work: with a *ſword* and not a *knife*; with the point, and not the *edge*; thruſt, and not *cut*: or, if *cut*, taken away a collop of his fleſh, as well as a *corner of his cloake*. Yet for all this though his heart were privie to no evil intent, *it ſmit him though*. For, in caſes touching the *King* ſo near, it is not enough to ſay, I meant not that, but this. So, a fault it was; and as for a *fault*, *his heart ſmit him*.

There is no *ſmiting*, but for a fault. Specially, not of the *heart*. For, the *heart ſtrikes* not us, but it is it ſelf *ſtricken* firſt. And if you ask, who *ſtrikes* it? that doth *God*: for this (of the heart) is nothing elſe, but the reverberation of *Gods ſtroke*. His knock at our hearts, to fore-think us of what we have done amiſs, when we have *cut* where we ſhould not.

Eccl. 15.57. And it is no light fault, the *heart* ſuffers for. The *heart* is the chief part, and the blow of it is the greateſt blow. *Give me* (ſaith the Wiſeman) πᾶσαν πληγὴν, *any ſtripe*, any griefe, rather than the *griefe of the heart*. *Cardiaca paſſio* is the worſt paſſion of all. Therefore, as a fault, ſo no light fault it was.

2 Sam. 24.10. We may pattern it with the *numbring of the people*, after. Then, it *ſmite him* too; and then he cryed, *Peccavi valdè*: and the ſame reaſon is of both, as miſgiving him in both, he had in both done far otherwiſe than he ſhould. But this (here) was the firſt *blow*, and the firſt *diſcipline* given him, as if he had gone too near *Saul*; as if *Nolite tangere* did reach further than the *perſon*, even,

Pſalm 105.15. to the *Robes royal*.

Luke 18.15. And herein is his *contrition*. For, we uſe to *ſtrike our breſts* with the *Publican*, becauſe we cannot come at our *heart* to ſtrike it, for not *ſtriking us*, when we make a fault. But, when the *heart*

2 King. 5.38. needs not be *ſtricken* for it, when it *ſtrikes* us firſt, when we feel *plagam cordis* (as *Solomon* calls it, in expreſs words) upon making a fault; that our *heart* corrects us, gives us *diſcipline* for it; then is our *penance* begun, then is our *Contrition* in a good way.

Now *good Lord*, if but for a *ſlit in Sauls cloake*, his *heart* went and came thus: how would it have taken on, how contrite would it have been, if his hand had happened to ſwerve a little, and done him any hurt! How many blowes then, what ſharp *penance* for that!

Will ye now lay theſe together. How ſcrupulous, how full of fear *David* was, good men were, in that world: Not *his mantle* or *cloake*; not an *edge* of it. And how deſperately audacious, how paſt all fear ſome are grown in this: Not *cut* (now) but *thruſt*: or, if *cut*, *cut* thorow *cloak*, *coat*, *skin* and all. And, their *heart* never *ſmites* them for it. Nay, there be, whoſe *hearts* would have *ſtrucken* them, they had *ſtrucken no deeper*: as did his, that he had hit the *tooth*, and miſſed the *throat*: and that, if the *knife* had been in their hands, would have *cut his skirts ſo cloſe*, the blood ſhould have run down the reines of his back.

To ſuch; *David* (in effect) ſaith thus: It was a leſſe matter far that I did, than *laying hands on his mantle*: If you will be ruled by me, meddle not ſo much as with *laying hands on his mantle*: if you had felt ſuch a *blow* at your *heart*, as I did at mine, you would never offer. What? not *mittere manum in illum?* nay, not in *pallium illius*. Never talk of his perſon: ſo far from that, as not to the very corner, but of his *cloke*.

And this is the remove I told you of at firſt. Thus did GOD ſuffer this *à minore ad majus* to fall out in this firſt attempt upon a *King*, that we might inferre thereof a further matter, and yet no other than our SAVIOUR CHRIST's own inference. May not a man put a *knife in Sauls rayment?* by this *blow* of the *heart* (here) it ſeems he may not: may he not? and *is not*

Mat. 6.25. *the body more worth than the rayment, O ye of little faith?*

Alway, this we may count of, and ſo conclude this point: that, he whoſe *heart* did thus *ſmite him* for doing this, he would not do that, his *heart ſmit him* for, if it were to do again. Not go

thus

thus farre; ſince he felt it at his *heart*, his going but thus farre; though nothing ſo farre, as *his men* would have had him. And ſo much for *percuſſio cordis*, *Davids contrition*.

All this while we go but upon collection; feel but by his pulſe, how his *heart beateth*. Will ye have an *ore tenus*, a full and flat confeſſion from him, hear him diſtinctly ſpeak his mind to this very point, of *laying hands on Saul*; and give you the true reaſon, why he did it not; why, neither they, nor any ſhould ever do it? That followes now in the third verſe. Verſ. 7. 2. *Davids confeſſion.*

But firſt, let me tell you, this *cut* of *Davids* was not well taken, of either ſide. *David* (we ſee) thought not well of it: No more did *his men*. *He*, that he had done ſo much: *They*, that he had done no more. Evidently to be gathered, that *his men* when they ſaw he had no more of their motion than ſo, that he came back with his *knife* in one hand, and a *ſnip of Sauls mantle* in the others, and his *knife* had no blood on it; and that he had done as much as he would do, and no more was to be looked for at his hands (for, he looked like one heart-*ſtricken*, that if it had been now to do, would not have done that, neither:) they fell into a *rage*, a *mutinie*, a plain *riſing*; as reſolved, if he would not, they would: if it were not *good in his eyes*, in *theirs* it was. It was not an *end of a mantle* ſhould ſerve their turn; they would make him ſure for ever *going his way*: as knowing, if he went away, he would prove worſe than ever, as (indeed) ſo he did. So, when *David* was down, his *men* were *up*. What *Davids men thought* of it.

Here now, is there a ſecond danger towards *Saul*, from *Davids men*, a multitude ready to *riſe* and run upon him. Plain: for, it is ſaid in the next verſe expreſly, *David ſuffered them not to riſe*. Which could not be ſaid properly, unleſſe they were on *riſing*. But, an *inſurrection* there was toward, and at *Saul* they would have been, had not *David* interpoſed, and oppoſed himſelf, with theſe words which now follow, and with thoſe words *overcome them*, and *ſtayed them*, that they did not *riſe*. 2. *Sauls* ſecond danger: *Davids mens commotion.*

So that, the words we now come to, ſerve for two purpoſes; Not ſo much for an *Apologie* for himſelf, that he did it not (though, that they do too:) as for a *diſſwaſive*, or *retentive* to them; and in them, to us, and to all, that none ſhould ever attempt it. You ſaw even now, how evil his *heart* brooked it: you ſhall hear (now) his mouth utterly renounce it, ever to hold that for good, *that ſeemed good in their eyes*. *Davids* diſſwaſive to them.

Firſt, a flat denial it is. But, that is not ſo much: the manner of it, is all. It is not ſoberly and coldly. No, I will not do this thing. No: but it is with very much vehemency, as the manner of men is, when they ſpeak in great paſſion. If ye mark it, it is with ſhort turnes: GOD *forbid*: *What, do this? To my liege Lord? To* GOD'S *anointed? lay my hands on him, and he* GOD'S *anointed?* A pawſe, at every word, as if he were half out of breath, as if his *heart* did *beat ſtill*. Weigh them a little: חלילה לי. There is not, in the Hebrew; there is not in any Tongue, ſo earneſt, ſo paſſionate an abnegation, abjuration, abrenunciation, as it: It was the word they uſed when they rent their cloathes at blaſphemy. We turn it, as our tongue will bear, as the poverty of it will ſuffer us. To turn it to the quick, there is more in it, than can in any one phraſe be expreſſed. So, not being able to do it in one, the Interpreters have aſſaid to do it in more than one, Every one, as their own *Idiome* will beſt bear. *The Lord keep me from doing this thing* (ſaith ours.) So, it is of the nature of a prayer againſt it. Μηδαμῶς, Out upon it, *Away with it*, *By no meanes*; Or Μὴ γένοιτο (ſaith the Greek:) never let me, let any, never let it be done. So, it is an utter deteſtation. *Abſit mihi à Domino* (ſaith the Latine) *Never let me come where God hath to do*, *Accurſed be I of God, all evil come to me*, if ever I do as you would have me. So, it is a bitter *execration*. It bears all. Under one, it is both a *hearty deprecation or prayer againſt it*, a *deep deteſtation*, and a *fearfull execration*, if ever he be brought to do it, to *lay hands on Saul*. Theſe three will amount to an *oath* of *Allegiance* at leaſt.

You will ſay, here is *paſſion* indeed; but it is *reaſon*, and not *paſſion*, muſt carry things when all is done. Nay, here is *reaſon* too, and *reaſon* upon *reaſon*, couched in theſe words, why not to do it. *Domino meo*, firſt; *To his liege Lord*, or *Soveraigne*: Not to him. Then, if that will not hold, *Chriſto Domini*, *to the Lords anointed*, not to him: That will. For, two he alledges; *Domino*, and *Chriſto Domini*; The firſt is from the *earth*, *earthly*; *Domino meo*, his *earthly Lord*. The ſecond, *Chriſto Domini*; *Dimini*, is the Lord *from heaven*. The firſt he ſtands not on: this ſecond, that he ſtands on, that, he iterates once and again, ſets up his reſt upon that: as indeed, when we have ſtudied all that ever we can, we ſhall never be able, to find a more forcible. It can never be anſwered, if we care either for heaven or earth, *Chriſtus* or *Dominus*, *Chriſt* or *God*; any thing at all. It cannot be; the Lord of heaven ſhould ever endure (where his *hand* hath been, to *anoint*) any *hand* ſhould be, to *violate*, to do any violence to that party. Do but ſee how he utters it: *Lay hands on him? and he* GOD'S *anointed?* and ſo breaks off, as if he held it for a foul indignity, for a groſſe abſurdity in reaſon, once to queſtion it. So, for laying hands but on his *mantle*, *Davids heart checked him*: But, for *laying hands* on his perſon, that is paſt *cor pœnitentis*, It is *vox clamantis*, that, μὴ γένοιτο, *Abſit*; farre be it from me; never that, never. The reaſon of it. 1 *Domino meo.* 2 *Chriſto Domini.*

Will ye now obſerve how, in this ſpeech, he returns upon them and their three motives? *God forbid* (ſaith he) to that, for which they alledged *dixit Dominus*. To their GOD *ſaid*, he ſayes, GOD *forbid*: anſwers *Dominus dixit* with *Dominus interdixit*. Of which *God ſaid*, No, no,

God

God forbid, and that חלילה לי, *forbid with a curse*. And what *God* did then *forbid*, he doth forbid ſtill; what, to him he did forbid, he doth to us (to every good body, that cares either for his bidding or forbidding it.) They that *lay their hands* care for neither. Do that, which (as we uſe to ſay) is againſt all *Gods forbode*.

Then, for *inimicum tuum*, he replies to that with *Chriſtum Domini*: oppoſing, as his *GOD forbid*, to *Dominus dixit*; ſo, the LORD's *Anointed*, to *his enemy*, to weigh down that. And ſo it doth: there is, there will ever be more vertue in *Chriſtum Domini*, to keep him alive, than in any *inimicum tuum*, any enmity in the world, to deſtroy him.

Laſt, Where they ſay, *Ecce tradam in manus*, He is now even *put into your hands*, but not *mittere manum* (ſaith he) not to *lay any hands on him*. So, that for all *Dominus dixit*, or *inimicum tuum*, or *Ecce tradam in manus*, *David*, is ſtill where he was, anſwers with reaſon, every part of their reaſon; *God forbid*, for any of them, or for all them, *Saul* ſhould have any harm, but *go his way* quietly for him. And this for his *Confeſſion*.

3. *Davids ſatisfaction.*

But, you will remember I told you, all this was ſpoken not ſo much for *Davids* defence, why he did it not; as to let them ſee a good ground, why they ſhould not do it; to keep them from *riſing*. For, *riſing* they were, *Riſing* (ſay the LXX.) σφαξῶσι αὐτὸν, to have *ſlain Saul*. They *ſtarting* up (as it were) in a kind of *indignity*, that *David* had thus ſerved them, to do that themſelves, which they hoped he would have done, but did not; for, done it ſhould be, if not by *him*, by *them*; that was reſolved.

Sure, had *David* had any *edge* to *Sauls* making away, here now was another, a ſecond, a fair opportunity offered it ſelf: as plauſible a pretence as he could have wiſhed, to have let *Saul* been taken away in a *military tumult*, a *mutiny of Souldiers*. As for *David*, he had refuſed it, he had good witneſſe of it: if they *roſe* rudely and ran upon him, what could he do withall? it was their fault, not his; he had no hand in it. But, in all this, he ſhewed himſelf a moſt *loyal Subject*, in thus putting himſelf between *Saul* and *them*; in taking paines, and even ſtriving till he had appeaſed them. Which ſheweth plainly, his *heart* was upright in all this buſineſſe, in ſaving the *Kings* life now *ſecundò*. Elſe, what he liſted not to do himſelf, he might have let them do.

So then: do it he will not; nor ſuffer it to be done, neither: neither *per ſe*, nor *per alium*, by himſelf, or any other, thought it not enough to ſay, I will have no hand in it; but neither his own, nor any mans hand elſe, if he can ſtay it. Not only *Abſit a me*, but *Abſit a meis*: firſt and laſt, *Abſit* (ſaith *David*) to both. Not, *non faciam* only, let not me do it: but μὴ γένοιτο *ne fiat*, let not any, let not it be done. And what? not only not *mittere manum*, but *mittere de manu* or *de manibus* (rather) ſend him out of their hands, ſend him away ſafe. To this ſecond end, were theſe words ſpoken by him, and (as the Text is) directed to *his men*; to quiet them, and not only to clear himſelf. Now to *Davids* victory.

II.
The ſecond delivery.
Ecce abiit.

Et vicit verbo hoc, and he even overcame them *with theſe words*, ſaith the Text. Here, is *Davids victory*. But, if he overcame them, then was there a ſtriſe. So he even ſtrove to ſave *Saul*. And if he *ſuffered them not to riſe*, then were they buſtling up at leaſt, and ready to *have riſen*.

The Text-word in the Hebrew, is full of force: שמע, it is to *cleave* properly, or to *rive aſunder*. So, either they were cluſtring (as the manner is in mutinies, to run together on an heap) and he made them ſhead and ſever themſelves, and return to their places again. Or ye may refer it to their hearts, that with theſe words were even ſmitten or *cleft* quite, and broken of their purpoſe, for proceeding any further in ſo bloody an enterprize. Their motion did not ſo much as enter into him; his, did in them: entred into them, and as his *heart ſmit him*; ſo, he *ſmit theirs*; *ſmit them*, and even *cleft them*: made them leave, and let go their reſolution quite, and let *Saul* go.

The LXX. ſay, ἔπεισε, that is, he *perſwaded them* with theſe words: (the beſt *overcoming* ever, by words, by perſwaſion.) *Overcame them* (our Text turns it;) and ſo *David* had here a *victory*: Nay, a *double Victory*: 1 Over *himſelf*, one: and that is a great one: *Great victours have failed of it*. 2 Over *his men*, another: *He kept them* too. And ſo, by theſe two, ſaved the *King twice*. And many *Victories* he had; but of them all, none like this: this is the greateſt. For in thoſe other, he but *ſlew* his *enemies*; but in this here, without a drop of blood ſhed, he *ſaved* his *Princes life*. And now, this victory obtained, *David* and *his men* are agreed; and they are ſatisfied, not to riſe, but ſit ſtill, and let *Saul* riſe quietly, and *go his way*. By which, ſome amends was made him for the *piece of his mantle*. This, for *Davids ſatisfaction*, and for his *Victory* both in one. For, this *Victory* was (in a ſort) his *ſatisfaction*, and ſerved for it.

And now we have ſet the *King* ſafe, that he may go when pleaſes him, would I beg a little leave to return to *Davids* words; to his *ſpell* (if I may ſo call it) to this *cleaving word* שמע: that *David* did not only *ſmite*, but even *cleave his mens hearts*. With what axe did he this? (for, it is the act of an *axe* properly.) Even with theſe words? (they were *Davids axe*:) *Shall we do this? Shall we ſo? lay hands on him? and be* GOD'S *Anointed*? and the edge of his *axe* were
Chap. 26. 9. theſe two: *Chriſtus Domini*; they did the feat; all the force was in them. And (indeed) of
11. great force they ſeemed to *David*, and were of great uſe with him, came from him oft. To his
16. *Companies*, here. To *Abiſhai* (a Chapter after.) To the *Amalekite* (the next Book after, I.
2 Sam. 1. 14. Chap.) Twice, here: Thrice, to *Abiſhai*: Twice, to the *Amalekite*. Seven times in all. And,
16. ſtill, nothing but *Chriſtus Domini*; as if they had been a kind of a *Spell*, to charme any from *riſing*, to any ſuch end.

And (ſure) a marvellous *energie* there ſeems to have been in theſe words. *Davids men* (here)

were

were riſing: theſe words kept them down; they *roſe* not. *Abiſhai* after, he was even *ſtriking*: they ſtaid his hands, he *ſtruck not*. *David* himſelf, he was but thinking a thought that way, they *ſmit his heart*, made it to ake, made him give over.

Now, when I fall to conſider what vertue theſe words had in thoſe times, to hold mens feet from *riſing*; their hands from *ſtriking*; yea, their very heart from *thinking* any ſuch thought; O I am forced to wonder, they ſhould not have in our times the force they then had. *David* could not *overcome* ſome men now: *his men* would *riſe*, do what he could: *feet*, *hands*, and *heart*, flie looſe now, theſe words notwithſtanding. They have not the power to break men, men have rather the power to break them.

Davids men were brave ſouldiers; *Abiſhai one of his three Worthies*: himſelf more worthy than they all. Power they had, to ſtay theſe ſo many men of armes: and have not now the power to make a ſilly *Frier* hold his hands. What is become of their vertue now? Of the cleaving force they then had? It ſhould ſeem, *Davids men* were othergates men than many (I will not ſay, of our Souldiers, but) of our *Ieſuites* and *Friers*, are of late: had *magis ſubacta pectora*, breaſts of a better mould; had at times, been brought by *David* to know what GOD was, what it was to be *Gods anointed*, how *precious their bloud* was *in His ſight*, how no man *could lift up his hand againſt them*, and be *innocent*. So they ſoon took an impreſſion of this his *Abſit*, ſo paſſionately, ſo pithily(withall)delivered by him. 2 Sam. 23. 18. Pſal. 116. 15. Chap. 26. 9.

Mens breaſts are now made of a tougher metal, the words meet with harder *hearts* in the *Cloyſter* (now) than here they did in the *Camp*. Some mens hearts (now) leave not *ſtriking* them, till they have *ſtricken Saul* to the *heart*. Turne *Davids abſit mihi a Domino*, into *Adſit mihi a Domino facere rem hanc*: turne his *execration* into a *prayer*, nay, into many *prayers*, *roſaries*, and *maſſes*, for Gods aſſiſtance, to an act, which his *very ſoul abhorreth*. And this is the reaſon. The words are not rebated; they have not loſt their edge: but, men have inſtead of *hearts* now, *flint-ſtones*: Elſe the words being the ſame, the ſame effect would ſtill follow, if the *hearts* alſo were the ſame.

For the ſame effect doth ſtill follow, in all whoſe hearts God hath touched, on whom the Spirit of *God* is come. For, where the Spirit of *God* is, there the Word of *God* will work: and where it works not, we may ſafely ſay, there is *no ſpirit* to work on.

To try then, on whom the *Spirit* of God is come, there comes to my minde a pregnant place (it is the 12. of 1. *Chron.*) full to this point, and it will even bring us home to our owne Text againe. *Amaſa* there, when the queſtion was asked, whom they would take part with, he and his: cryed, *Thine are we O David, and on thy ſide thou ſon of Iſhai*. And it is there in expreſſe termes affirmed, that the *Spirit of* God *came upon him*, that made him thus to cry. If then the ſame *Spirit of God be* upon us, that was upon him, it will make us take up the ſame words, *Thine are we, and on thy ſide O David*: Thou haſt a Teſtimony in holy Writ, to have been *a man according to* Gods *owne heart*: what was in *Gods heart*, was in thine; then are we to think, ſay, and do, as thou diddeſt, and ſo the *Spirit of* God is upon us indeed. 1 Chro. 12. 18. 1 Sam. 13. 14.

Will ye then be as *David* with him, on his *ſide*? If *Gods Spirit* be upon us, we will: now come we to our Text. For, here is in this our Text, *a vive anatomy, of David* in each part: his *eye*, his *hand*, his *heart*, his *mouth* and all.

1 His *eye*, full of compaſſion to *Saul his Soveraigne*. It was not *good in his eyes*, to do him any hurt; *good* to ſpare him. *Pepercit tibi oculus meus*, (11 *Verſe*) There is *Davids eye*.

2 His *hand* not able to ſtirre, *not mittere manum in Chriſtum Domini*, to lay *any hands on him*. *O ne ſit manus mea ſuper te*, he twice cries (13, 14.) *Let not my hand be upon thee*, There is *Davids hand*.

3 His *heart ſmote him* (we ſee) for putting but his *knife* into the edge of *Sauls mantle*. There is *Davids heart*.

4 His *mouth*: from that we heare *vox clamantis*, *Abſit mihi a Domino*, with great vehemency of paſſion. There is *Davids mouth*.

5 So ſays *David*: and will ye hear how he ſings? Heare it upon is Harpe? how his *heart* and *harp* agree: heare him ſay it and ſing it both? Ye may: For, to keep for ever this *day* in memorie, he made a Pſalm of *Sauls* being in the *cave* here, of his ſcaping out of it: And gives it this title, *deſtroy not*; no not in the *cave*: *deſtroy not*. By this meanes to ſing into mens minds; their duty in this point. And not into theirs alone, but into the hearts and mindes; of all poſterity; not to give their wayes to deſtroy Kings: No, though they have them in a *cave*, as theſe had *Saul*. Even there, to ſing *deſtroy him not*. *Ne perdas* in the *cave* is worth all.

So have you *David* at full: if any be of his *ſide*, thus to ſee, and ſay, and ſing, and think, and do, ——*Sic ille oculos, ſic ora ferebat*. If you would know, what his heart believeth touching this point, *percuſſit eum cor*; that, gave him a ſhrewed check, for but a *ſhred* taken off *Sauls cloake*: he believes, he did not well in it. If what his *mouth* confeſſeth, *Abſit mihi facerem rem hanc*, *Abſit*, ſaith his *mouth*; *ne ſit*, ſaith his *hand*; *Ne fiat*, ſaith his *heart*, *ne pardas*, ſaith his *harpe*. All keep time, all ſound one way; this way all.

It *ſeemed not good in his eyes* to do it: that, is the Text: Nor, to his *hand*, *let not that be upon him*: Nor to his *mouth*, he ſpit it out with an *Abſit*. Nor to his *heart*; leaſt of all to that, that for a leſſe matter, but for *drawing his knife*, though without minde of drawing a drop of blood, fell on beating, and caſt him into *a cardiac paſſion*. And any, who thinking but a thought that way, if his *heart ſmite not him*, *let him ſmite it* hardly. Elſe he is not according to *Davids*; and ſo, not to *Gods heart*.

III. The *Ecce* of this our day. Psal. 48. 8.

Thus have our eares heard of a King delivered in the Text. And the like; may our *eyes see*, of a King *delivered on this day*. *Sicut audivimus, sic & vidimus*, is the *Psalme*: but *Plus vidimus quam audivimus*, may it truly be said of this day of ours. I report me to you, if it may not: if there be not a greater *Ecce*; nay many greater *Ecces* on this day, than on that.

Many wayes (I know the ballance is even, *Kings* both in *danger*, and *danger* of *Ecce tradam*, both. Both, *in a cave* (for, all *caves* are not under ground; some above *stairs*.) And of a *knife* or worser than a *knife*, both. And of a tumultuous *rising* both: and yet both preserved from both. Thus far, even. But then, in other points, they are not: No, no nor even in these. For, weigh them well, and *Saul* will be found (as *Belthazar* was,) *Tekel minus habens*: too light in the ballance. And this of ours to over-weigh, to weigh him and all his downe, many wayes. Dan. 5. 27.

To reflect a little on this. I have said a great deale; I have said nothing, if nothing be said of this. It is the life of all. If, of the twaine, the *Ecce dies* of this *day*, be the greater, if more *Ecces* upon it: the more of them, the more *beholds*, the more *beholden* are we to God: the more marvellous His mercies have been to us. the more plentious our thanks be to Him for them.

The *Ecce dies*, is as the *Ecce diei*. Ever, the more remarkable the *day*, the more the *things are so*, that happen upon it. The *Ecce diei* is of two sorts: 1 *Ecce tradam*, 2 *Ecce abiit Rex*. *Tradam*, *the deliverie* into the *danger*: *Abiit*, *the delivery* from it.

And ever this we hold, the worse the *tradam* (that is, the danger;) the better the *Abiit*, the escaping from it: and the better it, the more is our *joy*: and the more our *joy* is, the more our thanks should ever be, *Jehovæ liberatori*. And, O that such an *Ecce* might be on our thanks, as there is on the day, as it and the *Ecce's* of it do well deserve at our hands.

1 To shew them, the *Tradam* is worse; I begin with the *Tradent* or *Traditor*. *Ecce Tradam*, Behold, I will *deliver him*; it is God that saith this: this was Gods doing, *Sauls deliverie* into: Here is no *treachery* in the Text. *In to the cave he came* of his on accord; was casually found there, not giulefully drawne thither. So, was it not to day; but the King trained thither most treacherously. *Ecce*; Behold then, it is far worse, when wretched men by wicked alluring meanes, shall toule one meaning no harme at all, into a secret corner, as evill as *Sauls cave* every whit; and there set on him. Worse, I say, for here the *devill betrayes*, *God delivers* not. Suffers, I grant; but is not agent in it. God never *co-operates* with *treason*. So then, no *day* (this) *de quo dixit Dominus*; rather *de quo dixit diabolus*, a day (in respect of them and their *treacherie*) of the devils own bespeaking. This then the first ods, that *a Domino factum est illud, a diabolo factum est hoc*: that of *Gods*; this of the *devils* owne *tradam*: and so the *tradtior* worse (Iam sure) with an *Ecce*.

And, who was *delivered*, *Inimicum tuum*, an *enemy* in the Text. Some reason; in that. *Saul* was so indeed, *Davids enemie*. You were not *theirs*: *they* were *yours*, without a cause. Nay, cause to the contrary: Nay, causes more than one. And, in that regard worse. Worse, to deliver an *innocent* than a *deadly enemie*.

And *delivered*, whither? The Text is, *into a cave*. Where *Saul* (indeed) saith *he was shut up*: but to say truth simply he was not so: the *caves* mouth was open, he might have come forth, his men might come to him at his call. But, with us, in our cave, the *King* was *secundum literam* in the literall sense, *shut up* indeed. Many *locks* and *doores* fast upon him, no *going* out for him, no *coming* in for others. The worse his case. Nay, a worse could not be. So doth the *Holy Ghost* describe the hardest case of all by these three: 1 *Conclusus*, 2 *derelictus*, 3 *& non erit auxiliator*. All three, here: *shut up*, *quite left*, *none to help*. In farre worse taking, than ever was *Saul in the cave*. 1 Reg. 14. 26.

There is no hurt in a *cave*, if there be no hurtfull thing in it: But *David* saith in the *Psalm*, his was; and sure it is, *Your soul* was there *among lions*. The Text is, *Tradam in manus tuas*; *Tradam in manus*; I aske, into whose *hands*? for in danger, it is ever *good lighting* into *good hands*. Into what *hands* light You? No comparison, there. *Saul* light into *Davids hands*: His *in manus tuas*, where *Davids*, and *Davids* were *gentle hands*. *His heart smit him*, for doing but so much, as you have heard. If their *heart smit them this day*; it was not for doing so *much*, but for doing *no more*. *David* was touched with his duty to his *Soveraigne*, *stricken* with the *Majestie of Christus Domini*: These, they trode under foot, *dutie*, and *Majesty*, and *Christus* and *Dominus*, and all. Nothing like *David*, quite contrary, worse with an *Ecce*. Psal. 57. 4.

Nay, not like *Davids men*. For first, in the Text, here is a dispute between them and *David*, and the parties divided. *Saul* the more likely to scape: as he did. Where the enemy *is divided the danger the lesse*. But to day, in the *Kings*, no debate at all. It was *conclusum in causa*, resolved on both sides, long before, what to do with him; if ever they got him. No way but one then.

Againe, *Davids men* (however evill minded at first, yet) after *relented* were *overcome*. These of the day, of far another Spirit; their malice invincible. *Davids men overcoming* was with words: Here, it came to blowes and to *gripes*, and all would not serve. *Davids men*, they were *overcome* willingly and did yield: These were *overcome* too (thanks be to God) but it was maugre their wills, they never yielded till they both lay dead on the floore. The more the parties, the more their *hands* such, the more your perill: the more it, the more the faire grace of God, you escaped such parties hands.

Now

Now to *& facies illi*; what was done. At *Saul* there was a *Knife drawn*, or rather not at *Saul*, but, at *his mantle*. A *dagger*, not at your *mantle*, but at You. Between theſe two, a *dagger* and a *knife*, there is ſome odds: but certainly between a *daggers point*, and a *knives edge*, there is. And, this was your caſe.

And what to do with it? (that ſets it further yet.) To do nothing to *Saul*, and, no great thing, to *his mantle*: left a piece of that behind. His *dagger*, with far another mind, and at far another mark, than *Davids knife*. More was ſought here. You to loſe more than ſo. What talk we of a *piece*? I would a *cloake*, I would a whole *wardrobe* would have ſerved the turn, would have ſatisfied them, or excuſed you. No *cloake*-matter, here. *Your beſt blood* was ſought; *Your breaſt aymed* at; and not the edge, but the point bent, and too near You.

And, to be ſhort, for the laſt point, *Bonum in oculis*. No more than a *ſhred*, *ſeemed good in his eyes*; no leſſe than your life, ſeemed *good in theirs*.

Thus every way from point to point, the *Ecce* ſtill greater, in *Tradam*, the *deliverie* too; In *Ecce abiit*, in the *delivery* from, how holds it there?

In his extremity, *Saul* found one yet to cry, *Abſit*, to deliver him. Never an *Abſit* here. Never an one? Yes: one there was, and that a ſtrong one. When that wretched creature, that was ſet to do the fact, in a ſort hindred it for once. But, ſo faint an one it was, as that would not ſerve, as *Davids* did *Saul*. God was fain to ſtep into *Davids* room: And when there was never a tongue on earth to ſay it, to ſay it from Heaven, thence to give the true μὴ γένοιτο, *Ne fiat*, *I would not have it done*, From heaven He ſent you help; not by the *Caves mouth*, but miraculouſly another way; by them that knew not, whither they went, but unwittingly were led by God to the place of your *danger*.

Let me ſee: at the moſt, there were but two attempts againſt *Saul*. So, he ſcaped but *twice*. *Two* and *two* againſt *you*. Twice and twice eſcaped your *Majeſtie*, four times in all; four diſtinct dangers, and as many preſervations. 1. That of him that ſtood ready armed. 2. That of the *dagger* at the firſt: 3. That of the *ſword*: Nay (more than one) *Ecce duo gladii*, of the ſecond Brother. 4. And that of the *popular tumult* worſt of all. Theſe were but upon riſing, in the Text; they *roſe* not: They, were not upon riſing, but were *riſen* up indeed. So, two *Ecces* more in yours.

And of all this perill, *Saul* had no ſenſe at all. Awake he was, but he might even as well have been aſleep. Of all that was ſaid, he heard not a word: of all that was done, he perceived nothing; had an eaſie eſcape, he. So was it not with your *Majeſtie*. You heard, and ſaw all, and felt ſomewhat of that, was ſaid, and done; eſcaped the *perill*, but not the *fright* and fear, oftentimes worſe than the perill it ſelf.

Upon the matter, in *Sauls*, ſomewhat was offered to be done, but nothing acted: No doing. Here there was doing and ſuffering both.

In *Saul* it never came to *manum mittere*, not on his perſon: *hands* were laid on his *cloak*; his *perſon* that not touched. Yours was, *hands were laid*, *blood was drawn*: the marks of your *jaw*, the hurt on your *hand* remained to be ſeen a good time after. So, *Sauls* comes not home, falls ſhort in every point. More *Ecces* in yours; Your day, Your *danger*, Your *delivery*: the more of them, the more is *God* ſtill to be magnified by you, and by us all.

All fell out well in the end though, with both. It was meant, you ſhould neither have *riſen*, *Saul*, nor *You*. You both roſe. And either of you went *viam ſuam*; *viam*, not *eorum*, but *ſuam*, went not the way, they would have ſent you, the wrong way; but *viam ſuam*, your own, the right way, the way of *ſafety* and *peace*. And thus ended *Sauls* danger, and thus *Yours*: thus the Text, and thus the *day*.

Nay, yours ended not ſo. The goodneſſe of God ſtayed not there. Yours had a *plus ultra*, another, a further, a greater *Ecce* yet, beyond that of *Saul*. There, as *Saul went his way*, ſo did his enemies their way to: he ſcaped them, and they him. *Non ſic impii*, *non ſic*: It was not ſo with *Yours*. You ſcaped them, they ſcaped not you: *Quia ecce inimici tui Domine*, *Ecce inimici tui*. For, *Lo thine enemies*, *O Lord*, *lo thine enemies ſhall periſh* (and ſo they did;) *and all the workers of wickedneſſe ſhall be deſtroyed* (and ſo they were:) *Miſit manum in manum mittentes*, He ſtretched his *hands* againſt them that ſtretched theirs againſt You. And becauſe their *hearts ſmit* not them in this ſo foul an attempt, they were *ſmitten to the hearts*, the ſword went through both their hearts. The very place they had deſigned for yours, became to them the place of their periſhing: periſhing here, and periſhing eternally. The day of which they ſaid, *Now is the day come*, it came indeed; but came, and proved a diſmall day to them: the *rubricke* of it written in their own blood, with an *Ecce*; the laſt *Ecce* of all, *Behold our fearfull end*, *and let every one fear to do the like*.

Pſalm 1. 4.
Pſalm 92. 10.

They ſaid not *Abſit nobis à Domino*: God therefore ſaid *Abſit Dominus a vobis*. And ſo He is; He, from them, and they from Him, as farre as the bottom of the nethermoſt hell, is from the top of the higheſt Heaven.

And ever the ſame *hand of God be ſo layd on them*, that ſhall offer to *lay hands* on *Gods Anointed*. So may they all ſhut their eyes, as many as it ſhall ſeem *good in their eyes*, to do the like. So, may their *hearts be ſmitten*, that ever hatch in their hearts any thought that way tending: And the *faithfull mercies of David* be upon them, whoſe eye and hand, heart and tongue, ſhall ſee, and ſay, and think, and do, as he did. And let the *King* live, live yet many yeares, to

Eſay 55. 3.

ſee the renewing of this *bleſſed Day*, and to refreſh the memory *of Gods mercies*, upon it, ſhewed him; and in him, ſhewed us all.

And now to return to the beginning. We may (I truſt) now ſay, *Ecce dies venit*; *Behold the day is come*, with an higher accent. A *day*, in regard of the *delivery into their hands*, *de quo dixit diabolus*: but in regard of the *delivery from them*, *de quo dixit* Dominus, which *God* did beſpeak. Beſpeak, but in a better ſenſe: not thus; *in quo tradam in manus*: but rather *in quo eripiam de manibus*: not *deliver you into*, but to *deliver you out of their hands*. And yet, it is *dies in quo tradam* too: but the edge turned toward them. Not, *in quo tradam te illis*; but *in quo tradam illos tibi*: not deliver you into your enemies: but deliver your enemies into your hands. The beginning was, they made full account, You had been given over into theirs; and that the good ſhould have been in their eyes. The end, as is happily proved, they were *given into your hands*, and the *good* was in yours; removed thither: And you have done, and they ſuffered what was *good*, not in their, but *Your own eyes*: heaven an earth approving it, and rejoycing at it.

Now then, as if they had done to you, that was *good in their eyes*, it had made many *weeping eyes*, it had been *Ecce dies funeſtus*: ſo, ſeeing they have ſuffered what was *good in yours* and even in *Gods eyes*, and thereby made many a *glad heart*, ſhall it not be Ecce *dies Feſtus*; *a day of joy and health in the dwelling of the Righteous*; *wherein the right hand of the Lord hath the preeminence*, *the right hand of the Lord brought this mighty alteration to paſſe?* As they meant it, it had been a day, the *devil had marred*: as it fell out, this was a *day that the Lord hath made*, *and let us rejoyce and be glad in it*; *with the voyce of joy and thanksgiving among ſuch as keep holy day*.

Pſalm 118.15, 16.

Pſalm 118.24.

Holy (I ſay:) for let God have the honour of the day, for ſetting ſo many *Ecce's* upon it. For which, all dayes, but ſpecially as the *day* it ſelf returnes, we to make return of our thanks upon it. Even upon it, upon this *day*, for this *day*, for the many *Ecces* of this day; to God the Author of them, for the *King* and his *ſafety*, the *ſubjecta materia* of them; for the *Ecce ſurrexit è ſpelunca*, his *riſing out of the cave*, in effect as good as his *riſing out of the grave*, or (as *David* in this *Pſalm* cals it) *his delivery from the Lions den*: thence he *roſe*. And for *Ecce abiit viam*, that a way was made him, that he was not made *away*, but that his *way he went*. Then went, and many a way ſince hath gone, and many more may ſtill go, and the *Angell of the Lord take charge of him to keep him in all his wayes*, and the *Lord himſelf preſerve his going out and comming in*, *from this time forth for evermore*.

Pſalm 57.

Pſalm 91.11.

There is a *Pſalme* (as I ſaid) the LVII. purpoſely ſet (of his being there in the *cave*, and ſcaping thence:) the *Pſalme* is like the *day*; repreſents it fitly. The forepart of it, full of danger and feat: *Miſerere mei Domine*, *miſerere mei*, and *My ſoul is among Lions*: well befitting you when you were under their hands. But the latter part, the *Cataſtrophe*, full of *joy* and *triumph*. When you were got out of the *cave*, and were now upon your *way*, then it was (I truſt) and ever will be as there it followeth: *My heart is ready*, *O God*, *my heart is ready*, *I will ſing and give praiſe*: *Awake up my glory*, *awake Lute and Harpe*, *I my ſelf will awake up early*: *I will praiſe thee among the people*, *I will ſing unto thee among the Nations*: For, *thy mercy is great toward me*, *it reacheth even up to the heavens*, *and thy truth above the clouds*: *Set up thy ſelf*, *O Lord*, *above the heavens*, *and thy glory over all the earth*; as *this day* thou didſt indeed. So ends the *Pſalm*, and a better end there cannot be. So, will we end with *glory* and *praiſe*, *bleſſing* and *thanks*, to all the *three perſons* of the *glorious Trinity*: To whom for *this day*, and the *Ecce of this day*, be aſcribed *this day* all theſe, even *this day*, and for ever.

Pſalm 57.1,4.

Pſalm 57.8,9, 10.11.

A SER-

A

SERMON

PREPARED TO BE

PREACHED

UPON THE FIFTH OF AUGUST,

Anno. Dom. MDC.XXIII.

GEN. Chap. XLIX. Verſ. V, VI, VII.

Simeon & Levi fratres, &c.

Simeon *and* Levi *brethren in evil, the inſtruments of crueltie are in their habitations.*

Into their ſecret let not my ſoul come; my glory, be not thou joyned with their aſſembly: For, in their wrath, they ſlew a man, and in their ſelf-will (*or* fury) *they digged down a wall.*

Curſed be their wrath, for it was fierce; and their rage, for it was cruel: I will divide them in Jacob, *and ſcatter them in* Israel.



I Have read you a Text, out of a piece of *Geneſis*: a part of *Jacobs* laſt words, before he went out of the world; or (as they call it) a clauſe of his laſt *Will* and *Teſtament*. There is in it a *Cenſure* upon a couple of his ſonnes. In which cenſure (I take it) I have read the deſtinie of another couple: in attempting (both) of a like foul deſign, they as theſe, and theſe as they: as *Simeon* and *Levi*, the *brethren* of the Text; ſo theſe two, the *brethren* of the day.

To open it ſelf here in the Text; (The day will open it ſelf ſufficiently.) You are to imagine, You ſee *Jacob*, being now about to go out of the world, lying at the very point of *death*, *lifted up in his bed* (for ſo he was) his Sons ſtanding before him, according to their ſeveral ages, as they came into the world. He had ſomewhat to ſay to them (it ſhould ſeem:) and coming to theſe two (his *ſecond* and *third ſons*) he called to mind a foul outrage by them committed, upon *Hemor* and *Sichem*, and the whole Citie. Of which you may read before, at the 34. *Chapter*.

This, though it were done and paſt many yeares before, that it might ſeem to have been forgotten, yet it comes freſh to his mind, and troubles him (now) at the houre of his death. The nature is ſuch (ever) of the ſin of blood.

This fact of theirs, he did not think to ſlip over in ſilence; but, even then, to tell them of it, and to tell them his mind about it. No time, to keep it from them now. He was going to God; and ſo, ſtirred in *Spirit*, not to leave the world, till he had left a good *teſtimonie* of his deep diſlike of attempts in that kind. It was the will of God, ſo as he ſpared not his eldeſt ſon *Reuben*, for a foul fact of another nature (for *inceſt*;) So neither did he theſe two, for another of *blood-guiltineſſe*. *Blood* and *Inceſt* take heed of them.

Beſides, it might prove dangerous (he knew) if he did not declare his mind, and ſet a cenſure upon that, and the like attempts; and that he could not diſcharge his conſcience, if he had ſaid nothing to it. That others therefore hearing of it, might fear to do the like; firſt he condemns their counſell, with a *Ne veniat*. *Let not my ſoul come in any ſuch counſel or company*; 2. Then layes his heavie curſe on the fact it ſelf, and on their *thirſt of revenge*, the cauſe of it. 3 And laſtly, cenſures them doubly for it: 1 By *diſheriſon*, depriving them, and not them only, but all their poſteritie, for ever having lot of inheritance of their own, as all the other Tribes had: 2 And then *Scattering* them abroad up and down all *Iſrael*. For, theſe are two diſtinct, 1 To *diſinherit*, is one thing: and, 2 to *ſcatter abroad*, is another.

The Summe. The *Summe is*, *Jacob* their Fathers curſe, and the diſheriſon of theſe two Brethren *Simeon* and *Levi*; for conſulting firſt, and after purſuing ſo wicked a Counſell; as the murder of *Sichem*.

The Diviſion. *Culpa* and *Pœna* will divide the Text; the *fault*, and the *puniſhment*. In it do but adde the *perſons*, to make the parts three; *Simeon* ad *Levi*, the parties that made the fault, and upon whom, the puniſhment came.

I. The *fault*, was either the *fact* it ſelf; or two *weighty circumſtances* of it. 1 The fact was, they *ſlew a man, they brake down the wall*: This for this fact. and for the two things in it; 1 Firſt, that there was a *meeting* and *conſulting* before, about the doing of it. 2 Then, that there was *crueltie* after, ſhewed in the doing of it. *Conſulting*, and *platting* before: *Rage* and *fury*, after.

II. The *puniſhment*, or cenſure is of two ſorts: You may thus reduce them. 1 The one is a *Church-cenſure*: 2 The other, a *Civil penaltie*; and ſo the *ſentence* of both *Courts*. 1 *Maledictus*, of one Court, that is *Spiritual*: and 2 *Diſpergam*, of the other, that is *Temporal*.

III. You ſhall obſerve, all here ſtands upon *two's*: 1 *Simeon*, and 2 *Levi*: 1 *they*, 2 and their *bloody weapons*. 1. In the *Plot*, two: 1 *Counſel*; and 2 *Companie*: whence *Jacob* removeth two: 1 his *ſoul*, and 2 his *glory*. 2. In the fact, two: 1 *Murder*, and 2 *Burglary*: done upon two: 1 Upon the *men*, 2 and upon the very *walls*. 3. In the manner two: 1 *Anger*, and 2 *fury*: and they two: two *Epithets*; the Anger 1 *ſtrong*, in the beginning; and the Rage 2 *indurate*, in *purſuing*: *killed the men, in their anger*; *brake down walls*, in their *furie*. 4. In the cenſure, two: 1 The *Curſe*, 2 and the *penaltie*. One looks *back*; the other looks *forward*: One to the *fact*, the *Curſe*; the other, *to the perſons, the Penall part*. In the *Penaltie*, two: 1 The *dividing*, and 2 the *Scattering*; *dividing* their perſons in the Family of *Jacob*: *Scattering* their poſteritie, in the Common-wealth of *Iſrael*.

What is now the uſe, we have of it? Firſt, the *not coming* to any ſuch *Counſels*; the condemning of all ſuch *attempts*, the holding for *accurſed*, all ſuch *outrages*, as this was. Which (I truſt) we will now do at the laſt. We have ſeen it condemned in *Perſia*, in *Jewrie*, and now, in *Ægypt*. In *Perſia*, by the *Heathen*: In *Jewrie*, by *Kings* and *Prophets*: And now in *Ægypt*, by the *Patriarchs*. By the *Heathen*, in the caſe of *Bigthan* and *Tharez*: By the *Kings* and *Prophets*, in the caſe of *Abſalom*, and *Abiſhai*: and now by the *Patriarchs*: in the caſe of *Simeon* and *Levi*. And all this even up as high as *Geneſis*, up before the *Prophets*, before the *Law*, long yer *Moſes* were born, in the *Patriarchs* dayes: and (now) higher than *Geneſis*, further than the *Patriarchs* we cannot go.

Eſay 59. 7. *Kings* and *Prophets* you have heard: to day, you ſhall hear a *Patriarch* lay his curſe upon it, and not, in his life-time only, but at the very point of death. All, to ſhew, how hatefull a ſin this is, and how *God* will be ſure to require it at their hands, whoſe *feet are ſwift to ſhed blood*. And this was the good doctrine then, and hath been ever ſince, till our unhappy dayes; wherein; ſome that have attempted it, have ſcaped the *Patriarchs Maledictus*, and have much ado to ſcape the Popes *Benedictus* and being made *Saints* for it.

Simeon

Simeon and *Levi* are the parties. He joyns them together in the *Proceſſe*, for ſo they were in the fact: either, as deep as other, and ſo their cauſes proceded in joyntly. I. The Parties: *Two.*

Two they are: and two more than one. It is *hand in hand*, this a *double twiſted cord*. *Hand in hand* is the ſtronger: double, than ſingle iniquity. Prov. 11.21.

And, this is true of any *two*: but more yet of theſe two; for theſe two are *brethren*. And, that very bond of Nature and naturall affection, works yet more ſtrength. For, ſtrong, as the *barres of a Palace*, ſo is *frater qui a fratre adjuvatur* (ſaith *Salomon*.) *Two Brethren.* Prov. 18.19.

The firſt thing, that makes us muſe, is, that *Iacob* calls theſe two *Brethren*; as if the reſt were not ſo were nothing of kin to them. They were *twelve brethren*: themſelves ſay ſo, to *Ioſeph*, But, not of whole blood, you will ſay. True: but, ſix of them (theſe two named, and four beſides) they had all the ſame Father (*Iacob*) and the ſame mother (*Lea*.) And, why then theſe two, *two brethren*, and not they? We muſt ſeek out ſomewhat, wherein theſe two were, and the reſt were not. And we will not ſtirre a whit from the Text. They two were brethren (firſt) 1 in wearing of *weapons* of *violence* (in this verſe:) 2 and (in the next) brethren, in *wicked counſel*: 3 and (third) in the *rage of revenge*: 4 And (laſt) in a *bloody murder*. And, as in theſe that make up the fault; ſo, in the puniſhment. In all theſe, were theſe two, *brethren*; and theſe two only: The other nothing of kin to them, no fraternity in theſe. Gen. 42.32.

If *Rabbi Salomon* be right, that μαχαιρα in Greek be all one with *Mechera* in Hebrew; then it is the *ſwords* they were girt with, were *weapons of violence*. But if (as others take it) *Mechera* be a *tent*; then, it muſt be, the *weapons of violence* were to be found in their tents; that, in their tents they had them, though not at their ſides. The other were of a more quiet diſpoſition: ſo were not theſe; but their *ſword* out, ready to offer violence upon every occaſion. The other had *weapons* too, but not weapons of *violence*: and, tents they had but, *cruelty* dwelt not in them. *Weapons of cruelty* then, is their firſt difference. 1 *Brethren*, in wearing weapons. מכרה כלי חמס

Why, may not one for a need, have by his ſide or in his houſe *weapons*? Yes: But theſe were *Chele chamas* (that is) *weapons of violence*, and *violence* implies *wrong*, ever. *Weapons*, he may: *of wrong*, he may not. All even our very hands and members themſelves: are to be *weapons of righteouſneſſe*. God never intended to arme injuſtice. There is *no power given to deſtroy*, or do violence withall. The Law allowes no *Chele chamas*: no man to have them in his houſe, no man to weare them by his ſide. No ſword is allowed to private fury or revenge: *Mihi vindictam*, *Revenge* is GODS, for he will do juſtice. The ſword of it is his; and no mans, but whom God girdeth with it, by vertue of the words in *Geneſis*, *by man ſhall his blood be ſhed*. But that *man* is not *every man*: that *ſword* hangs not at every mans girdle; nor is, by every hand to be drawn forth. Rom. 6.13. 2 Cor. 13.10. Deut. 32.35. Gen. 9.6.

There is one caſe only, where the party would, and cannot ſtay for the Magiſtrates ſuccour: the aſſailant comes on him ſo fierce and furiouſly, that either he muſt uſe it, or loſe his life: and yield it to the rage of his enemy, being a private man, as himſelf. In that caſe, if he cannot otherwiſe keep off *violence* from himſelf, it is lent him *pro hac vice tantum*; and the uſe of it made lawfull, by the *unwritten* Law, the *Law of Nature*: *Vim vi*: Yet (as we ſpeak) *cum moderamine inculpatæ tutelæ*, or (as our *Law*) *Se defendendo*. And never, but upon that occaſion: and in that caſe, the *ſword* is but a *weapon* of *defence*, to keep off *violence*. And out of that caſe, this one except, not to be allowed. Even they, that carry the *ſword* in their name (*Gladiatores*) we call them *Fencers*: and ſo do they themſelves, their *ſcience*, the *Science of defence*, that is, Skill to uſe their weapons only to that end. For (ever) a *Cherethite* is *eo ipſo* to be a *Pelethite*. Theſe two were but one: their weapons, to *defend* and *ſave*: to deliver from *wrong*, to do none. To make the *ſword* the *weapon of cruelty* is to abuſe the *ſword*: Every abuſe is naught: And ſo, theſe two, *Brethren*, *non tam natura quam nequitia*, not ſo much in *nature*, as in *naughtineſſe*. As, we know a place, where many ſuch there be; no kin at all by nature, yet *ſworne brethren* they call themſelves: making *Sacramentum pietatis vinculum iniquitatis*; binding themſelves by the oath of *God*, to ſerve the Divell: As they all are, *whoſe feet are ſwift to ſhed blood*. So, the Patriarch implies thus much: that of all his ſonnes, theſe two were by nature of a *revengefull*, of *a bloudy diſpoſition*. And as they were, ſo were their *weapons*. For, who will blame the *ſword*, or lay any thing to the *weapons* charge? The *weapon* is, as the man is; as he will uſe or abuſe it. Of it ſelf, not *violent*, if he be not ſo, that weares it. But, theſe were ſo: and ſo, the fault, in the *men*, and not in the *weapons*. *Brethren of blond* they were; and not ſo, but *Brethren in blond*. And ſo paſſe we from this bloud. Eſay 59.7.

You may gheſſe at their diſpoſitions, not ſo much by their *weapons*, as by their *counſell*; *in conſilium eorum*: He tels of a *Councel* taken about it, where they met, and ſaid one to another, their *ſwords* ſhould do *violence*: their ſiſter was *wronged*, they would be *revenged*: and no revenge ſerve them, but *death* and *deſtruction*; *death* of the *man*, *deſtruction* of the 2 *In counſell.*

the Town, yea, of the very walls of it. It was a *plot* or *conſpiracy* then: a very match made between them.

And what was their *Counſel*? *In dolo*, deceitfully contrived. *Marry* they would their ſiſter, to *Sichem*; and all ſhould be well, if they would be *circumciſed*. Whereas, their purpoſe was, when they were *ſoreſt* of their *circumciſing*, when the wound was at worſt, and they could not ſtir; then, to ſet upon them, and make a maſſacre of them all.

Here, *Iacob* cannot containe him ſelf, but burſt out, *from ſuch Matches God keep me.* At the very firſt, at the doing, *Iacob* miſliked it: miſliked it then, and ever after; and even now, at his death he cries, *Ne veniat, Never let my ſoul come among them*, or have to do with them.

It troubled him much, at the time, it was done. He ſaw, he loſt his reputation by it. Loe, here is the holy *Patriarch*! Here be Imps of his breeding and bringing up! That they made him even *ſtinke* (you will beare with it, it is the HOLY GHOSTS word) before the Nations round about. Chap. 34.30.

Beſide, they put him in fear, and hazard of his own, and all their lives. Very like it was, they would all have been over-run by the bordering people, but that GOD, ſeeing *Iacobs* innocency, even for His ſake ſent His *feare* into the heart of the Nations adjoyning, that they purſued them not to death with the like cruelty. Theſe were motives for the preſent: but here now, ſo many yeats after, he takes it on his death, he was never party nor privy to it. Never was he, to that; nor ever would be, to any ſuch, as we ſee by his ſo deeply deteſting it, and proteſting againſt it. For it is, as if he ſhould ſay: I here declare openly before GOD and the World, it went againſt my very ſoule, this *counſel* of theirs: I had no hand in it, neither *art*, nor *part* (as they ſay) neither had, nor ever meant to have: but was, and ever will be innocent from all that belong to it, *violense*, *counſell* and all. *Never let my* ſoul come among ſuch.

And why *not come in any ſuch counſell*? For, where two or three are at counſell about any ſuch matter, *Inter duos proditores Diabolus eſt tertius*, where two are conſulting of any treachery, the Divell is the third. *Miſit Satanas in cor*, was in *Iudas*, is the rule of all traitours. The firſt *miſſion*, the firſt *motion*, is (ever) from him: he the prime *Counſellour* of the three. And blame not *Iacob*, if he would not be one of, or one at any *counſell* of his, or have *his ſoul* at the end of any ſuch treaty. Luk. 22.3.

This, on their parts, makes it the more hainous, that they did it not of any ſudden paſſion, but *conſultò*, in cold blood: ſlept upon it, roſe upon it, were in it three dayes: Did all adviſedly of malice pretenſed: *met* about it, tooke *counſell*, how to effect it, the *counſell of the ungodly*: Put off the execution, till after three dayes. Pſal. 1.1.

Iacobs twofold abhorring of it
1 *Non veniat anima in conſilium.*
2 *Non ſit gloria in cœtu eorum.*

On *Iacobs* part; two things he ſpeaks of: 1 That neither *his ſoul ſhould ever come in ſuch counſell.* (So, it is a *ſoule*-matter; a *counſell*, and an act, which brings with it the hazard of the *ſoule*.) 2 Nor his *glory* or *reputation*: (ſo that, it is a thing which toucheth ones honour and reputation neer; a blemiſh to the *glory* of a man.) As pollutes his ſoule, ſo taints his blood; is the loſſe of both. To ſave both theſe, he doth (we ſee) and we muſt diſavow all ſuch *counſell* and *Counſellors*. All are bound under the ſame paine, to make the ſame proteſtation: to ſay the ſame *Ne veniat anima mea*, all that are of the *Iſrael of God*. *Let never my ſoule come into any ſuch counſell*, let never any ſuch *counſell* come into my *ſoul*. Marke thoſe two words: 1 his *ſoule*, and 2 his *glory*: the two things of higheſt regard withall; 1 What ſhall become of our *ſoules*, 2 What *Name* we ſhall leave behind us. All, to think, that in ſuch company, they do but caſt away their *ſoules*, they do but loſe the honour of their *name* for ever.

סודקהל And yet, a farther matter there is. For, marke theſe two words, *Counſell*, and *Aſſembly*, *Sod and Kahal*: for by them, two ſeverall partakings he ſeemes to ſet out. 1 One, of their ſecret privie meetings that is *Sod*, 2 The other is *Kahal*, which is any publike meeting or aſſembly of theirs; and namely their *Church* and *Congregation*. He ſpeakes to his glory, never to make one in any ſuch *aſſembly*, never to be joyned to any ſuch *Congregation*: ſo, makes a matter of Religion of it. Never, of that *Church*, which ſhall give countenance, that there may be any *meetings*, to any ſuch end. It is no *Kahal*, no Church, no *religion* for *Iacob*, that favours any man that is ſo minded.

חלילה לי If then we will like or diſlike with the *King* and *Prophet David*, we muſt ſay *Chalila li*, *God forbid* I ſhould once lift up my hand to any ſuch act; If we will like or diſlike with the *Patriarch Iacob*, we muſt ſay, *Ne veniat in conſilium anima mea.* You obſerve the Patriarchs and the Prophets agree well: *Iacobs Ne veniat*, with *Davids abſit mihi a domino.* Not only to have *cleane hands* from it, not to lift them up or ſtretch them out to the Act; but a *cleare ſoul*: never once to *conſult*, but to deteſt, not only their *conſultations*, but even the *congregations* of ſuch *conſultours*, that be that way given. Neither *Civilly*, nor *Eccleſiaſtically*; neither in *Church* nor *Market* (as they ſay) to have to do with them.

And for a farewell to this point, let me tell you; there be, that interpret *Iacob's* ſpeech, in this ſenſe. Not, *let not me*, nor *my ſoul be preſent*, or partaker of any ſuch; but, let not my *ſoule* or life; be the matter or ſubject of any ſuch *conſultation*: *Ne tractent de animâ meâ in conſilio tali, ut ſicut Sichemitis fecerunt, ſic facerent & mihi*: God keep my ſoul, ſave my life from any ſuch *Conſultours*, for ever coming to be treated or debated of, by any ſuch. Let never any ſuch meet in *counſel*, about *my ſoul* or me. Both will ſtand well: 1 Neither I, about *any mans*; 2 nor *any*, about *mine*: either, 1 to *conſult* about the *life* of any *other*; or, 2 *my life* to *be conſulted of*, *by any other* like them.

From

From the *counsell* we come to the *fact*; to the *hatching* of it. There is too much in the *Counsell*; that was fault enough, if no *fact* followed: But, here followed a *fact* too. and that a *foule fact*. Which is of two sorts: expressed first in two words, 1 *Interfecerunt*, and 2 *suffoderunt*; that is, *Murder* and *Burglary*: and two more; killed, whom? it is said, a *man*, *virum*, in the singular, but one; the number doth but aggravate, the fact is all one, one or more, both to be condemned. II. The *Fact*, 1 Murder. *Interfecerunt*: *Virum.*

But sure, *Iacob* in saying *Virum*, *a man*, meant but, and aimed but at one, principally. *Virum*: *ad quem Virum*? what man was it? *Hemor* the cheif man, the *Ruler*, the *Lord of the City*, and the territory about. Of no great circuit (perhaps,) That comes all to one: But: being the *Soveraigne Ruler and Lord*, such a man is worth many men: that, in killing him, they may be said, in one to have killed many. And, as if *Iacob* thought, they might be quit of the rest, so they had left that man (the cheife Magistrate) alone.

But they killed more than one: Even every mothers son, *all the males in the City*. This is an *outrage*: not to leave a man to kill: to kill them all, as if they were but one *man*; to leave not one alive! Chap. 34. 25.

And why? what was the offence? *Sichem had deflowred their sister*. Say, there was a fault in *Sichem*: what no remedy, but *kill and slay* him? But if his were the fault, let him alone be slaine. But, what was his *fathers* fault? He sought to make amends, by marriage, for the wrong done, and gave them a *blank* for her *Ioynter*, to put in what they would: Agreed to be *circumcised*, he and all his people: All that ever in reason could be required. Why was he (then) slaine? For being his father. Nothing else can be alledged: But all the men in the City, the poor people, what had they done? They went about their businesse, medled nothing in the matter: Yet they went to the pot, too. So, it is murder of *many*, and those many, innocents all, *Innocent* and *nocent* together, to be swept away? *shall the Iudge of the world do it*? shall any *Iudge* in the world do that, which the *Iudge of the world* would not do? They said: *should he abuse our sister*? No: But should he do it, and all they suffer for it? But, what had their *wives and children* deserved; that they should be led captive, and all they had, either in house or field, taken for a prey, made spoyle of, and carried clean away? But, what had the walls and houses hurt them, that not only the *house-walls*, but even the *Town-walls* must be laid flat for it? was there ever heard of a greater havocke? Gen. 34. 2. Gen. 34. 11; Gen. 34. 24. Gen. 18. 25. Gen. 34. 31.

And so eager upon it they were, that, to commit the *murder* they commit *Burglary* first: First, *downe with the house-walls*, that after, *down with the men* So greedie to *kill*, as *breake down walls*, breake up houses to make their *slaughter*. For, either it must be, they broke through the houses to come at the men and kill them: Or, when they had killed the men, they pull'd down the *houses* and all. Both (it may well be) they did: But one it must needs. And, that one, is too foul and *barbarous*. 2 Burglary. *Suffoderunt murum.*

Now put to the circumstances, which are ever of importance (specially in a story) and well worthy to be weighed, in a matter of fact. Here was no warre, wherein such things are done: (for, the name of warre covers many a foule fault.) But, warre it was not; but a treaty of peace. So, they shed the *blood of warre* (that is,) that blood which but in *warre* should not be shed: made *spoils* as in *war*; razed down *Towns*, as in *war*, and all this in *peace*. 1 King. 2. 5.

Nay, not only a treaty of *peace*, but of a *match* and marriage, *contracting affinitie*, of a *firme league*, *of amitie perpetuall*. Nay, of unity in *Religion*, taking upon them the same *seale of the Covenant*. That, they violated all three, 1 *Iura fœderis*, 2 *Connubii*, 3 *Religionis*. And that; in all these, their *counsell* was fraudulent, *Bemerma*, without any good meaning, coloured only with these three pretences. Which they did not only violate, but above all abused the holy 1 *ordinance of Matrimonie*; 2 abused the *Sacrament*, 3 and made the sacred *Seale of righteousnesse*, a cloake for their bad and barbarous intent. במרם

They would seeme to pretend justice: But, even in justice, the rule is, pro *mensura peccati* there should be *plagarum modus*. Here was no measure kept. A whole City sackt, a whole Country spoil'd, all the men slaine, all the rest led away as prisoners; and all for a fault, to which they were no wayes accessory.

And that, all this they did, with a kind of contempt of *Iacob* their *Father*, and his *authority*: never *acquainted him* with it, never *consulted him* about it. He was bound not to come in their counsell: they were bound to *come to him* for his; who if they had come, would have counselled better.

The conclusion is: *Reason* they had none; not *colour of reason*. Only, it is sad *Birtsonam*, for their *will and pleasure*, did they all this. A wretched pleasure, to take delight in so wicked a designe. רבצנם

To this, adde the root of all, set out in two words, 1 *Rage*, and 2 *Outrage*, or *Anger and fury*. That their *anger* shewed it self *cruel*; that their *fury* shewed it self *indurate*. It was not *Aph* only, that is *anger*; but *Gebrath*, which is past *anger*, gone beyond; indeed, very *fury*. They did it *furiously*. And, that *fury* was *hard*, hard as *stone*; cast off all compassion, without pity The Root of these: 1 *Anger*. 2 *Fury*. אף עברת

or mercy ſpared none; Not the *poore people*, that made no fault; not the *women and children*, but made bootie of them: No, not the *walls*, but down with them too. And (which is worſt of all the reſt) ſpared not *God* neither: did all theſe in the very *act of religion*. If they had done it, when they were (yet) *Heathen men*, it had been the leſſe: but now, in their being *circumciſed* to doe it, as they were coming on to be the people of God, and were within the *Covenant*, by *receiving* it already: Now to do it, inferreth well, *Curſed be the wrath*, yea *thrice accurſed*, that *outrage*; for, the like was never heard. *Anger* (we know) is *furor brevis*: And *ſi gravis, brevis*; being ſo vehement, it ſhould not be long by courſe of nature: But this was long too, continued; not to be ſatiſfied, but *implacable*; Nothing could appeaſe them, or turne them from their *outrage*; till they ſaw walls and all lye flat upon the ground. Here, we look back. Their weapons (above) were *Chele*, which is (properly) *vaſa*, veſſels. So as, their paſſion was not poured out like water, and ſo let run away, but it was kept or reſerved, as liquor in a *veſſell*; *barrelled up*, to be broached, when they ſaw cauſe. Without *reaſon*, in the beginning; without appeaſing, in the end. Such was the malice of theſe men: Such theirs of this day.

כלי

III

The *Cenſure.*

1 A *Maledictus* to the fact.

Now, ſuch rage, ſo outragious, juſtly deſerves a *Maledictus*: Such wrath, ſo qualified beyond all account, ſo *exorbitant*, ſo inſatiable. On ſuch *wrath*, *Iacob* layes his *Curſe*, curſeth them here. Which *Curſe* was (after) by God renewed in *Mount Ebal*: *Curſed be he that ſmiteth his neighbour ſecretly*: Againe, *Curſed be he that lieth in waite, to ſhed innocent blood*. The two laſt, and heavieſt curſes there, to which all *Iſrael* was to ſay *Amen*.

Deut. 27. 24, 25.

From *Iacob.*

While it was but in conſultation, *Iacob* cries *Ne veniat*, away with the *counſell*, come not at it. But, when it comes into *act*, then he cries, *Maledictus*, *Curſed* be the *execution*; at no hand, be an Actour in that. Nay, not onely have no part in it your ſelves, but condemne them that have ſo, and hold them as people *accurſed*, even by *Iacobs* own mouth.

Numb. 24. 9.

Weigh a little this *Maledictus* of *Iacob*. *Maledictus* is a word, we would not heare, from the *pooreſt or meaneſt* body, that is. But there is much in the partie, who is (here) a *Patriarch*; and they *vertuous, holy and grave perſons*. To be *curſed* of one of them is much: for, whom *they curſe, God curſeth alſo*. And not only a *Patriarch*, but a *Father*, to whom God hath given power to *bleſſe*, and to *curſe*; and whoſe curſe ever accompaineth a *fathers*; eſpecially ſuch a *Father*, as is like *Iacob*. So that, this puts them under Gods curſe certainly.

On his death-bed.

Weigh alſo the *circumſtance*, the time. For this *time* was the time of *bleſſing*: Lying on their *death-beds*, men commonly give their laſt *bleſſing* to their children. So did *Iacob* to *Iudah* here, and ſo to the reſt. At this time (then) to do it, is ſomewhat yet more ſtrange, than at another; Nay than at any other time. *Bleſſing-time* with others, is *curſing-time* with them. When he *bleſt* others, to curſe them, and that there, on his *death-bed*! For, the *curſe* of the death-bed is of all other the worſt, ſuch as are ſo curſed, ſome evill will come to them.

Ephes. 2. 26.

Yet ſomewhat to eaſe it. This *curſe* (if you marke it) is not on their *perſons*: their *nature*, as men, is not toucht; but only by *reflection* upon their *affection* of *Anger*. And yet, not on that neither. (For, there is good uſe of them alſo: for, one may be *angry and ſin not*.) But as it was *tranſcendent*, too much and too long; paſt the bounds of all *reaſon and moderation*. And this was their *puniſhment ſpirituall*.

2 A *Diſpergam* to the *Perſons.*

Maledictus, that goes to the *fact*: *diſpergam* to their *perſons*; which he denounceth, ſhall fall upon them. And, he doth not this by way of *Prophecy*, they *ſhall be divided and ſcattered*: but pronounced it by way of *ſentence*. Not, *it ſhall be done*: but he *will doe* it himſelfe. It ſhould be his owne act, and he would never leave it, till he ſee it put in execution. And, though it were not done in his time, yet it was as good as done; as certaine and ſure, as if, at that time, it had had the performance.

You may referre *dividam* to *Simeon*, and *diſpergam* to *Levi*. *Simeon* was *divided* into pieces; A piece, in *Iudah*; a piece, in *Dan*, a piece, in Mount *Seir* of the *Amalekites*. *Levi* was *ſcattered* here and there, up and downe in every corner of the Land. Or (if you will referre it to both;) they were *divided*, while *Iacob* continued a *family*: they were *diſperſed*, when they after came to be a *State*.

And (if you marke) the puniſhment is very proper, and well proportioned to the fault. The *fault* was a bad *union*: their *puniſhment* is a *juſt diviſion*. Their fault was *hand in hand*, they were too near: their puniſhment is, they ſhall be ſet *farre enough aſunder*, for taking any ſuch *counſell* more. So, *whom the devil hath joyned*, GOD *puts in ſunder*, And, a righteous thing it is, it ſhould ſo be. For, *puniſhments* ſhould have in them the nature of a medicine: They cure (ever) by contraries: *Heat*, by *cold*; *drought*, by *moiſture*. Even as this doth; an *evill joyning* by a *juſt diſſerſion*.

There was great wiſdome in this *puniſhment*. For, them that be evill, if we *deſtroy* them not, we muſt take order to weaken them: and to *ſeparate* them, is to weaken them. *United force* is the ſtronger; *diſunited the weaker* ſtill. Undo the *faggot band*, and when the *ſticks* be ſevered, you ſhall *ſtick by ſtick*, deal with them, and keep them under. A *ſtick* will eaſily be broken; a *faggot* will not. So as, to *ſcatter* them, is to *weaken* them.

And ſo to be, is good for *Simeon* and *Levi* themſelves. It takes from them, *hability* to do hurt: *paires* their *nailes*, *breaks* off their *hornes*, doth them good againſt their wills. For, if the worſt to come the worſt, they can hurt but ſingly or by one. And therefore we ſay; *Conſultum eſt malis, ut a ſociis*

ſociis dividantur; they that are ill affected, it is good for them and their fellowes, to be *put aſunder*.

And, if it be good for them; certainely, for the other *Tribes*, much more: They ſhall all live the more quietly. For, if theſe two ſhould ſtill continue together, they might the ſooner, the more eaſily, again in like ſort combine, and confederate themſelves together againſt the other *Tribes*; if they gave them but the leaſt occaſion. Now they ſhall be ſo *ſcattered*, and ſet, where they ſhall do no great harme any more: as no more they did. And ſo, as it was good for them, ſo we ſay, *Conſultum eſt Reipublicæ ut dividantur ſocii ad malum*; Good for the *Common-wealth*, if any be that way given, to *remove* them either from other at leaſt. So, they the *weaker*, and the reſt the *ſafer*. But *ſcattering* will not alwaies ſerve: for, even *ſcattered*, ſome do miſchief enough. And therefore, it is a good police, to *coop* them up, if *ſcattering* they do harm; as it is, to *ſcatter* them, if they prove the worſe for being together.

To ſpeak a little of the grievouſneſſe of the *puniſhment*: theſe degrees are in it. 1 Firſt, it concludes the *diſperſion* of them, the loſſe of having any lot at all of *inheritance* of their own, as the reſt of the *Tribes* had. It *kills* not the men, but it *pulls down* their *wall*, and layes them to the *Common*, wherein every man had as much right, as they. And ſure, GOD of his goodneſſe, not intending to proceed the way Himſelf had ſet: that, having *ſhed mans blood, by man ſhould their blood be ſhed* (for ſo, they ſhould have been rooted out clean, and two *Tribes* had been loſt in *Iſrael*.) The next was, to let them have no *inheritance*, entirely by themſelves, as had all the reſt. As the *Pſalmiſt* ſaith: *Slay them not, leſt my people forget, any ſuch thing was done, but ſcatter them abroad*, and ſo put them down that way, as chaff is either to be burnt, or the wind to ſcatter it, no man can tell whether. The grievouſneſſe of the *puniſhment*, 1 *Diſinheriting*. Pſalm 59.11.

A ſecond degree is, not only to be *diſinherited*, but to be *ſcattered*: for, that was *Cain's puniſhment*, divided and caſt out from GOD's *preſence*, all his life long: To wander up and down, he knew not whether. That was, for *blood* too, the *blood* of *Abel*. It is the *Iewes puniſhment*: (and that was for *blood* too; the *blood* of CHRIST;) that they are *ſcattered* all over the earth (as, to this very day they be,) and never could get together, to make an entire ſtate, no more than theſe did. 2 *Scattering*. Gen. 4.12.

The third degree is; That all this did light upon their whole *poſterity*, rather than upon their own perſons. For, to have all, that came of them, ſo *diſperſed* abroad, was a more heavy hearing to them, than if it had light on themſelves: of that I make no queſtion. It is the courſe, GOD holdeth in his Law, *to viſit the ſinnes of the fathers upon the children*. But, this is yet heavier: for, there, it is but to *the third and fourth*, but this is to endure *throughout all generations*. The father, which is little moved with his own loſſe, if it ſhall turn to the dammage of his *children*, it will move him the rather: As, this ever hath done, and ever ſhall. 3 Even of their *poſterity*. Exod. 20.5.

And let this be the laſt, That *Jacob's Maledictus*, and his *Diſpergam*, do remain and ſtand thus of *record*; and ſo ſhall ſtand to the worlds end. The *Curſe* on their *heads*, a *blot* on their names, a *ſcattering* upon their ſeed and *poſterity* for ever. 4 And that *upon record*.

But, Let me adde this: That, though it appeares, their nature was none of the beſt; they were no good natur'd-men, as given to *blood*, and ſo to be diſliked: yet was not their nature exempted from *grace* though, but *place* left for *grace*, and ſo, they to be relieved that way. For, it may well be thought, this ſo ſevere a cenſure, ſpecially at this time now inflicted, and by their own *father*, being to go out of the world; that it wrought upon theſe *two brethren*, and wrought in them deep *contrition* of that their *outrage*. Wherewith GOD being appeaſed, turned their curſe into a *bleſſing*: *Pœnam diſperſionis in præmium Sacerdotii* (ſay the *Fathers*.) For, the *curſe*, which *Jacob* inflicted, *Moſes* reſerved; (not for their *diſperſing*, which came through their fathers fault:) *Scattered* they were, but *ſcattered* with *honour*: One having the Office of *Prieſt-hood*, and teaching men: the other, of *Scribes* and School-maſters, training up their children all the Tribes over.

Let us ſee now, if you can find in theſe *men*, the men of this day; and, in this *fact*, theirs; and ſo for the *puniſhment* likewiſe. 1 *Two* they were, this day: So the number agrees. 2 And *brethren* they were, as nearly allied. 3 And *weapons* they had both. 4 And made of the ſame metall (of *violence*) that theirs here. 5 *Counſell* they took, into which *Jacob's ſoul* would never have *come*. 6 And coloured it with falſe ſemblance (*Bemerma*) no leſſe than theſe: (One, of diſcovering of (I wot not what) *Secret*: the other, of not *being from the Sermon* in any wiſe: his *Sermon*, like their *Circumciſion*.) 7 Did as much as in them lay, to *execute* their *counſel*: offered to *ſtrike*, offered to *bind*, *lay hands*, graſped, fell to the *ground*. 8 And from the ſame root they came both, from *deſire of Revenge*. Their *fury* no whit leſſe, no leſſe *cruel*, no leſſe *implacable*. Thus farre their likeneſſe holds. The *Application* of the Text.

But now, in two things, *diſlike*: 1. One, theſe in the Text had ſome cauſe: their Siſter was deflowred. Not the leaſt colour, here, Their Siſter was *honoured*; themſelves dealt with but too well. No cauſe in the world, they. Diſlike, in this firſt.

2. And then, if you come to the iſſue, in that, diſlike too. It was not *interfecerunt* indeed (we thank GOD for that, it was not:) Yet they did their good will (*Birtſonam*;) And, it was a judged caſe in *Perſia*, *Voluerunt* was enough. בִּרְצוֹנָם

But, when we come to the *Virum*, there (I am ſure) is great odds. *Ours*; another manner of *Virum*, than theirs, and put *Hemor* and *Sichem* both together. Many a year after this, there were in that Land *thirty one Kings*, whereof *Hemor* (at the moſt) had but one part: The leaſt of your three *Kingdoms*, is greater than all the *thirty one* put together. So, there holds no proportion in *Virum*.

Will ye ſee now the puniſhment? that *though hand* were *in hand*, they were *not unpuniſhed*. *Jacob's Legacie* came on ours too. Under *Jacobs* curſe they died, His *curſe* upon their *ſouls*, under which their ſouls lie, and ſo ſhall for evermore. And upon their *glory* and honour; for, that is gone and loſt for ever: and, as their *ſouls*, ſo their *memory accurſed*. And upon their *Tribe* or *Houſe*; for, that is *ſcattered* as *duſt* before the *wind*, and come to nought.

And one degree further, wherein ours were diſlike. *Simeon* and *Levi*, for all this lived out their time; *ſlew*, but were not *ſlain*. But, here this day with theſe, in ſtead of *Interfecerunt*, it was *Interfecti ſunt*. This *Simeon* and *Levi*, they lay both dead on the floore, with their *weapons* of *cruelty* in their *hands*, with their wicked *counſel* and purpoſe in their *hearts*. Which *hearts* of theirs, the *weapons* of *juſt defence* went thorow; and their *counſel* turned to their *confuſion*.

And now our *Benedictus Deus* to GOD: Bleſſed be He for this *Maledictus* of *Jacob*, for the *Patriarch's curſe*, that light upon them and theirs. And yet our *Maledictus* too, to *them*, their *weapons*, their *counſel*, their *fury*, their *ſouls*, and their *memories*. And, *from ſuch blood-thirſty curſed men*, GOD *ever bleſſe You*.

Let me tell you this, for a farewell. *Jacob* doth here two things: 1 Delivers us a *Document*; 2 and denounceth *a dreadfull puniſhment*. His *Document* is, *Ne veniat anima mea*: His *puniſhment* is, *Maledictus* and *diſſipabo*. And chooſe, they that will not ſay, *Ne veniat* with him, he will ſay, *Maledictus*, his curſe be upon them. But, as *Jacob* ſaid, ſo we to ſay all, all to ſay after him, *Ne veniat*, both *paſſive*, and *active*. *Paſſive*: Never be their *counſel* taken about *Jacob's ſoul*; or his *ſoul*, that is to us, *Jacob*, even the *Feeder*, the *Paſtor*, and *Stone of Iſrael*; never come his *ſoul*, to be the *ſubject*, or *matter* treated of in any ſuch *counſel*. *Active*: and never let any true ſubjects *ſoul* come in any ſuch *counſel*: nor ever any good *Chriſtian* come in that *Church*, wherein ſuch *Counſel*, or Counſellours are harboured and maintained; or that hold any *doctrine* that favours any ſuch *conſultations*.

But if any will not thus ſay *Jacob's ne veniat*; we to be ſo bold as to ſay *Jacob's Maledictus*, to him, his *ſoul*, his ſeed, his *memory* and all. Let all ſuch inherit the *curſe*, let it be their legacie.

Pſalm 68. 1: *Exurgat Deus, & diſſipentur inimici, Let* GOD *ariſe, and theſe His enemies be ſcattered; As the ſtubble before the wind, and as the ſmoke, let them vaniſh and come to nothing.* Let their *lives* be for the *ſword*, their *names* be *put out*; their *ſouls* for

Judg. 5: 31: the *curſe*, their *houſes pull'd down* and *deſolate*. *So periſh all thine enemies,* O LORD, *&c.*

SERMONS

SERMONS
OF THE
Gun-powder-Treason
PREACHED
UPON THE
v. of November.

A SERMON

Preached before The

KINGS MAIESTIE

AT

WHITE-HALL,

On the *Fifth of NOVEMBER*,

Anno Dom. MDCVI.

PSAL. CXVIII. VER. XIII. XIV.

A Domino factum eſt iſtud, & eſt mirable in oculis noſtris. Hæc eſt Dies quam fecit Dominus; exultemus & lætemur in ea.

This is the Lords *doing, and it is marvellous in our eyes.*
This is the day which the Lord *hath made; let us rejoyce and be glad in it.*

TO entitle this time to this Text, or to ſhew it pertinent to the preſent occaſion, will ask no long proceſſe. This Day of ours, this *fifth* of *November*, a day of Gods *making*; that which was done upon it was the Lords *doing*. Chriſt's owne application (which is the beſt) may well be applied here: *This day, is this Scripture fulfilled in our ears.* For if ever there were a *deed* done, or a *day* made by *God*, in our dayes; this *day*, and the *deed* of this *day* was it: If ever He gave cauſe of *marvelling* (as in the firſt;) of *rejoycing* (as in the *ſecond verſe*) to any land; to us this day, He gave both: If ever *ſaved, proſpered, bleſſed* any; *this day*, He *ſaved*, *proſpered*, and (as we ſay) *fairly bleſſed* us. Luk. 4. 21.

The *day* (we all know) was meant to be the day of all our *deaths*: and we, and many were appointed as *ſheep* to the *ſlaughter*; nay, worſe than ſo. There was a thing *doing* on it, if it had been done, we all had been undone. And the very ſame day we (all know) the day, wherein that appointment was diſappointed by *God*, and we all ſaved, that we might *not die but live, and declare the raiſe of the Lord*, the *Lord*, of whoſe doing, that *marvellous deed* was; of whoſe making, this *joyfull day* is, that we celebrate. Verſ. 17.

This

Psalm 111.5. This mercifull and gracious LORD (saith *David*, *Psalme* 111. 5.) *hath so done His marvellous works, that they ought to be had, and kept in remembrance.* Of *keeping in remembrance*, many wayes there be: Among the rest, this is one, of *making dayes*; set solemn Dayes to preserve memorable Acts, that they be not eaten out, by them, but ever revived, with the return of the Yeare, and kept still fresh in continuall memory. GOD himself taught us this way. In remembrance of
Exod.12.3,&c. the great *delivery* from the *destroying Angel*, He himself ordained the day of the *Passe-over* yearly to be kept. The *Church*, by Him taught, took the same way. In remembrance of the disappoint-
Ester 9.26. ing of *Hamans bloody lots*: they likewise appointed the dayes of *Purim*, yearly to be kept. The like memorable mercy did He vouchsafe us: The *destroyer* passed over our dwellings, this day: It is our *Passe-over*. *Haman*, and his Fellowes had set the *dice* on us, and we by this time had been all in peeces: It is our *Purim* day.

We have therefore well done and upon good warrant, to tread in the same steps, and by Law to provide, that this Day should not die, nor the memorial thereof perish, from our selves or from our seed; but be consecrated to perpetual memory, by a yearly acknowledgement to be made of it throughout all generations. In accomplishment of which order, we are all now here in the presence of GOD, on this day, that He first, by His Act of *doing*, hath made; and we secondly, by our act of *decreeing*, have *made* before Him, His holy *Angels*, and men, to confesse this His goodnesse, and our selves eternally bound to Him for it. And, being to confesse it, with what words of Scripture can we better or fitter do it, than those we have read out of this *Psalm*? Sure, I could think of none fitter, but even thus to say, *A Domino factum*, &c.

The Division. The treaty whereof may well be compriſed in three points: 1. The *Deed* or *doing*: 2. The *Day*; and 3. The *Duty*. The *Deed*, in these: *This is the Lords*, &c. The *Day*, in these: *This is the Day*, &c. The *Duty*, in the rest; *Let us*, &c. The other two reduced to the *Day*, which is
I. the center of both. The *doing* is the cause; The *Duty* is the consequent: from the *day* grow-
II. eth the *duty*.
III.

To proceed orderly, we are to begin with the *day*. For though (in place) it stand after the *deed*; yet to us, it is first: our knowledge is *a posteriori*. The effect ever first, where it is the ground of the rest. Of the *day* then first.

1 That such *dayes* there be, and how they come to be such. 2. Then of the *doing*, that maketh them: wherein 1 that this of *Davids* was; and 2 that ours is no lesse, rather more, 3. Then
John 16.22. of the *duty*, how to do it? by *rejoycing*, and *being glad*: for so, *gaudium erit plenum*, these two make it full: How to take order, that we may long and often do it, by saying our *Hosanna*, and *Benedictus*; for, *gaudium nostrum nemo tollet a nobis*, those will make, that *our joy no man shall take from us*.

I. THIS *is the day*: *This*? Why, are not all dayes *made* by Him? Is there any *dayes* not made by Him? Why then say we, *This is the day the Lord hath made*? Divide the dayes into *na-*
Of the *Day*. *tural* and *civil*; the *natural*, some are *clear* and some are *cloudy*: the *civil*, some are *luckie*
Such *dayes* there be. *dayes*, and some *dismal*. Be they fair or foul, glad or sad; (as the Poet calleth him) the great *Diespiter*, the *Father of dayes* hath made them both. How say we then of some one *day*, above his fellow: *This is the day*, &c.

No difference at all, in the *dayes*, or in the moneths themselves: by nature, they are all one. No more in *November*, than another *moneth*: nor in the *fifth*, than in the *fifteenth*. All is, in GODS *making*. For, as in the Creation, we see, all are the *workes*, and yet a plain difference be-
Gen.1.14,26. tween them for all that, in the manner of making: Some made יְהִי *Sit*, *Let there be light*, *a firmament*, *dry Land*; Some, with *Faciamus* with more ado, greater forecast, and framing, as *man*, that *master-piece* of his *workes*, of whom therefore in a different sense, it may be said: *This is the Creation which* GOD *hath made* (suppose, *after a more excellent manner*.) In the very same manner, it is with dayes; All are His making, all equal in that; but, that letteth not, but He may bestow a *special Faciamus* upon some one day more than other; and so that day, by special prerogative, said *To be indeed a day, that God hath made*.

Now, for GOD's *making*, it fareth with *dayes*, as it doth with *yeares*. Some *yeare* (saith
Psalm 65.11. the *Psalme*) GOD *crowneth with His goodnesse*, maketh it more seasonable, healthfull, fruitfull, than other. And so for *dayes*; GOD leaveth a more sensible impression of His favours upon some one, more than many besides, by *doing* upon it some *marvellous work*. And, such a day on which GOD vouchsafeth some special *factum est*: some great and publike benefit; notable for the time present, memorable for the time to come, in that case, of that *Day* (as if GOD had said *Faciamus diem hunc*, shewed some workmanship, done some special cost on it) it may with an *accent*, with an *emphasis* be said, *This verily is a day which* GOD *hath made*, in comparison of which, the rest are, as if they were not; or at least were not of *His making*.

As for *black* and *dismal dayes*, dayes of sorrow and sad accidents; they are and may be count-
ed

ed (saith *Job*) for no *dayes*: *Nights* rather, as having the *shadow of Death* upon them; or, if *Dayes*, such as his were, which *Sathan* had *marr'd*, than which God had *made*. And for common and ordinary *Dayes*, wherein as there is no *harm*, so not any notable *good*; we rather say, they are gone forth from *God*, in the course of nature (as it were) with a *fiat*, than made by *Him*; specially, with a *faciamus*. So, *evil Dayes*, no *Dayes*, or *Dayes marr'd*: and *common Dayes*, but no *made Dayes*: Only those *made*, that *crowned* with some extraordinary great *Favour*, and thereby get a dignity, and exaltation above the rest: exempted out of the ordinary course of the *Calendar* with an *Hic est*. Such, in the *Law*, was the *Day* in the *Passe-over*, *made by God*, the head of the year. Such, in the *Gospel* of CHRISTS *Resurrection*, *made* by *God*, *Dies Dominicus*; and to it; do all the Fathers apply this verse. And we had this day our *Passe-over*, and we had a *Resurrection*, or *μεταβολὴ*, as *Isaac* had. But I forbear to go further in the general. By this that hath been said, we may see, there be dayes of which it may be safely said, *This is the Day*, *&c.* and in what sense, it may be said. Sure there be then; that this of ours, one of them; that if it be; we may so hold it, and do the duties that pertain to it.

Job 3.36.

Exod 12. 1.

Heb 11:10.

II.
David's Day was such.

David's Day here, was one certainly, *Dictante Spiritu*; and they, that are like it, to be holden for such: so that, if ours be as this was, it is certainly *Dies a Deo factus*. Now then (to take our Rule from the former verse) *Factum Domini fecit diem Domini*. It is GODS *Deed*, that maketh its GODS *Day*: and the greater the *Deed*, the more GODS *Day*. There must be first, *Factum est*, some *doing*: and secondly, it must be *a Domino*, *He* the *doer*: and thirdly, that *somewhat* must be somewhat *marvellous*: and fourthly, not in it self, so; but, *in our eyes*. These four go to it; these four make any day a *day* of *Gods making*. Let us see then these four, First, in *Davids* here, and then in our own; and if we find them all, boldly pronounce, *This is the* Day, &c.

In it there was
1 A *Factum est*,
A deliverance.

First, The *factum est*, in *Davids*; what was *done*, set down at large in the forepart of the *Psalm*. It was a *Deliverance*; all the *Psalm* runneth on nothing else. Every *deliverance* is from a *Danger*, and by the *Danger*, we take measure of the *Deliverance*. The greater that, the greater the *Delivery* from it: and the greater the delivery, the greater the *Day*, and the more likely to be of GODS own *manufacture*. His *Danger* first: what should have been done. He was in a great distress. Three several times, with great passion, he repeats it, that *his Enemies* 1 *came about him*; 2 *compassed him round*; 3 *compassed and kept him in on every side*: were, no swarm of *Bees* so thick: That they gave a terrible lift or *thrust* at him, to overthrow him; and very near it they were. And at last, as if he were newly crept out of his grave, out of the very jawes of death and despair, he breaks forth, and saith, *I was very near my death*; neat it I was, but *non moriar*, *die I will not* now, for this time, *but live* a little longer *to declare the works of the Lord*. This was his *Danger*; and a shrewd one (it seemeth) it was. From this *danger* he was delivered. This, the *factum est*.

From *Danger*.
Ver. 10, 11, 12.
Verse 13.
Verse 17.

2.
A Domino. By GOD, not by man, Ver. 8, 9.

But *man* might do all this; and so it be *mans* day, for any thing is said yet. Though it were *great*, it maketh it not *Gods*, unless God, *God* (I say) and not *man*, but GOD Himself were the doer of it: and if He the *Doer*, He denominates the *Day*. This then was not *any mans*, not any *Princes* doing, but GODS alone, His *might*, His *mercy*, that brought it to pass: Not any *arm of flesh*, but GODS *might*; not of any *merit* of his, but of his own meer *Mercy*. This was done by His might: Thrice he tels us of it; *It was the right hand of the Lord*, *that brought this mighty thing to pass*. This was done by His *Mercy*: His *ever endaring mercy*: four times he tells us, it was that, did it. With that he begins, and makes it the key of the *Song*. Then, as we have *factum est*, so we have *A Domino*: The *Deed* and the *Doer* both.

Verse 14, 16.
Ver. 1, 2, 3, 4.

3.
Et Mirabile, and marvellous it was,
*Zech. 4.10.

GODS *doings* are many, and not all of one size. The Prophet * *Zachary* speaketh of a *day* of *small things*; and even in those small, must we learn to see *God*, or we shall never see Him in greater. Yet, so dimme is our sight, that unless they be great, commonly we see him not: nay, unless it be great *usque ad miraculum*, so great, that *marvellous* withal, we count it not worth a *day*, nor worthy *God*; unless it be such. But if it be such, then it is *Gods*, *Qui facit mirabilia solus*, *Who only works great Marvels*; then man is shut out, and *Gods* must the *Day* be. *A Domino factum & mirabile.*

Psal. 72.18.

4.
In oculis nostris, even in our eys.

And yet this is not enough. The truth is, all that *God* doth, all His *works* are *wonderfull*: *Magna*, *sed ideo parva quia usitata*. *Great Wonders* all; but not *wonderfull*; seem *small* to us, because they be *usual*: His *miracles* are no more *marvellous*, than His *ordinary works*, but that we see the one dayly, and the other not. Therefore he addeth [*In our eyes*] for a full period: His *doings*, all *marvellous* in themselves, but not marvellous *in our eyes*, unless they be rare, and the like not seen before: But then, they be; and then we say, *Digitus Dei est*, it is the *finger of God*; nay, the *right hand of God*, that *brought this mighty thing to pass*. Then we give the *day* for *Gods*, without more ado. Now then, we have all that goeth to it: 1 A *Deliverance* wrought: 2 wrought by *God*: 3 a *wonderfull deliverance*: 4 and that even *in our eyes*. These make *Davids day*, a *day* of *Gods making*.

Exod. 8.19.

our day was such.

Will *these* be *found in ours*, and then ours shall be so too? They will, all of them certainly; and that in an higher degree, in a greater measure; match *Davids day*, and overmatch it in all. 1. We were *delivered*, and from a *danger*, that is clear. How great? (for, that makes the odds) Boldly, I dare say, from a *greater* than *Davids*. Thus I shew it, and go no further than the *Psalm* it self.

These four in ours.
Factum est:
1 *A Deliverance from a danger; a greater danger:*

1. *David* called upon GOD in his danger; he knew of it therefore, We did not: we imagined no such thing, but that all had been safe, and we might have gone to the *Parliament*, as secure as ever. The *Danger* never dreamt of, that is the *Danger*.

2. His was, by *compassing* and *hemming in*; that is, above *ground*, and may be descried from a Watch-tower. Ours was by *undermining*, digging deep *under ground*, that none could discern.

3. One cannot be beset, but he may have hope to break through, at some part. But here from this, no way, no means, no possibility of escaping. The *Danger* not to be descried, not to be escaped, that is the danger.

4. His were a *swarm of bees* (He calleth them so;) they *buz* and make a *noise* when they come. Ours, a brood of *vipers*, *mordentes in silentio*, *still*, not so much as a *hisse*, till the deadly blow had been given.

Ver. 12.

5. His was but of *Himself* alone; so he saith, *I was in trouble*; *They came about* me, *kept* me in, *thrust sore* at me: But one person, *Davids* alone. Ours of a far greater extent; *David*, and his three Estates with him. Now, though *David* himself were valued by them *at ten thousand* of themselves, (and not over-valued neither: for he is worth more, and all Kings like him no less worth:) yet he and they too must needs be more, than He alone. Not only *King David* had gone, but *Queen Esther* too; and not only they, but *Salomon* the young *Prince*, and *Nathan* his *brother*. Nor these were not all. The Scriptures recount, *David had Jehosaphat* for his *Chancellour*, *Adoram* his *Treasurer*, *Seraja* his *Secretary*, *Sadoc* and *Abiathar*, and twenty two more, the chief of the *Priests*, *Admo* his *Judge*, *Joab* his *General*; all had gone: His *forty eight Worthies* or *Nobles*, all they too. The Principal of all the *Tribes* in the Kingdome: all they too: and many more than these; no man knoweth how many. It is out of question, it had exceeded this of *Davids* here.

Verse 11, 13:
2 Sam. 18. 3:
2 Sam. 20, 24:
2 Sam. 23:

6. One more. His *Danger* (he confesseth) was from *man*: he goeth no further, *I will not fear what* man *doth unto me*. This of ours was not: meerly mans, I deny it, it was the *Devil* himself. The instruments (not as his, *a swarm of bees*, but) a swarm of *Locusts*, *out of the infernal pit*. Not *men*; no not *Heathen men*: Their *Stories*; nay, their *Tragedies* can shew none near it. Their *Poets* could never fain any so *prodigiously impious*. Not men; No, not *savage wild men*: the *Hunnes*, the *Heruli*, the *Turcilingi*, noted for *inhumanity*, never so inhumane: Even among those barbarous people, this fact would be accounted *barbarous*. How then? *Beasts*. There were at *Ephesus*, *beasts in shape of men*; and θηριότης, *brutishness* is the worst, *Philosophy* could imagine of our *nature*. This more than *brutish*; What *Tiger*, though never so enraged, would have made the like havock? Then, if the like, neither in the nature of *men*, nor *beasts* to be found (it is so unnatural;) we must not look to pattern it upon earth, we must to *hell*; thence it was certainly, even from the *devil*. *He was a murderer from the beginning*, and will be so to the ending. In every sinne of blood, he hath a *claw*, but all his *clawes*, in such an one as this: wherein so much blood, as would have made it *rain blood*; so many baskets of *heads*, so many pieces of rent bodies cast up and down, and scattered over all the face of the earth. Never such a day; all *Joels* signes of a fearfull *day*, *blood*, and *fire*, and the *vapour of smoak*. As he is a *murtherer*; so we see (in *Mark*) by his *renting* and *tearing* the poor *possessed child*, he is *cruel*; and in this, all his cruelties should have met together. *Pharoahs* and *Herods* killing *innocent* and *harmless children*? yet they spared the *Mother*: *Esau's* cruelty, smiting *mother*, *children*, and all: *Nebuzaradans* not sparing the *King*, nor his *Lord*: *Hamans* not sparing *Hester*, nor her *Ladies*: *Edoms cruelty*, not sparing the *Sanctuary*, nor the *walls*, *down* with them to the *ground*: His own *smiting* the *four corners*, and bringing down the house upon the heads of *Jobs* children. Put to all the *cruelties*, in *Jeremies Lamentations*, not the honouring the *faces of Nobles*, *Priests*, *Judges*; the making of so many *widows* and *Orphans*; the voice in *Rama* of *Rachel* comfortless: Cruelty, more cruel to them, it spared and left behind, than to those it took away It irketh me to stand repeating these; That ever age, or land, but that our age, and this land should foster or breed such Monsters!

Ver. 6:
Apoc. 9. 3:
1 Cor. 15. 32:
John 8. 44:
Joel 2. 30.
Mar. 9. 29.
Exod. 1. 10.
Mat 2. 16.
Psal. 137. 7:
Job 1 18, 19.
Lam. 29. 10.
Jer. 31. 15:

That you may know it for that perfectly, consider but the wickedednes of it, as it were in full opposition to GOD, and you must needs say, it could not be His doing; GOD *forbid* (saith *Abraham*) *thou shouldest destroy the righteous with the wicked*. *Kill not Dam and young ones both* (saith Moses in the Law.) *You shall not touch mine Anointed*, (saith GOD in the *Psalms*.) *You shall not pull up the good corn, rather let the Tares stand*, (saith CHRIST in the *Gospel*) *You shall not do evil that good may come of it* (saith *Paul* in his *Epistles*.) But here is *Satan* flat contrary, in despite of *Law*, *Prophets*, *Psalm*, *Epistle* and *Gospel*: *Hoc est Christum cum* Paulo *conculcare*, to throw down *Abraham*, and *Moses*, and *David*, and *Paul*, and CHRIST, and GOD, and all, and trample upon them all.

Gen. 18. 23, 25.
Exod. 22. 6.
Psalm 104. 15.
Mat. 13. 29.
Rom. 3. 8.

One more yet: that this *abomination of desolation* (so calleth *Daniel*; so calleth our *Saviour*, the uttermost extremity of all that bad is: so may this truly:) that this *abomination of desolation* took up his *standing* in the *holy place*.

Dan. 9. 27.
Mat. 24. 15.

1. An

1. An *Abomination*: ſo it is; abhorred of all fleſh, hated and deteſted of all, that but hear it named: yea, they themſelves ſay, they ſhould have abhorred it, if it had taken effect. It is an *Abomination*.

2. Every *Abomination* doth not forthwith make *deſolate*. This had: If ever a *deſolate Kingdome upon earth*, ſuch had this been, after that terrible blow. Neither *root* nor *branch left*, all ſwept away: *Strangers* called in; *murtherers* exalted; the very *diſſolution* and *deſolation* of all enſued.

3. But this, that this ſo *abominable and deſolatory* a plot, ſtood in the *holy place*, this is the pitch of all. For there it ſtood, and thence it came abroad. Undertaken with an *holy oath*; bound with the *holy Sacrament* (that muſt needs be in a *holy place*;) warranted for a *holy Act*, tending to the advancement of a *holy Religion*, and by *holy perſons*, called by a moſt *holy name*, the name *of Jeſus*. That *theſe holy religious perſons*, even the *chief* of all *religious perſons* (the *Jeſuites*) gave not only *abſolution*, but *reſolution*, that all this was well done; that it was by them *juſtified* as lawfull, *ſanctified* as meritorious, and ſhould have been glorified (but it wants *glorifying*, becauſe the event failed, that is the grief; if it had not *glorified*) long yet this, and *canonized*, as a very *good* and holy act, and we had had orations out of the *Conclave* in commendation of it. (Now I think, we ſhall hear no more of it.) Theſe good *Fathers* they were *Davids bees* here, came hither, only to bring us *honey*, right *honey* they; nor to ſting any body: or (as in the XXII. verſe) they (as *builders*) came into the land, only for edification; not to *pull down*, or to deſtroy any thing. We ſee their practice, they begun with *rejecting* this *ſtone*, as one that favoured *Heretickes* at leaſt, and therefore excommunicate, and therefore diſpoſed, and therefore expoſed, to any that could handle a *ſpade* well, to make a *myne* to blow him up; *Him*, and all his *Eſtates* with him to attend him: (The corner *Stone* being gone, the *walls* muſt needs follow.) But then, this *ſhrining* it (ſuch an *abomination*) ſetting it in the *holy place*, ſo ugly and odious: making ſuch a Treaſon as this a *religious*, *miſſal*, *ſacramental Treaſon*; hallowing it with *Oriſon*, *Oath* and *Euchariſt*: this paſſeth all the reſt. I ſay no more, but as our SAVIOUR concludeth, when you ſee ſuch an abomination ſo *ſtanding*, *qui legit intelligat*; nay, *qui videt*. GOD ſend them, that, (not *read* of it, but) *ſee* it, and had like to have ſmelt of it, to learn that, they ſhould by it: and ſo I leave it. Verſe 22. Matth. 24. 15.

Tell me now if this were not *His doing*, and if it ſhould not have been a day of His *making*, the *Devils* own making?

This ſhould have been done; this, the *danger*: what was done? This, the *factum fuiſſet*: what the *factum eſt*; All theſe were undone, and *blown over*; all the undermining diſappointed; all this murder, and cruelty, and deſolation defeated. The *mine* is diſcovered, *the ſnare is broken, and we are delivered*. All theſe, the *King*, *Queen*, *Prince*, *Nobles*, *Biſhops*, *Judges*, both Houſes *alive*, all: not a *hair of any of their heads periſhed*; not ſo much as the *ſmell of fire on any their garments*. *Give thanks, O Iſrael, unto the Lord thy God in the congregation, from the bottom of the heart; here is little* Benjamin, *thy Ruler, the Princes of* Juda, &c. that they are here, and do ſee them here, and that the *Stone* theſe *Builders* refuſed, is ſtill the *Head-ſtone of the corner*. That ſhould have been done; this was done; and we all that are here this day, are witneſſes of it: Witneſſes above all exception of this *factum eſt*. Dan. 3. 27. Pſalm 68. 26, 27, 28, &c.

But by whom, whoſe *doing*? Truly not mans doing this; it was the *Lords*. *A Dæmone factum eſt illud*, or *fictum eſt illud*. It was the *Devils doing*, or *deviſing* (*the plot*:) *A Domino factum eſt hoc*, This was *Gods doing*, (the *deliverance*.) The *blow* was the *devils*; The *ward* was *Gods*. Not *man*, but the *Devil* deviſed it: Not *man*, but *God* defeated it. He that *ſat in heaven* all this while, and from thence looked down and ſaw all this doing of the *Devil* and his *limbs*, in that mercy of his, which is over all *his works*, to ſave the effuſion of ſo much blood, to preſerve the ſouls of ſo many innocents, to keep this land from ſo foul a confuſion, to ſhew ſtill ſome token, ſome *ſenſible token upon us for good, that they which hate us may ſee it, and be aſhamed*; but eſpecially, that that, was ſo lately united, might not ſo ſoon be diſſolved; He took the matter into his own hand. And if ever God ſhewed, that He had a *hook in the Leviathans noſe*; that the *Devil* can go no further than his *chain*: if ever that there is in him more power to *help*, than in *Sathan to hurt*; in this he did it. And as the *devils* claws to be ſeen in the former; ſo *Gods right hand*, in this mighty thing (He brought to paſs) and all the *fingers* of it. 2 *A Domino*: Pſalm 86. 17:

1. To ſhew it was *He*. *He held his peace and kept ſilence*, ſat ſtill, and let it go on, till it came near, even to the very period, to the day of the *lot*: ſo near, that we may truly ſay, (with King *David*) *as the Lord liveth*, *uno tantum gradu, nos morſq; dividimur*, there was but a ſtep between death and us. We were upon the point of going to the *hill*, all was prepared, the *train*, the *match*, the *fire*, *wood*, and all, are we ready to be the *ſacrifice*, and even then and there, *In monte providebat Dominus* 8 *God provided for our ſafety*, even in that very place, where we ſhould have been the *burnt offering*: from heaven, *ſtayed the blow*. It was the *Lords doing*. 1 Sam. 20. 3. Gen. 22. 7. Verſe 8.

2. When Treachery *hath his courſe like water*, and creeps along like a *ſnail*, it is the *fifty eight Pſalm*, then to make it *like the untimely fruit of a woman*, never to ſee the ſun, not, as in this, *arſerunt ſicut ignis in ſpinis*, was but a *blaze*, as in a *buſh of thorns*: nay, if it come ſo far, it had gone wrong with us: but as in that, *priuſquam intelligerent ſpinæ*, or ever the *thorns* gat *heat*, or the *powder*, *fire*: then, ſaith he there, *dicit homo, Vtique eſt Deus*, Men ſhall ſay, verily, there is a *God*, and this was His *doing*. Pſalm 58. 8. Verſe 9. Verſe 11.

3. And not only, that it was bewrayed, but that he made them the bewrayers of it themſelves; and even according to the place (*Eccl.* 10.) made *things with feathers* to diſcloſe it: When (as in *Pſalm* 64.) *their own tongues* (or, which is all one, *their own pens*) make *them to fall*: all that conſider it, ſhall be amazed; and then all men ſhall ſay, *This hath God done; for they ſhall perceive it plain,* Eccleſ. 10. 20.

it is His work. They ſhall be charged in *confeſſion*, they ſhall *ſwear*, they ſhall take the *Sacrament* to not do it: and yet, contrary to all this, it ſhall come out by themſelves. Was not this Gods *doing*?

4. Yet further, to ſhew it was ſo: This which was written, was ſo written, as diverſe of profound wiſdom, knew not what to make of it. But then cometh *God* again (God moſt certainly) and (as
Prov. 16. 10. in *Prov.* 16. 10.) puts קֶסֶם, a very *divination*, a very *Oracle*, *in the Kings lips*, and his mouth miſſed not the matter; made him, as *Ioſeph*, the revealer of ſecrets, to read the Riddle: giving him wiſdom to make both explication, what they would do; and application, where it was they would
Gen. 41. 38. do it. This was God certainly. This, *Pharaoh* would ſay, none could, unleſſe he were *filled with the Spirit of the holy God*. It was *A Domino factum*.

5 Laſtly, as that, when it was come forth they were not reclaimed: not then, when they ſaw, the hand of God was gone out againſt them, and that it was even God *they ſtrave withall*: no, but even then, from hidden treachery, fell to open rebellion, and even periſhed in it (if God ſhewed not a *miracle* of his *mercy* on them) periſhed there, and periſhed eternally: as this I ſay did (that it was *factum a Damone*, who never left them till he had brought them thither:) So that (before they came thither) *God* caſt their own *powder* in their *faces*, *pondered* them and disfigured them with it; and that their quarters ſtand now in pieces, as they meant, ours ſhould: It is the caſe of the CIX.
Pſalm 109. 29. *Pſalm*. *And hereby ſhall they know, that it is thy hand, and that thou Lord haſt done it*. How? in that, they are thus *cloathed with their own ſhame*, and even *covered with their own confuſion*; that they *fall*
29. as faſt as they *riſe*; are ſtill *confounded*, and ſtill *thy ſervants rejoyce*. Theſe five (as prints) ſhew, it was *Gods hand*. It was the *Lord*, that made the *day*; it was the *day*, that the *Lord made*. *Be thou exal-*
Pſalm 21. 13. *ted Lord in thine own ſtrength*: It was thy *right hand*, that brought this mighty thing to paſſe.

3 *Eſt mirabile* This will not ſerve the turn. His *doing* makes it not the *Day*; His *doing* a miracle, that makes it: and that it is too. I take no thought, to prove this point: by the *Law*, the *Prophets*, the *Goſpel*. To put them to it; *Moſes*: *enquire now of the dayes that were before us, ſince the day that*
Deut. 4. 22. *God created man upon earth, and aſk from one end of heaven to the other, if there came to paſſe ſuch a thing as this, whether any ſuch like thing have been heard*, and, if we cannot ſuit it, or ſet ſuch
Jer. 2. 10. another by it, we muſt needs yield it for one. By the *Prophets*, *Go to the Iſles and behold, ſend to Kedar and take diligent heed, and ſee if you can poſſibly* find the like: if not, confeſs it for *marvellous*. *Come hither* (ſaith *David*) *and behold, how marvellous God is*! and what is that; that ſuch, as are *rebellious*, are not able to *exalt themſelves*. We need not go ſo farre, we have it here to ſee; We may ſay to him, *Come hither*. By the *Goſtel*: for, ſo do they (there) acknowledge our Saviours for miracles: *Sure we have ſeen ſtrange things to day*: We never *ſaw it on this faſhion*: The
Luke 5. 26. *like was never ſeen in Iſrael*: therefore *marvellous* certainly. It is now no *miracle*, no *ſtrange*
Mark 2. 12. *thing*, to have a *King* delivered; every other year, we ſee it, and therefore wonder not at it. But to
Matth. 9. 33. ſee *King*, *Queen*, their *ſeed* and all their *eſtates* delivered, that is *mirabile*, that is a *new thing created on the earth*. I conclude: as, that was the *Devils doing*, and was *monſtrous in our eyes*; ſo, this is *Gods*
Jer. 31. 22. *doing*, and it is *marvellous in our eyes*. And again, upon all theſe markes: that, as this was a *day*, the *devil* would have *marred*; ſo this is a *day*, that the *Lord made*.

A *In oculis noſtris*, in our eyes. *Marvellous* then it is: yet, hath it not (as we ſay) his *full Chriſtendome*, unleſſe it be ſo in our *eyes*. For the time it was: and that (of the *Pſalm*) fits us well, *When God* (ſaith he) *turned away*
Pſalm 129. 1. *the captivity* (ſay we, *the deſtruction*) *of his people; then were we like to them that dream*. No man, but ſtood in a maze, as if he knew not well, whether he ſaw it *waking* or *dreamt* of it, it was ſo ſtrange.

In the eyes of others. And let me go further. Not, in *ours* only; for (ſure I am) that which followeth there, is true
Pſalm 126. 2. (*Then ſaid they, inter Gentes*) of other *nations*: The *Lord hath done great things for them*: and
Verſe 3. we are to blame, if we anſwer them not, with the *Eccho* there following, *Yea indeed, the Lord hath done great things for us; for which we have cauſe to rejoyce*. If ſtrangers think it ſtrange, and ſay, and write, *A ſeculo inauditum*, The like was never heard before: if it were *marvellous in their eyes*, it were very *marvellous* it ſhould not be ſo, *in our eyes too*.

Of the very *Actors*. I add, they that were the *Actors* of it, *in their eyes*, it is ſo; and that of the *Apoſtle*, may aptly
Acts 13. 41. be applyed to them. *Behold ye deſpiſers, and wonder, and vaniſh, for God hath wrought a work in your dayes, a work which you your ſelves that were the doers, ſhall ſcarce believe, when it ſhall be told*; that even aſtoniſhed themſelves, to ſee it go forward ſo long, and ſo ſuddenly caſt down. Nay, I go further, to make it a *miracle* conſummate. I doubt not, but it was ſtrange newes, even in *hell* it ſelf, inſomuch as even that place had never hatched the like monſter before. You ſee the wel-
Eſay 14. 16. come they in *Hell* gave him of *Aſſur*, (*Eſay* 14.) *What, art thou come, that makeſt the earth to tremble, and doſt ſhake whole Kingdomes?* And yet it is well known, all his ſhaking was but in a *metaphor*: He never made it *ſhake actually*, as theſe would have done: and therefore this of greater admiration, and (I doubt not, but) more *wonderfull* in *their eyes*: And *ours* are very dimme, if in all other it be, and be not ſo in *ours*.

III. The duty. Then if ſuch *dayes* there be, if this of ours be one of them, if the fore-part of the verſe do, then muſt the latter alſo belong to us: If this, the *day*, *the Lord hath made*; then, this, the *day*, wherein we to *rejoyce*: When *He makes*, we to *make*; and our *rejoycing* in it, is our *making* of it.

To *rejoyce*, no hard requeſt, nor heavy yoke, let it not be grievous to us. We love to do it, we ſeek all meanes to do it in all caſes elſe: then to aſſay to do it here. This (ſure) the *Prophet* would not require, nor make it the office of the day, but that upon ſuch dayes, God himſelf calls us to *joy*.

And

And even as, when God calleth us to mourning, by *black dayes*, of famine or warre, or the like; then to fall to *feasting* or revelling, is that that highly displeaseth God: so, when God, by good *dayes*, calleth us to *joy*; then to droop, and not to accommodate our selves to seasons of his sending, is that which pleases him never a whit.

What? (saith *Nehemias*, upon such a blessed day as this) *Droop you to day? Nolite*, at no hand do it, *Dies enim festus est*, it is a *festival day*: what then? why it is essential, it is the nature of every *Feast* (saith *God* in his Law) *omnino gaudere*, by any meanes in any wise, therein to rejoyce. And *Nehemia*'s promise is to encourage us, that if the strength *of the Lord* be our *joy*, the very joy of the *Lord* shall be our *strength*. Neh. 8. 9, 10. Numb. 10. 10. Deut. 16. 11.

To conclude: Sure I am, that if the *plot* had prevailed, it would have been an high Feast in *Gath*, and a day of *Jubilee* in *Ascalon*; *The daughters of the uncircumcised would have made it a day in triumph*. Let us not be behind them then, but shew as much *joy* for our *saving*, as they would certainly have done, for our *perishing*. 2 Sam. 1. 20.

Exultemus & Lætemur. God loveth our joy should be full; it is not full, except we have both these, the *body* (as it were) and the *soul* of *joy*: the *joy outward* of the *body*, and *gladnesse inward of the soul*. (So much do the two words signifie, in all the three tongues.) Both he will have: for, if one be wanting, it is but *semiplenum*; half full. *Exultemus* and *Lætemur* both.

And he beginneth with *Exultemus*, the outward: not to our selves within, which we call *gaudere in sinu*: *joy of the bosome*; but such, so exuberant, as the streames of it may overflow, and the beames of it shine and shew forth, in an outward sensible *exultation*. It is a *day*, so would he have us *rejoyce*, that, as by *day-light* it might be seen in our face, habit, and gesture: *Seen* and *heard* both: Therefore he saith (at the 15. *vers.*) *the voyce of joy is in the dwellings of the Righteous*. And *in the dwelling* it doth well: But yet, that would not serve his turn: but, *open me* (saith he at the 19. *vers.*) *the gates of Righteousnesse*: that is, the *Church-door* (his *house* would not hold him) *thither will I go in, and there, in the congregation, in the great congregation, give thanks unto the Lord*: And that so *great a congregation*, that it may *constituere diem solennem in condensis usque ad Cornua Altaris*, that they may stand so thick in the *Church*, as fill it from the entrie of the door, to the very edge of the *Altar*. This same joy that is neither seen nor heard, there is some *leven* of *malignitie* in it; he cannot skill of it. He will have it *seen* in the *countenance*, *heard* in the *voyce*; not only *preaching*, but *singing* for this *praise*. And that, not with *voices alone*, but with *instruments* and not *instruments* of the *Quier* alone, but instruments of the *steeple* too, *bels* and all, that so it may be *Hosanna in altissimis*, in the very *highest key* we have. This for *exultemus*. *Exultemus*: the outward joy. Verse 15. Verse 19.

But, many a close *Hypocrite* may do all this, and many a counterfeit *Shimei* and *Sheba* did all this, to *David*; got them a *fleering forced countenance*, taken-on *joy*: And therefore the other; that God will have his joy, not be the joy of the countenance alone, a clear face, and a cloudy overcast heart; he will have the *gladnesse* of the heart too, of the inner-man: *Cor meum & caro mea*; the *heart*, as well as the *flesh*, to be joyfull. The *joy* of the *soul* is the *soul* of *joy*: not a *body* without a *soul*, which is but a *carcase*. *Strange children may* (and will) *dissemble with me* (saith the *Psalm* 18. 44.) *dissemble a gladnesse*, for fear of being noted; and yet within, in *heart*, you wot what. But, God calleth for his *de fontibus Israel*, which we read, *from the ground of the heart*. That is (indeed) the true fountain of joy, that our *lips may be fain, when we sing unto Him, and so may our soul which he hath delivered*. Nay, he delivered both: and therefore, both the *body* to rejoyce, and the *soul* to be *glad*. This doth *Lætemur* add, to *exultemus*. *Lætemur*, the inward joy. Psalm 16. 9. Psalm 18. 44. Psalm 68. 26. Psalm 71. 21.

If then we be agreed that we will do both, I come to the last, how to *order our joy*, that it may please Him, for whom it is undertaken. It is not every joy that he liketh. Merry they were, and joyfull (they thought) that kept their Kings day (*Hos.* 7.) by taking in *bowl* after *bowl* till they were sick again. So they that *Malachy* speaks of; there came nothing of their *feasts* but *dung* (bear with it, it is the *Holy Ghost* his own term) that is, all in the *belly* and *belly-chear*. So they, that sat *down to eat and drink, and rose up to play*, and there was all; that is the *Calves-feast*: a *Calf* can do as much. *But with none of these was God pleased*: and as good no *joy*, as not to the purpose: as not to please him. How to order our joy. Hosea 7. 5. Mal. 2. 3. Exod. 32. 6. 1 Cor. 10. 5.

That it may be to the purpose, that God may take pleasure in it, it must begin at *Hosanna*, at *Aperite mihi portas Justitiæ*, at the *Temple-door*; there must it go in, it must *blesse*, and be *blessed* in the *house of the Lord*. *I will* first *make joyfull in my house of Prayer* (*it is God by Esay*:) the stream of our *joy*, must come from the spring-head of *Religion*. Verse 9. Esay 56. 7.

Well then, to the *Church* we are come: so far onward. When we are there, what is to be done? Somewhat we must say, we must not stand mute. There to stand still, that, the *Prophet* cannot skill of. That then, we may (there) say something, he here frames, he here indites a Versicle, which after grew into such request, as no *feast* ever without it, without an *Hosanna*: it grew so familiar, as the very *children* were perfect in it. The summe and substance whereof (briefly) is no more, but (which we all desire) that God would still *save*, still *prosper*, still *blesse* him, that in His name, is come unto us (that is) *King David* himself, whom all in the house, and all of the House of the *Lord* blesse in His name. Verse 25. Matth. 21. 9.

And to very good purpose doth he this: for, *joy* hath no fault, but that it is too short, it will not last, it will be taken from us too soon. It is ever a *bar*, in all *joy*, *tolletur à vobis*; subject to the *worme*, that *Jonas gourd* was. It standeth us therefore in hand; to begin with *Hosanna*, so to

joy, as that we may long joy to pray for the continuance, that it be not taken from us; ever remembring, the true temper of *joys* is (*exultate in tremore*) not without the mixture of some *fear*.
Psalm 2.11. Prov. 27.1. For, this day, we see what it is, a *joyfull day*: *We know not* (saith *Solomon*) *what the next day will be*: and if not what the *next day*, what the next *year* much lesse. What will come, we know not; what our sinnes call for to come, that we know; even that God should call to judgement, if not by *fire*, by somewhat else. If it be but for this, it concerns us nearly, to say our *Hosanna*, that the next year be as this. It is our wisdome therefore, to make the meanes, for the continuance of it, that God would *still stablish the good work, He this day wrought in us*; still blesse us, with the continuance of the same *blessings*.

And this that we may do, not faintly but chearfully with the *lifting* up of our *soules* therefore, as far as art or spirit can do it, he hath quickned his *Hosanna*, that he may put *spirit* and *life* in us, to follow him in it, with all fervour of affection: four times, twice with *Anna*, and twice with *Na*;
Verse 25. either of them before, and after; but eight words, and four of them *interjections*: all to make it passionate; and that so, as (in the original) nothing can be devised more forcible; and so, as it is hard, in any other tongue, to expresse it; which made the *Evangelist* let it alone: and retain the *Hebrew* word still. But, this, as near as I can, it soundeth. *Now good Lord save us yet still, now good Lord prosper us yet still.* Be to us as last year, so this, and all the yeares to come, *Jesus a Saviour, yesterday, and to day, and the same for ever.*

And three things doth he thus earnestly pray for, and teacheth us to do the like. 1 To *save*, 2 *prosper*, and 3 *blesse*.

1 To *save*: that should be first with us; it is commonly last: We have least sense of our *soules*. To save us, with the *true saving health*; (it is a word whereof our *Saviour Jesus* hath His name) it importeth the salvation of the *soul*; properly to that it belongeth, and hath joyned to it
Matth. 21.9. *Hosanna* in the *Gospel* (*Hosanna in excelsis*) to shew it is an high and heavenly salvation.

2 Then, to *prosper*. If He but grant us the former alone, to have our *soules* saved, though without prosperitie, though with the dayes of adversity, it is *sors sanctorum*, the lot of many a *Saint* of his, of farre more worth than we: Even so, we are bound to thank Him, if, even so, we may be but saved. But, if he had also *prosperitie* of the outward, to the *saving* of the inward man, that
Psalm 1.3. not so much *as a leaf of us shall wither, but look what we do shall prosper*; and that, whatsoever men of evil counsels do, shall not prosper against us: if He not only vouchsafe us *Hosanna in excelsis*, but *Hosanna de profundis* too, from *deep cellers, deep vaults*, those that dig deep to undermine our prosperitie; if He add the *shaddow of his wings*, to shelter us from perils, to the *light of his countenance*, to *save us from our sins*, then have we great cause to rejoyce yet more: and, both with *exultemus* from without, and *lætemur* from within, to magnifie his mercie, and to say with the *Prophet*, *Praised be the Lord*, that (not only *taketh care for the safety*, but *taketh pleasure in the prosperitie of his servants.*

3 Lastly, because both these the one and the other; our future *salvation*, by the continuance of his *Religion* and *truth* among us, and our present *prosperitie* (like to walls) meet upon *the head-stone of the corner*; depend both, first, *upon the name of the Lord*, and next upon him, that in his *name*, and with *his name*, is *come* unto us (that is) the *King*: (So, do both the *Evangelists* S. *Luke*
Luke 19.38. and S. *John* supply; and, where we read, *Blessed be he*, there they read *Blessed be the King that com-*
John. 12.15. *eth*: so that neither of them sure, unlesse he be safe; that he would blesse him, and make him blest, that in His blessed name, is come amongst us. The building will be as *Mount Sion*, so the Corner-
Psalm. 125.1. stone be *fast*; so the two walls, that meet, never fall asunder. If otherwise: but I will not so much as put the case but as we pray, so trust, it *shall never be removed, but stand fast for ever.*

This then we all wish that are now in the *House of the Lord*, and *we that are of the House of the Lord*, do now and ever, in the *Temple* and out of it, morning and evening, night and day, wish and pray both, that he would continue forth his goodnesse, and blesse with length of dayes, with strength of health, with increase of all honour, and happinesse, with terrour in the eyes of his enemies, with grace in the eyes of his subjects, with whatsoever *David*, or *Solomon* or any *King*, that ever was happy, was *blessed* with; Him, that in the *Name of the Lord* is come to us, and hath now these four yeares stayed with us, that he may be blessed in that name, wherein he is come, and by the Lord, in whose Name he is come, many and many yeares yet to come.

And, when we have put this *incense* in our phials, and bound this *sacrifice with cords to the Altar* fast, we blesse you and dismiss you, to eat your *bread* with *joy*, and to drink your *wine* with a *cheerfull heart*: for God accepteth your work; your *joy* shall please Him: this *Hosanna* shall sanctifie all the *joy*, shall follow it.

To end then. This *Day*, which the Lord hath thus *made* so *marvellously*, so *marvellously* and *mercifully*; let us rejoyce in the *Maker*, for the making of it, by His doing on it that deed, that it is so *marvellous in our eyes*, in all *eyes*: returning to the beginning of the *Psalme*, and saying with
Verse 1:2,3,4. the *Prophet*: *O give thanks to the Lord, for he is gracious*, &c. *Let Israel, let the house of Aaron, yea, let all that fear the Lord, confesse that His mercie endureth for ever.*

Psalm 136. 4. *Who only doth great wonders. Who remembred us when we were in danger; and hath delivered us*
23, *from our enemies, with a mighty hand and stretched out arme. And, as for them, hath turned their*
24, *device upon their own head. And hath made this day to us a day of joy and gladnesse.* To this
32. God of Gods, the Lord of Heaven, glorious in holinesse, fearfull in power, doing wonders, be, &c.

A SER-

A SERMON

Preached before the

KINGS MAIESTIE

AT

WHITE-HALL,

On the *Fifth of NOVEMBER*,

Anno Dom. MDCVII.

PSALM. CXXVI.

In convertendo Dominus captivitatem Sion, &c.

Verſ. 1. *When the Lord brought again the Captivity of Sion, we were like them that dreame.*

2 *Then was our mouth filled with laughter, and our tongue with joy: Then ſaid they among the Heathen, The Lord hath done great things for them.*

3 *The Lord hath done great things for us, whereof we rejoyce.*

4 *O Lord, bring again our Captivity, as the rivers in the South.*



THe word *Captivity* is enough to give us light, when and why this *Pſalme* was firſt indited; namely upon their returne from the *Captivity*. Of which returne of theirs, it may truly be ſaid, it was one of the greateſt; nay, it was the very greateſt *Delivery* that ever God vouchſafed his people. Their eſtate no where ſo miſerable as there; witneſſe the book of *Lamentations*. Their caſe never ſo joyfull, as returning thence; witneſſe this booke of *Pſalms*. No benefit ſo much celebrated: None, ſo many *Pſalmes* as it. Divide the whole Book into foure parts, one fourth part is, for this *returne*: either directly of ſet purpoſe (as here are fifteen together) or recorded in *Pſalmes*, though made upon other purpoſe: ſtill, as the greateſt *Delivery* that ever they had.

Yet, this I confeſſe unto you, that this *Delivery* of theirs (ſuch as it were) falls ſhort of that of ours as on this day, wherewith yet I ſhall be faine to match it. But, this I muſt tell you before hand: to have this of ours fully patterned in all points, we muſt not looke for it; The Scripture hath it not. They had no *powder*, then, it was not found. If they had had, they would have uſed it, but for the murder of perſons: they knew no other *murder*. But, to murther all three

Eſtates

Estates of a Realme at a clap! *Facti sunt sicut somniantes*, or rather, *Facti non sunt sicut somniantes*, they never dreamt of any such. And what then is our case, think we, that have received from GOD such a *Deliverance*, as we can find no match for it;

But well, though these *Psalms* of the *Captivity* come not fully home, be not altogether like ours; yet, because there be none liker, none that come neerer, we must content our selves with these, and either take our Texts hence, or take none at all.

In taking this then, and applying it to the present, there shall need but one word to be altered, that is, the word *Captivity*. But for it, all else would runne very cleer and currant: if we might but change that one word, and instead of reading, *When the Lord turned away the captivity of Sion*, we might thus read, *When the Lord turned away the blowing up of Sion*: all besides, every word else, would suit well and keep perfect corespondency.

It is true, it was not a *captivity*, that was *turned* away from us. And yet it is hard to say whether it might not have proved to that too: and whether God, in *turning it away*, did not happily *turne away a Captivity*. But, if not a *Captivity*, that He *turned away* from us, was worse than any *Captivity*. This *Psalme* sheweth it; They that are *Captives*, how miserable soever their case be, yet have hope of returning, as these had and did. But, if this of ours had taken place, we had been sure enough for ever returning: we had been (all) past singing, *In convertendo*.

This one word being changed (and that without wrong to the Text, for it is for a greater) all else will fall in and follow of it self. 1. As that of theirs, so this of ours for all the world, *like a dreame*. 2. As they, *among the Heathen*, then said of them: So, they, of other Nations, now said of us; that GOD had been our *good* LORD, for bringing us again, if not from the *captivity of Babylon*, from *Babylon* (I am sure) that is from an horrible and fearefull *confusion*, which He turned away from this Land, and from us all.

The Summe and Division.

To set then this *Psalme*, first for them, and then for our selves. It is a *Psalme of Degrees* (the title is so) and two *degrees* there be in it. No new ones, but the usuall; which we must still fall upon, if we deal with the *Psalmes*: (All the *Psalms* are reduced to them, even to those two words, *Halleluja and Hosanna*, Praises and Prayer; *Halleluja*, *Praises* for *Deliverance* obtained; *Hosanna*, *Prayers* for obtaining the like, upon the like need,) 1 The *Halleluja* in the foure first verses: 2. The *Hosanna* in the last. I durst not sever them; they prosper not, where they go not together.

I. The *Halleluja* or praise hath two degrees, which (as in all other things, so in this) make it praise-worthy. 1 The *Stuffe*, and the 2 *Workmanship*.

The Stuffe (or matter) I call, The *turning back the Captivity of Sion*: and two degrees in it: 1. That *Sion* is suffered to go *into* Captivity. 2. That GOD *turneth away the* Captivity *of Sion*. This is *Halleluja* for the *stuffe*.

And again, *Halleluja* for the *Workmanship*. That God did not deliver Sion *Vtcunque*; but, so deliver her, as the *manner* was memorable. The manner is set down in two degrees (Which two are, as it were, the *embroidery* of the other. 1. *Turned* it so strangely, as when it was done, it seemed rather a *dreame*, than a thing done waking, *Facti sumus*, &c. 2 Again, *turned* it so memorably, as the *Heathen* talked of it, *Tum dicebant*, &c.

Which *Dicebant* divides it self 1 into the *sound* among the *Heathen* (in the *second verse*,) and the 2 *Eccho* of it in *Israel* (in the fourth.)

Then cometh the conclusion (the best conlusion of all) *Facti sumus*, &c. This their *Halleluja*.

II. Their *Halleluja* is no sooner done, but close upon it cometh their *Hosanna*. To their knees they get them, and pray, *Converte Domine*. And in this also two degrees: 1 First they pray to turne it. 2 And then, so to turne it, as the *streames in the south*. In the south (that is) the *wilderneſſe*; liking their *Captivity* to a *desart*, and their returning to *streames of water*. And what more needfull, or what more welcome than *water* in the *wilderneſſe*? These are the *degrees* and *steps*, in theirs. The same *steps* will we tread in our own; to shew, that we may with good right convert to our own use, this *Psalme In Convertendo*.

VER. 1.

I. *Halleluiah:*

1. 1 For the *work*, 1 The Captivity of *Sion*. Psal. 48. 2.

HAlleluja first for the *work*, then for the *work-manship*: The *work* is, The *Lord turned away the captivity of Sion*. 1 First, of the *Captivity of Sion*; 2 Then, of the LORDS *turning it*.

The *Captivety of Sion*: I aske first, why of *Sion*? why not the *captivity* of *Ierusalem*, *Iuda*, *Israel*? *Ierusalem*, *Iuda*, *Israel*, were led away *Captives*, no lesse than *Sion*. They, the greater, and more generall: why not the *Captivity* of them; but of *Sion*? It should seeme, there is more in *Sion*'s, than in the rest, that choice is made of it before the rest. Why? what was *Sion*; We know, it was but a *Hill* in *Ierusalem*, on the *North-side*. Why is that *Hill* so honoured? No reason in the world, but this; That, upon it, the *Temple* was built: And so, that *Sion* is much spoke of,

and

and much made of, it is only for the *Temples* sake. For whose sake it is (even for His *Church*,) that the LORD *loveth the gates of Sion, more than all the dwellings of Iacob. Loveth* her more, and so her captivity goeth neerer Him, and her delivery better pleaseth Him, than all *Jacob* besides. This maketh *Sions Captivity* to be mentioned chiefly, as chiefly regarded by GOD, and to be regarded by His. As (we see) it was: *When they sat by the waters of Babylon*, that which made them *weep*, was, *When we remembred thee, O Sion*: that their greatest *greife*. That their greatest greife, and this their greatest joy; *Lætati sumus*, when newes came, (not saith the Psalme, *in domos nostras*, We shall go now every on to his own house, but) *in Domum Domini ibimus*, *We shall go to the house of the Lord, we shall appeare before the* GOD *of Gods in Sion.*

Pſal.87.2.

Pſal.137.2.

Pſal.122.1.

Sion, God loved and favoured high: yet how dear soever *Sion* is in his sight, for *Sions* sinnes, *propter peccata populi mei*, she sometimes is forsaken and afflicted by him. Though He take *not His mercy utterly from her, nor suffer His truth quite to faile*, yet he *visiteth her offences with the rod*, and *her deeper transgressions with scourges*: and among the rest, with this scourge of *Captivity*.

Pſal.89.33. 32.

To be plagued at home, in their own Land, is but a *rod* in comparison: *Captivity* is a *scourge*, in respect of it, and a sharp one. To be bereft of all we have, and of (that, which they have, that have nothing else (*liberty*, to be carried into a *strange land*; to be made bond and thrall to the proud commands of an *Enemy*; *Wo is me for Sion* (saith *Ieremy*.) And no man shall need but to read his *Lamentations* only. There is, in particular to be seen, the evill of *captivity*, how sharp a *scourge* it is. The Book was made for that end.

But, of all *Captivities*, none so evil, as that of *Babel*: If any other be a *scourge*, that is a Scorpion. In *Ægypt*, their case was more tolerable: their *soules* were free there, howsoever their *bodies* in Servitude; they might serve GOD yet, they were not compelled to fall down before *Isis* or *Osiris*. Only, the *Captivity* of *Babel* is the captivity of *soules*, no lesse than *bodies*. There they *must fall down before the great Idol in the field Dura*, or *be thrown into the furnace*. *Babel* is the worst place that is, for *Sion* to be carried captive to. And this is the first degree, *Sion* is afflicted, and that with *Captivity*; with the *Captivity of Babel*. Now to *In Convertendo Dominus*.

Dan.3.1.6.

They that fell by the sword (saith *Ieremy*) *were in better case than they that were into Captivity*; save only that, this poor hope they had left. They might *returne* again. They might *returne*, and so they did. *Sion* went into *Captivity*; but her *Captivity* went not so far, but it *turnes again*. It is one of the Songs of *Sion*. *Many a time have they afflicted me from my youth up, &c.* And again, *Many a time have they afflicted me, &c.* that is, many and many times more; but yet, *they have not prevailed against me* finally. Here is a proof of it. Though brought to *Babel*, yet not left there; though led into *Captivity*, yet *restored* to liberty. There may be snares, for her, but the end is, *laqueus contritus est*: there may be bonds, but the end, *dirupisti vincula*, *Thou hast broken my bonds in sunder*. *Sions captivity* is still *turned backe*.

2 The Lords Turning of it. Lam.4.9.

Pſal.129.1,2.

Pſal.124.7.

Pſal.116.16.

But who shall turne it? *In convertendo Dominus*. *Cyrus* may seeme to have done it: But alas, *Cyrus* is a great *Monarch*, and they a sort of poor *Captives*. Besides, he is a *Heathen man*, an *Idolater*, a stranger to them and their Religion, no wayes like to *turne* or to be *turned*; *Quis revolvet nobis hunc lapidem*, what engine shall bring this about? *Dominus*, *the* LORD *shall*. For, though the hearts of *Monarchs* be as *rivers of many streames*, yet, *In manu Domini cor regis* (saith a great Monarch) *In* His hand their hearts be; *Et quocunque vult convertet*, and he can turne them, *as the streames in the the south*. (This verse referring to that of *Salomon*.) It is the LORD then, the great Καρδιοστρέφης, the great *Turner* of the greatest *Monarchs hearts*, that thus turnes *Cyrus's heart*. *Cyrus being turned*, his *Decree* came forth for their returne. *A Domino factum est istud*; *It was his doing*; they saw it, they noted it; and they had been to be noted of great blindnesse, if they had not noted it; But, note it they did. So they begin one of their Songs, *Nisi quia Deus*; and again they repeat it, *Nisi quia Deus*, *if the Lord had not done* it, it had not been done. But for Him, they had been in *Babel*, still. Thus much [1] *for Sions Captivtiy*, and [2] the *Lords turning*: *The Lord turned away the Captivity of Sion*. So have ye the *worke*: *Hallelujah* for the *worke*.

Mark.16.3.

Prov.21.1.

Pſal.118.23.

Pſal.124.1.2.

And again, *Hallelujah* for the *Workmanship*. To escape a *Captivity*, is enough, it skils not how; howsoever, it is well, thanks be to God. But, it receiveth increase, and is made capable of a higher degree, by the *Matter*: and that greatly. All *captivities*, are grievous; specially, that of *Babel*: And all *returnes joyfull*; specially, from thence. Yet is even that made more joyfull, two wayes; set higher by these two degrees: 1. That it was like a *dreame*. It is ever a signe of a very strange event, when men, at the seeing ought, though they be awake, yet think they are not; though they do not *dreame*, yet think, they are in a *dreame*. 2. That they *among the Heathen* talked of it. It is ever a signe of a famous accident, when other men (specially, other Nations, speak, and speak *magnificè* of it.

2 *Hallelujah*: For the *worke*, *manship*, or *matter*.

Facti sumus sicut somniantes, *We were as it were in a dreame*, it came so *unlook't* for. For, so come *dreames* (we know without looking for: (Men know not, when they go to bed, what they *shall dreame* of.) And it is a benefit to have a benefit come, like a *dream*, without waiting longer for it.

So *strang as like a dreame*: 1 *Unlookt for*.

Then, it came without any *labour* of our parts: That, that cometh in a *dreame*, cometh to us *sleeping*; we doing nothing to it, or toward it, more than if we had been fast asleep. And, it is a benefit to have a benefit come like a *dreame*, without *paines*-taking for it.

2 Without *labour*.

But neither of these is it: that it was *unlaboured for*, or that it was *unlook't for*. But that, it was so *strange*, as no man would ever have looked for it: so strange as well might we *dreame* of some such thing, but (a wake.) never any saw the like. The nature of *dreams* is such: Men, in

3 Beyond *hope*.

Gen. 28. 17. 37. 9. Dan. 2. 31, 32. *dreames*, have such strange things appear to them, as would never come into the mindes of any that were *awake*. They see *ladders so long* as will *reach up to heaven*: they see *the Moone and stars worshipping them*: They see *men with heads of gold and brests of silver*, and I wot not what things: incredible things, of the phansies figuring, but never of the senses apprehending. This maketh things by all likelihood, to seem like *dreames*. And such was their case, at the coming out of *Cyrus*'s proclamation, for their returne. It was so little looked for, that ever it should come: it was so above all they could hope for, when it did come, that, what with the suddennesse, and what with the strangenesse, for the present, it seemed to them a *dreame* of the *night*, rather than any *vision* of the *day*. Well might they say, *Facti sumus*, &c.

A pleasant dream. Gen. 28. 15. Dan. 4. 5. A *dreame* it was. To specifie what kind of dreame. *Iacob* dreamed, and was much *comforted* with it. *Nebuchadnezzar* dreamed, and was exceedingly *frighted* with it. This (here) was of the nature of *Iacobs*; a *comfortable pleasant dreame*: You may see by the effects in the second verse; *Tum repletum est &c.* And sure, the impression of the *phansie*, no where sheweth it self more powerfull, than in *dreams*. Men shall be so affected, as they shall even laugh out, as they shall even talke *aloud*; yea so that they shall even wake with it many times. This here was such; *Joyful*, it *filled their hearts full of joy*; so full, as it even brake forth, and ranne over, over into the *countenance*, *Os risu*; over into the *tongue*, *Lingua jubilo*. The *face* is a mirrour, to shew, how the *minde* is affected: the *tongue* a trumpet, to sound out the secrets of the *heart*. You might see their *joy*, in their *face*, as in a *mirrour*: you might hear it from their *tongue* as from a *trumpet*. A sign it was, the *fountaine* was full, when both the *Cisterns* thus run over.

And true withall. But, what is it for a *dreame*, to be *pleasant*, if it be not true withall? Nay; there is no more miserable case, than of him that dreameth the pleasant *Ivorie-dreame*, and when he awaketh findes it nothing so. Dreames he is at a *feast*, and waketh all *hungry*: dreames, he is *rich* and; waking, *findes nothing in his hands*. This was not such: it was *per corneam portam*, a true one; not to be let goe for a *dreame*, for it proved more than a *dreame*, a reall thing indeed. For, when they came out of their *dreame*, all the Country about rang of it, *Tum dicebant*, &c.

And there can be no better way, to come to a true judgment of what befalleth us, than by *dicebant*, what other men say of it. Men are commonly over sensible of their own *joy*: a truer estimation would be taken, from them that are no parties to it. Best, hear what they say.

Especially, if it be not only *Dicebant inter homines*, but *inter Gentes* too; if they be not single men, but whole *Nations*. Their *Dicebant* is yet a degree further. For, many a *deliverance* there is, the world never talkes of, and yet, *great* for all that: but, those that fill the eyes and the mouths of whole *Nations*, must needs be *primæ magnitudinis*: and so was this then. Notice was taken of this, by those *inter gentes*, and no other talke for the time, but of it. This sheweth, it might well be as strange, as a *dreame*, but was no *dreame* indeed.

The *heathen* were either strangers and regarded them not; or enemies, and maligned them. No fear, that such (especially, the latter sort) should *dreame* too. No; *Envie* sleeps not. And waking and seeing it; no fear, they will be partiall and confesse more than truth. Commonly, their nature is to abate, diminish, extenuate: no fear of *amplifying* at their hands. If they say, it is great, it is great indeed. And here, both *strangers* and enemies confesse it; therefore we may be sure it was no vulgar or ordinary *turning*.

2 So memorable, as Heathen talked of it. And truly, great reason they had so to say; It could be no pollicy (they say) for *Cyrus*, to send them backe. He had them now safe, and well broken to service, by *seventie years* continuance. They might prove slippery, and revolt; and so he repent his sending them home. Besides, he sent none back, of all the rest of his *Captives*, being (yet) of his owne Religion, which these were not. They saw (then) no reason for it, in the world. Then, to let them goe; and in such sort to let them goe; with so ample a commission: with so *rich rewards*, to build againe. This, when it came to their notice, it made them muse; it found them *talke*, it even drew from them this *dicebant*.

VER. 2. The Sound among the Heathen. *Then said they of the Heathen.*] And, what is it they said? It is to the purpose. In this (as in many other) the *Heathens* saying cannot be mended. This they say: 1 That they were no quotidian, or common things; but *great*. 2 Then these great things they ascribe not to *chance*; that they *happened* not, but were *done*. 3 Then *done by God himself*: they see God, in them. 4. Then, not done by God at randome, without any particular aime: but *purposely done for them*. 5 And yet there is more in *magnificavit facere* (if we looke well.) For, *magna fecit* would have served all this: but in saying *magnificavit facere*, they say *magnifecit illos, ut magna faceret pro illis*, He magnified them, or *set greatly* by them, for whom He would bring to passe so great a work. This, said they among the *Heathen*.

And it is pitie, the *Heathen* said it, and that the *Jewes* themselves spake not these words, first. But they were so ravished with joy at the first, as they were to be borne with. But now, finding the *Heathen*, so saying; and finding, it was all but true, they said; they must needs find themselves bound to say at least so much: (And more they could not: for more cannot be said.) So much then, and no lesse than they. And this addeth a degree to the *dicebant*. That the *sound* of it was so great among the *Heathen*, as it made an *Eccho* even in *Jury* it self.

That

That *Ecchо* then followeth (in the 3 *verses*) The *person* only changed: *Nobiscum*, for *Cum illis*, there's all. And indeed, *Sion* should have been much to blame, if the *Heathen* should see those things for *great*, and *God* to be *the Deus* of them, and *Sion* should not discerne them for such. If the *Heathen* shoud say *magnificavit Dominus facere*, and *Sion should not magnifie* Him for this so magnificent a worke; if this Confession should even be wrung from the *Heathen*, and should not come voluntary from the *Children of Sion*, whom it more neerely concerned a great deale.

RVFI. The Ecchо of it in Israel.

And what, shall there be no difference between *Sions* and the *Heathens discebant*, but only *Nobiscum*? Yes: for though the words be the same, there may be oddes in the uttering. God forbid, but *Sion* should say, in another manner key, as the left.

The Conclusion. *Facti sumus Lætantes.*

And yet, there is some amends for *Sion*: the words are not all out the same. Here is a *hæmistichium* more in *Sions*; in which they plainly expresse the odds, betweene their affections and the *Heathens*. This it is; *Facti sumus lætantes*: that is, the *Heathen* do *Dr*; but rather *wondring*, than *joycing* at it. They *say it*, because they cannot choose but *say* it, it is so evident: but they bite the lippe when they have done; they could have been well content to have spared the speech well content, that God had not done it, that they might not have *said* it. In a word: they say it without *lætantes*; but, *Sion* saith it *joying*, and joyeth in *saying* it: *saith* it, and, in saying it, *say* at the end of it, *Facti sumus lætantes*. And this (here) is true joy, grounded upon the due consideration of the matter, by occasion of the *heathens* speech. The other (before) was like the *laughing* in a *dreame*. But this, true joy; and in signe thereof, it was at the first but *facti sumus sicut somniantes*; but here, it is *facti sumus* (not *sicut*, but) *verè lætantes*, truly *joyfull* indeed. And this maketh up their *Hallelujа*.

Their *Hallelujа* thus performed: they come to their *Hosanna* straight. And why so straight? They were *sicut somniantes*, so they say: And, *dreames* (we know) have this quality, they are but short. And they were *facti lætantes*, and, joy commonly is of the same nature, lasteth not much longer than a *dream*, but vanisheth quickly, as a *dreame when one awaketh*. *Dreames*, and *joyes*, as soone had, so soone lost. That therefore their *lætantes* prove not *sicut somniantes*, to keep their joy *waking*, this they thinke, their wisest way: No sooner to make an end of *Hallelujа*, but straight to begin their *Hosanna*; make the next verse to their thanks for *In convertendo*, a petition, *Converte*. And that to Him, that granted that; to grant this. *In convertendo Dominus, Converte Domine*: (that is, *Hosanna to Him in the highest.*)

VER. 4. I. Their *Hosanna*. Psal. 73. 22.

Converte Domine: Why how now? But very now, they *praised* Him for *turning* it away, and do they now *pray* Him, *to turne it* away? How hangs this together: to pray to have that *turned*, that is *turned* already? They may seeme to be scarce yet out of their *dreame*. Not so: These *two Converses*, and these *two Captivities* are not all one. S. *Augustine* saith well (upon *solutis doloribus inferni*, *Act.* 2.) that, two manner of wayes, a thing is *loosed*: 1 Either, after we are already snared; 2 or else before-hand, that we be not snared with it at all. CHRIST loosed those *sorrows*, this latter way, which is farre the better way of the twaine. And even so, two wayes is a captivity (or any mischiefe else) turned away: 1 by an after-*delivery*, when it is come, 2 or by a fore-hand *prevention*, yet it do come. The *Grecians* expresse it, by *Prometheus* and *Epimetheus*: the *Latines*, by *Antevorta*, and *Postvorta*; The *Schoole-men*, by *præveniendo*, and *subveniendo*: But, *prevention* is ever the better. Better a good *Buckler*, to keep off the blow; than a good *Plaister*, to heale the hurt of it. Better never see *Babel*, than returne from it. The *captivity* of the *first verse* was come, and is now come and gone: Who knoweth, whether there be any other to come? If there be, *Converte Domine*, turne it away before-hand; take order there never come any more. So, it is plaine, for all the former *In convertendo*, they may well pray this last too, notwithstanding. They may well pray it; and good reason they have to pray it. *The children of Edom*, and the rest of their evil neighbours, that shewed their good-will in this captivity past, are the same men still; still carry the same mindes. No year, no day goeth over their heads, but they wish and contrive, to bring another, either *captivity*, or some mischiefe else, I know not what. Therefore *Converte Domine* is no more than needs.

1 They pray to turne it. Act. 2. 24.

Psal. 137. 7.

Now, as *Converte Domine* is, what they wish done: *Sicut torrentes* is, the *manner* how they wish it done. Turne it, and so turne it, as the *streames in the South*. By the *South*, understanding the *South climate*; on which side, lay *Arabia deserta*. All *South-ward* from them, was nothing but a *drie* and *waste wilderneſſe*. It is of the nature of a *wilderneſſe* to be without *water*. And what streames are there then in the *wilderneſſe*? None, but such as they call *Land-waters*. And how are they turned or brought thither? No other way, than by melting the *snow* on the great high hils there: which being dissolved by the summer-sun, come down so plentifully, that all the *pooles are filled with water*, so strongly, that they turne the course of mighty rivers. Their meaning then is, 1. They have as great need of delivery, as the *South climate* hath of *water*. 2. *Captivity* is as congealed snow, and they frozen fast in it, that they cannot stirre. 3. They would have it *turned*, but by no violent way, but even only by thawing and melting the hearts of *Princes* (*Cyrus* and the rest) set against them (whose hearts *Salomon* compareth to these *streames*:) by that, rather than

2 The manner of turning it.

Psal. 107. 35.

than by any other way. 4, That never was water-*ſtreame* more welcome to the way-faring man, in the *wilderneſs*, than this ſhall be to them. For, we read of two manner of *turnings* they had. 1 One out of *Ægypt*, in violent and tempeſtuous manner: *The ſea fled, Jordan was driven back, Pharaoh* was drowned; *Sehon* and *Og* ſlain; very great ado there was. 2 And now this, out of *Babylon*; neither by an Army, nor by main ſtrength, but *by my Spirit* (ſaith the *Lord*) *breathing upon Cyrus*, and in mild and gentle manner melting his heart: and there was all. A converſion (not as that of *Pharaoh*, but) as this of *Cyrus*: not as the Rivers of the *North*; but, as the *ſtreames* in the *South*, is it they pray for. So pray they; and ſo will all pray that are well adviſed. This farre their *Hoſanna*.

Pſalm 136. 12. Pſalm 114. 3. Pſalm 126. 1. Pſalm 19. 5. Pſalm 30. Ezra 1. 1. 2 Chro. 36. 22.

The Application. Our *Halleluja*.

Now to alter the property of all this, and to convert it to our own uſe: and to ſhew firſt, that both this *Halleluja*; and then that this *Hoſanna*, will no leſſe agree to us, and our Queere (if not more, but certainly more) a reaſon muſt needs be granted, of all the former points. And in them (there is no remedy, but) we muſt fall to meaſuring, that it may appear there is great odds, between this of ours, and that of theirs. Conſequently, that we are bound to give thanks with another manner of *Halleluiah*, than ever did they. And that, whether we look to that which was *turned away*; ours was worſe: to the *manner* of *turning* it ſelf; ours was better: to the meanes of this *turning*: ours to be preferred: to the likeneſſe of a *dreame*, to the *dicebant inter Gentes*, to the *fuit ſummus Sacerdos*: in all and every point, we are ſtill beyond them.

Our *turning* and *delivery*, the *greater* far.

That which was turned away, in them, was a *Captivity*, for term of yeares: In us, was an utter deſolation: as much odds between them, as between *lying in priſon*, and *flying in pieces*. *Captivity* (as we ſay by this) *eſt ex converſibile*, hath hope to turn again; utter deſolation being uncapable of *converſionis*, put all hope or poſſibility of ever returning more.

1 For that which was *turned* away. 1 Cor. 1. 9.

And what manner of deſolation; For, we may find *Captivities* to match theirs: For a people to be carried away *captive*, is no new thing upon earth. But, this deſolation of ours puts down all that ever were. What ſhould I ſay, but as the *Apoſtle* of that which paſſeth the ſpeech of all ſpeakers: *Oculus non vidit*, &c. The like never *was ſeen, heard, nor entred in the heart of man.*

2 For the *manner* of *turning*.

And our *turning*, therefore, the better: and not only therefore; but in it ſelf, ſimply. Two turnings we ſaid there were: 1 By *prevention*, yer it come: and 2 *ſubvention*, after it is come; and *prevention* the better, and that was ours. Theirs was by *Poſſeſſion*, light upon them firſt. Ours came not at us at all; and yet, very near us it came, as near as could be, not to hurt us; and even then, away it was *turned*. So much the better (ſhould I think) we will reckon of it. That the *blow*, or *blowing up* was *turned*, and we not hurt: rather than we hurt, and lie long on the *Chirurgians* hand, and at laſt be cured. That of theirs lay heavy upon them for a long time, yer it was turned away: *Seventy yeares* full. Ours was *turned*, in the turning of a hand. And we know, it is a doubling of the pleaſure, to do it at once.

3 For the *meanes*.

As in the *manner*; ſo in the *meanes* of this *turning*, we paſſe them farre. In that of theirs, the immediate cauſe of their *turning*, under GOD, was the *turning of Cyrus* the Kings *heart*, which GOD hath in *His hand*, and *turneth at the ſtreames of water*. And was not ours ſo too? And yet ſtill, after a more excellent manner. Theirs, a *Heathen*; ours, a *Chriſtian Prince*: theirs, a ſtranger; ours, our own. To the ſtrange *turning* of whoſe heart, to *turn* the letter into a ſtrange conſtruction, next to GOD Himſelf, we may all truly aſcribe our deſtruction then *turned away*. This for the 1 *turning*, the 2 *manner*, and 3 *meanes* of it.

4 For the likeneſs to a *dream*: Ezra 1. 1.

Now at the time of this *turning*, if they were *ſicut ſomniantes*, we were more. 1. They were delivered by a *Proclamation*: Proclamations (we know) come not forth, till it be well on of the day, when the ſtreets are well filled with people to hear them, but never early in the morning. But, the newes of ours came betimes, when a great part of us were not out of our beds, and ſcarce well awake; ſo, it might be affirmed of us literally, we were then in good earneſt, *ſicut ſomniantes*.

Acts 12. 7.

2. S. *Peter* was *awake*, broad awake, when the *Angel* made his chaines fall off: he *cloathed* himſelf, *ſhod* himſelf, *girt* himſelf, went *thorow three gates* one after another, and after that, thorow a *whole ſtreet*; yet that that happened, was ſo exceeding ſtrange to him, that all this while, he thought

Acts 12. 9.

he *was but in a dream*. Our caſe was S. *Peters* for all the world; we were truly delivered, and yet many of us got up, and were fully ready, yer we could get our ſelves ready to believe, but that he did ſtill *Viſum videre*: *Sicut ſomniantes, & ecce vigilantes*.

3. They had ſenſe of their *captivity*, their mind ran on it; the more their mind ran on it, the more like to *dream* of it. We had not ſo much: it was the further end of our thought, and therefore more like a *dream*, more unlooked for.

4. They were not faſt *aſleep*, they did ſomewhat toward their delivery: with long, often, and earneſt prayer; they did ſollicite GOD; they and their *Prophets for them*. We prayed not, we knew no cauſe to pray: nothing at all did we to it or toward it, it ran into our nets, while we were on ſleep.

5 For the *joy* of the *dream*.

Shall I ſay any thing of the *joy* of the *dream*? This I may: that we paſſe them in that. They were in a ſtrange Country: they muſt look more demurely, they muſt ſpeak more ſparingly. We were in our own, we might do it the more freely, both in countenance and ſpeech. And for the time, ſo we did.

6 For *Dicebant*.

And will ye now ſee, we paſſe them in *dicebant*. Theirs was *dicebant*: but of ours, not only *dicebant*, but *Scribebant* and *excudebant*; *ſaid* it; *writ* it, and *printed* it. And what, as this here,

here, *Magna*? Nay, *Magna, Et à facto inaudita*, such, so great, as the like was never heard before.

This for *dicebant*. And for *inter Gentes*, we passe them there. For, who talked of theirs? a handfull of Nations in comparison: but those that bordered about. They in effect say as much? Noe *Gentes*, not all: but *inter Gentes*, some among them. A small part of the World, compared to ours: more *remote*, a great deal went to our *Dicebant*. I may safely say, *Quæ regio in terris*, What *land* is there, whether the *fame* of it is not gone, where it is not spoken of? and we by meanes of it renowned and made famous over all the earth; even to *Turks* and *Infidels* (for, thither also it is come, how GOD *hath dealt with us.*) Yea, even our very *Enemies* themselves (I doubt not) when it was told *in Gath*, and published in the streets of *Ascalon*; even in *Rome* it self, even they in the *Conclave*, even the *Pope* himself, helped to make up this *dicebant*; though not aloud that their voice may be heard in the streets, yet among themselves, in private, were forced to say as much as that, the greatnesse of ours received witnesse from the mouth of our enemies. 7 For *Inter Gentes.*

Our *dicebant* is double to theirs then, and so is our *facti sumus lætantes*. There is, as a joy for *our own delivery*; so likewise another joy, for the *fall of our enemies*: they had the former only. We, both former and latter. For, in theirs, they to whom they had been *Captives*, let them go, and there was all; and they were *glad* of it: but they of *Babylon* became not *Captives to Sion*. But in ours, not only the *Captivity* was *turned away*, but we led *captivity captive*; which is the greatest Joy of all. They that meant ours, instead of ours, found their own: *and fell into their own* 8 For *facti sumus lætantes.*
pit, and in their own net taken. *turn*, became captives themselves: and as they intended, our members should, so theirs (now) rent, and stretched one from the other. So, in every point, they fall short of us; and we, in all and every, are still beyond them.

And now let me a little stay, and *say* as much for our selves, as for the *Jewes*. If we shall but enter into our own hearts for a moment, we cannot but think thus: What, doth this our deliverance draw thus much, even from other Nations, that are our enemies? Why then (belike) it must be some extraordinary great one. Why (methinks) it toucheth not them; this, it toucheth us: it is we, that were *delivered* and not they: and, shall they *say* all this of us, and shall not we *say* as much of our selves? Shall we come behind them, or rather, shall we not come behind them, since they are got before in this *Dicebant*? The words we cannot mend, they are so full: *Great* were the things, and very *Great*: they *changed* not, they were *done*; *done by* GOD, He was the Doer; He the *Doer* of these *great things*, and we the people, for whom these *great things* were done: And so, a people highly *magnified* by Him in His mercy; and so, a people deeply bound to *magnifie* Him for all His *mercies*, but for this, above all, that all the world speaks of.

And, though we cannot, with other *words* than they; yet can, and will (I trust) with far other *affections*. GOD forbid, but *facere nobiscum* should be sounded in an higher key, than *facere cum illis*, In dangers (I am sure) it is; never any mens dangers touch us as our own: Never they from the *shore*, cry so heartily, *Lord save them*, that they see in danger of drowning upon the Sea; as they in the ship, themselves cry, *Lord save us*. GOD forbid, but we that felt it, should take up our *Hallelujah* in a higher streine than they, that were but lookers on: heard of it, and spake of it, but were not partakers as we were of it.

Let this be the difference: that we *say* the same, that they *say*: but they say, *Magnificavit Dominus facere cum illis*, and *facti sunt gentes*; and we, *Magnificavit Dominus facere nobiscum*, *& facti sumus lætantes*.

And, since our case doth so many wayes surpasse this of the *Jewes*, in all the points along; our *Hallelujah* must needs do so too. It is but reason I will require. Theirs (here) went no further, than their *mouth* and their *tongue*, *Os & lingua*: more they mention not. But, in a certain place, the *Psalmist*, when he would expresse a farre greater joy, thus he saith, *All my bones shall say*, Psalm 35.10. *Lord who is like thee?* This, I think reason, that seeing our *bones* should have been *scattered in every* Psalm 141.7. *corner like as chips, when one heweth wood on the earth*; (should have, but were not:) Not only our *mouth* and *tongue* (as theirs;) but our very *bones* should say, *Halleluja*, *Lord, who is like thee*, who hast rid us from a danger, the like whereof never was? I add further: that, if we and our *bones* would hold our peace, *the stones should cry it*. For, Timber-work, and stone-work, and all had flyen in Luke 19.40. pieces (we know then; even (as *Abakuk* speaketh) *that the beam out of the timber-work, and* Habac. 2. 11. *the stone out of the wall, may cry one to another*; the *beam* to the *Stone*, *Halleluja*; and the *stone* to the *beam* again, *Halleluja*, to *Him*, that hath kept them fast, and not made *Ierusalem as an heap of stones*. Even they, to cry: Every *bone* to have a *tongue*: and every *stone* and *beam* to have a *tongue*, to put down theirs, and to make our *dicebant*, our *Halleluja*, our *magnificavit* the lowder.

And now, shall we stay here and end with *Halleluja*, and cut off *Hosanna* quite? I dare not: I seldome see *Halleluja* hold long, if *Hosanna* forsake it, and second it not. For I ask; What, are they all dead, that sought our lives? Say, they are: Is the *devil* dead too? If he be not, it skils not, if they were. His *powder-mill* will still be going; he will still be as busie, as ever, in *turning* over all his devices, in *turning himself* into as many shapes as *Proteus*, and all *to turn* us to some mischief. The more it concerns us, not to be too long at our *Halleluja*, but, when we have done it, before we fall to take up our *Hosanna*; not to forget it in any wise. After we have praised Him for *in convertendo*, that so it is: to return, to our *Converte Domine*; that so it may long be. The wheel will stand, it will not turn on still, without it. Our *Hosanna*.

Then, in the person of humble supplicants cry we all, *Hosanna to the highest*, and *Converte Domine*, to Him, that is *Lord* of *Ezekiels wheeles*, and of all their conversions. The rather, for that Ezek. 1. 15.

there is no design, hath more laid open and let us see the defects and weaknesse of all humane wisdom and *matchfulnesse*, than is. There wanted neither; but it went beyond both. No, nor any design hath let us see, how dangerous and undiscoverable plots, the Devil is able to possesse his limbes withall. All to let us see, what need we have, to turn to Him, with our *Convert*, that can see what they do at *mid-night*, in the *Vault*, as well as what is done at *noon-day*, on the *house-top*: can see, and *discover*; *discover* it, and *turn it away*. That He would, as many as are comming this way, *turn them all away*.

And *turn them* all away, by the way of *prevention*; not suffering them to light on us (as theirs did) and then after remove it; but averting it, before it come: left after, it be too late.

And (that we forget not *Sion*) that He turn it by such, and no other meanes, than the *streames* in the *South*: that is, with no great ado; not, in boisterous or rigorous *meanes*, as that of *Egypt*: but, in a mild and calme *manner*, as this of *Babel*, and as our own. By the same meanes still; even by the *turning* of the *heart*, which is in His *hands*; which as the *streames in the South*, He now did turn; and so still and ever may. That, from that fountain (still) may flow the streames, that may give us *refreshing in time of our need*. That, *if* it be his blessed will, that may ever be the *Sion*, as now it was.

And now: *turn our captivity, O Lord*, past and to come: turn both: that, as the *streames of the South*, they may melt, fall away, and come to nothing: that our future dangers may still be *sicut somnia*, ever as *dreames*, but never Visions: that, as we have been now matters of *praise* to the Nations, for our former delivery, so we never become a by-word to them; for any after-calamity: but that, our conclusion may be ever, *facti sumus*

John 16. 22. *lætantes*, still in *joy*, and this *joy may never be taken from us*: that we still may laud and *magnifie thy glorious Name, evermore praising thee and saying, Magnificetur Dominus.*

The *Lord* hath magnified His power and goodnes towards us this day, for which His holy Name be magnified, this day, and for ever.

A SER

A SERMON

Preached before the

KINGS MAIESTIE

AT

WHITE-HALL,

On the *Fifth of NOVEMBER*,

Anno Dom. MDCIX.

LUKE Chap. IX. Ver. LIV, LV, LVI.

Cum vidiſſent autem Diſcipuli, *&c.*

And when His Diſciples James ***and*** John ***ſaw it, they ſaid:*** Lord, ***wilt thou that we command, that fire come down from heaven, and conſume them, even as*** Elias ***did?***

But Jeſus ***turned about and rebuked them, and ſaid: Ye know not of what Spirit ye are:***

For the Son of man ***is not come to deſtroy mens lives, but to ſave them.***

WE have here, in this Text, a whole Town of *Samaria*, in danger of being *deſtroyed*; of being deſtroyed, by *fire*: and they ſcaped it narrowly: ſo near it was, there lacked but *dicimus*, a word ſpeaking. Of the *Diſciples*, ſome were very forward in the motion: but CHRIST *rebuked them*; and the end was, the Town was ſaved. And was not this, under the terms of *Iames* and *Iohn*, and a town of *Samaria*, our very caſe, this day four yeare? We were then in danger of *deſtroying*; and deſtroying by the ſame element, *fire*; and ſo near it we were, it would have been done as ſoon, as a *letter burnt*. There were then, that forwarded theſe *fire*-works, with their *dicimus*, all they could: and they ſaid, they were *Diſciples* of JESUS's *ſociety*. But JESUS ſhewed Himſelf, to be (in heaven) of the ſame mind, He was, on earth. And as He was then better, to this Town, than His *Diſciples*; ſo, to us He was better, than the *Fathers* of His *Society*, and rebuked them too: and bleſſed be GOD, as the Text ends, ſo did the matter; in *Non perdere*, *ſed ſalvare*: none *deſtroyed*, all *ſaved*.

Finding here theſe words [*Non perdere*] in the Text, which amount to as much as *Ne perdas*, it brings to my mind, that this Text willſecond well *David's Ne perdas*. As, wen time

was,

was, we had *David's Ne perdas*, to ſave a King: ſo, here we have now the *Son of David's* (CHRIST'S) *Ne perdas*, to ſave (a Town in the Text; but with us) an Aſſembly more worth than *Samariah*, and all the Towns in it.

This *Ne perdas* of CHRIST, beſide the *Sabbath* it ſelf, is to us (this day) matter of a ſecond *Sabbath*; and ſo, this (like that in the *Goſpel*) δευτεροπρωτον, a *ſecond* beſides the *firſt*, two *Sabbaths* in one; wherein, the voice of *praiſe* and *thankſgiving* is here, and is all over the Land, for the happy *non perdere, ſed ſalvare*, of this day.

Luke 6. 1.

The ſumme. The whole Text is a queſtion, upon a Caſe: the Caſe, this. CHRIST was journeying from *Galilee*, to *Jeruſalem*: being in that Countrey upon His way, He *ſent to this Town, to take up his lodging*: No *lodging* would be had; a general reſtraint: no man to *receive Him*: the quarrel, becauſe *His face was toward Jeruſalem*; would not *worſhip* with them, *in their mount*. Upon his Caſe, this queſtion: Whether this town, for not *receiving* CHRIST, upon pretence He was not of their Religion, might not be *conſumed?* Or make the Caſe (if you will) *blown up* with *fire*. Some little difference there is, and but little: *Vis, dicimus deſcendat* (ſay they;) *Vis, facimus aſcendat* (ſay ours:) *deſcendat*, or *aſcendat*, both end, in *conſumet eos*, deſtruction of them and us. In this queſtion, we ſhall divide CHRIST and His *company*. For, of them, two here named were ready to do it, and therefore reſolve, it might be done. But CHRIST ruleth the Caſe, for the Town, that it ought not to be done; No, not for this quarrel, *Non receperunt eum*; No not upon theſe parties, *Samaritans*; No not by that meanes done by miracle.

Verſe 53:

It was an errour (this) of the *Diſciples*, we ſee it plain, by *Neſcitis*: but, of it may well be ſaid, that *Gregory* ſaith of another of theirs, *O ſalutaris error, qui totius mundi ſuſtulit errorem!* A bleſſed errour it was; for, by it the world was rid of the like errour, ever after: Rid of the errour of this day: What CHRIST anſwered in this Caſe, He would have anſwered in ours, *à fortiori*; If not a poor Town, not ſuch an Aſſembly. If not, by a *ſupernatural* and miraculous; not, by an *unnatural*, and monſtrous act. If not, for Himſelf; not for Saint *Peter*. So that, this dayes caſe determined here by CHRIST, before ever it was propounded: and determined quite contrary, by JESUS, to his Diſciples, then, or to his *Society*, of late. We are all much bound to S. *Luke*, for recording it, or to the HOLY GHOST rather, for inſpiring him, ſo to do. For, ſo long as this *Verſe* ſhall ſtand in this *Goſpel*, it will ſerve for a reſolution to this queſtion. Whether upon pretence of Religion, CHRIST will allow, the *Jew* ſhould blow up the *Samaritane?* Upon *non receperant eos*, any of his Diſciples may do that, which they (here) would have done? This *rebuke* here of theſe, will reach to all undertakers in the ſame kind: This *non perdere ſed ſalvare*, ſaves all our Townes, Cities, and States, from *conſuming* by *fire*, from any of CHRISTS company.

The Diviſion. To paſſe then to the entreaty. In the former verſe, there is a *Motive*, and a *Motion*. 1 The *Motive* in theſe: *And when his Diſciples, James and John, ſaw this.* I. The *Motion* in theſe: *They ſaid*, LORD, *wilt thou that we*, &c. 1 Somewhat they *ſaw*, to move them: and what they *ſaw*, is in the verſe before; *Non receperunt Eum*: CHRIST'S ſuffering repulſe; and for no other cauſe, but becauſe *His face was toward Ieruſalem-ward*: that is, were not affected, as they were in Religion. 2. The *Motion*, 1 to have the Town *deſtroyed* for it: 2 deſtroyed by *fire*: 3 by fire *from heaven*: 4 from heaven, only by *dicamus*, ſpeaking a word only: and 5 this upon warrant, *Sicut fecit Elias*, *Elia's* example.

I.

Verſe 53:

II.

III. In the latter, CHRIST'S cenſure. Firſt, he giveth no leave, nor liking any way to the motion. 1 *Magiſter, vis dicimus* (ſay they:) *ſed, Magiſter non vult dicere.* 2 So far from that, as He *rebukes* them, that moved it. The *rebuke* of the movers, is a diſlike of the *motion*. 3 *Rebukes* them not, for ſome one point, or circumſtance in it, but even for the whole, for moving to Him, any ſuch thing. Nay, He goeth further: likes not the motion, nor likes not the ſpring it comes from. 5 In His rebuke, tells them, *Neſcitis*, they are much miſtaken: miſtaken themſelves, and miſtake Him, both. Themſelves, to move any ſuch matter: Him, to move it, to *Him*: it being neither meet for them, to move; nor *Him*, to grant. Them, to move: for, they were of *another ſpirit*, if they could not hit on it. Him, to grant: For, He came to another end than either to hear, or yield to motions of that nature: tells them they are not of *Elia's* ſpirit, but of His, if they be *His Diſciples*; and ſo muſt come as He came, *Non perdere, ſed ſalvare*.

But (becauſe we come not now to learn only; but to give thanks, as the duty of the Day requireth) after this, we will lay the two caſes together, caſe by caſe; this of the *Day*, to this in the *Text*: by which, it will eaſily appear (I doubt not) that we have as great cauſe every way, of joy, and thankſgiving; nay, of the twain, the greater, for the happy *Ne perdas*, *Chriſt's Ne perdas*, of this day.

OR

OR yet we come to the *motion*, let us begin with that, that was the beginning of all this quarrel; that is, Dissent in Religion, between the *Samaritan*, and the *Iew*. Wee see the fruit of it here, and what spirit it maketh men of. On the one side, Be they *Iewes*, go they to *Ierusalem?* let them have neither meat, drink, nor lodging; (that is to say) starve them. On the other: Be they *Samaritans*, Sectaries; pity of their lives: put *fire* to them, burn them, *blow them up*. Mutual and mortal hatred breaking forth upon every occasion. The woman of *Samaria* expresseth it, by *Non co-utuntur*, *They use not*, one side the other. She might even as well have said, *co-abutuntur*, they abuse each other: so they do, forgetting humanity and divinity too, on either part. Here is the fruit: this, the spirit it breedeth. And these two, the *Samaritan*, and the *Iew*: they made not an end of this, till it made an end of them. Look in *Iosephus*, you shall see in the dayes of *Claudius*, (*Cumanus* then Deputy) the very like quarrel to this (here) upon the very same occasion, taken wholly by the *Zelotæ*, and pursued hard, opened the way to the *Iewes* warres, which never ended, till the utter rooting out and desolation of them both. Thus it was: and thus it will be: and by this we see, how necessary *Christ's pax vobis* is; and the *Peace-maker*, that could make the peace, how *blessed* he should be! blessed here, and blessed everlastingly.

I. The *Motive*

John 4. 9.

John 20. 26. Matth. 5. 9.

But, let me tell you this withall: this Spirit was not then, in all; neither all the *Disciples*, nor all the *Samaritans*: Some there were, on both sides, more moderately affected. The *Disciples* (I doubt not) did all of them (the other ten, too) much dislike this discourse offered *Christ*: yet, all cried not for *fire*: *Two* only, these two only of the twelve. On the other side: the *Samaritans* neither, all were not thus inhumane. Though this Town received Him not, it is said (in the last *verse*) they went to *another Town*, and there he was received. So all, neither all the *Disciples* thus *spirited*; not all *the sonnes of thunder*; some the *sonnes of raine*, as *Bartholomew* is interpreted: nor all the Countrey of *Samaria*: God provided better for both. All had gone to a generall combustion, if all had been of this destructive spirit: and all did go, when those spirits gat the upper hand.

Verse 56.

Mark 3. 17.

And for their comfort, that are such, this: that Our *Saviour* CHRIST was none of the *Zelotæ*, but shewed Himself on that side, that enclined to humanity and peace. There was no fault in Him. It was still His desire *co-uti Samaritanis*, to use and be used by them, He would have had *water*, and asked it of the woman of *Samaria*: *Sent his Disciples to that Town*, (there) *to buy meat*; and now, to this *Town* here, to take up *lodging*: shewed Himself (still) willing, to break down this partition-wall. In this very journey, after this repulse here, yet He healed (among others) a *Leper*, yea, though a *Samaritan*. Yea, so favourable that way He was, and so ready to be used, as He was counted and called a *Samaritan* for His labour. Well then, let this *Town*, and these two *Disciples* please themselves, in their *consuming* zeal: that other Town, in the last verse, and the other *ten* were in the right. CHRIST was in the right (I am sure:) and it is safe for us, that the same *mind be in us*, *that was in* CHRIST JESUS. And so now to the *Motion*: But first, to the *Motive*, *And when they saw*, &c.

John 4. 7.

Luke 17. 16.

John 8. 68.

Let me say this, for S. *James* and S. *John*; They *saw* enough, to move any to indignation. A great indignity it is, that, which is done by common courtesie, to every ordinary Traveller (harbour for a night) to deny that, to any: *Omni animantium generi pabulum & latibulum*, fodder and shelter, they are due to all living creatures by the *law* of nature. Within a verse after, Christ saith: *Vulpes foveas habent*, &c. Not to allow a man, so much, as every *Fox* is allowed, a *hole*, for his *head*? a very great inhumanity, to any: who could choose, but be moved?

Verse 58.

2. And if to deny this, to any were too much: it received encrease, by the person. It was *Christ*, that was thus repelled; of whose well using, it stood them upon, to be jealous; and not to shew themselves cold, in putting up any disgrace offered to their Master. We must needs allow their zeal, in their Masters quarrel.

3. And, when was this? For, that circumstance adds much, here. It was even then, when He was newly come down from the *Mount*, from His *transfiguration*: immediately upon that, came this. Him whom a little before, they had seen glorified from *Heaven*; to see him now thus vilified upon *earth*, would it not move any?

4. And, who were they that did it? A pelting Country-town; and they in it, a sort of *Samaritan-Hereticks*, whom the world were rid of; at whose hands, who could endure to see him thus used? Coming from hatred of Heresie, nor can it choose but be a good motion.

5. And now, why was it, they did Him this disgrace? For no other cause, but for His Religion: because His back was to their Mount, and *His face to Ierusalem*. And here, zeal is in his prime; Never so plausible, as when it hath gotten *Religion* for his pretence, and the Catholike cause for his colour; then they may set *fire* on the Town. Put these now together. 1 A barbarous dignity, *harbour* for a night denied: and 2 denied *Christ*: 3 *Christ* so late in all His *glory*: 4 and that by a sort of Hereticks: 5 and only, for that He was well affected in Religion. The case

is home: when they *ſaw* this, it moved them to make a Motion. Never talk of it: the motion cannot be miſliked; ſpecially coming commended by the Movers, *two of his Diſciples*: and none of the meaneſt of them, *two Pillars* (as Saint *Paul* calleth them) and he, whom JESUS *ſo loved*, one of the two.

Galat. 2. 9.
John 21. 7.

II. The *Motion.*

We ſee, what moved them. Now, let us ſee what they move, and upon what warrant. They move to have them *deſtroyed, by fire, from Heaven.* Their warrant, *ſicut fecit Elias*: whom they had ſeen a little before in the *mount*, and who (they are ſure) would never have endured it.

In their *motion* (methinks) two things they take for granted: 1 one, that *deſtroyed* they muſt be: no leſſe puniſhment ſerve. 2 The other, that it ſhould be by *fire*. They make no queſtion of theſe two, nor ſo much as conſult with *Chriſt* of them; 1 Whether it be meet they were *deſtroyed*: 2 then, whether *fire*, were not a fit kind of death for ſuch. They run away with theſe two, and paſſe ſentence upon them. Die they muſt: die they muſt, and then limit the kind; being hereticks, beſt even *burn* them and make no more ado.

They only adviſe with CHRIST about the meanes, whence, they will have their *fire*, and how? Whence, *from heaven*: how, by *dicimus*. And hitherto, the caſe like. Both, to be *deſtroyed*: both, *by fire*: both, upon one *pretence*, they and we. Now, they break company, JESUS'S *Diſciples*, and JESUS'S *Society*. For, when it comes to the meanes, JESUS'S *Diſciples* will take no indirect courſe: do it, like *Diſciples*, or not at all. They will go to work, on GOD's Name: call it down, not conjure it up: *from heaven*, His own ſphere; not from any infernal place, not rent the earth to bring it up. S. *John* (as an *Eagle*) flyes up to the clouds: not (like a Mold-warpe) creeps into a Vault, to do it. *De cœlo* do it, like Prophets; not, like incendiaries, fetch *fire* the wrong way.

The like may be ſaid, of *Dicimus*: not, *from heaven*, by any optike inſtrument (as ſome had, before that time, fired whole Navies:) No, but only by *Dicimus*, ſaying the word and no more, No *powder*, but from the clouds: no *match*, but their tongue: No *Vis fodimus*, no *pickaxe* to dig: nor *boats* to carry, nor traines to kindle it: but, *Vis dicimus*, by way of miracle, or not at all. This, the motion. Now to the warrant.

2 The *Warrant.*

A good Warrant will do well. CHRIST without it (they know) likes of nothing done. The *quo Warranto* (to win CHRIST to be willing, to obtain His *fiat*) they alleadge, one would think a good one; 1 *Sicut fecit*; ſo, no novelty; a preſident for it: 2 and *ſicut fecit* (no leſſe Prophet, than) *Elias*. They had ſeen him but lately: they did the more eaſily call him to mind. *Moſes* they ſaw then too; but, they could not ſerve themſelves of him. He was *taken out of the water*: No good *ſicut* for them, that were about *fire-works*. And he was the *meekeſt man on the earth*: and it was no meek matter; and ſo he no meet man, for the purpoſe they were about. *Elias*, is Scripture as well as he: the authority of ſo great a *Prophet* is enough, to do no more than he did, upon like occaſion. Nay, not like; here, the occaſion is greater: behold *Plus quàm Elias*, a greater than *Elias*, ſuffereth diſgrace here; and therefore *ſicut Elias* is but reaſonable. And here again, our motioners will fall ſhort too. For, if the motion to CHRIST had been *Vis fodimus?* whom would they have alleadged, whoſe example or authority, *ſicut fecit?* Who, who ever did the like? Which of the *Prophets*, or *Patriarchs*? Their motion muſt have been without a *ſicut fecit*.

Exod. 2. 5.
Numb. 12. 3.

For the matter, all is one (ſaith *Sanders*) all one. *Elias*, when he commanded *fire* from heaven, might even as well have commanded any on earth: run upon them, run them thorow, had as great power over the mettals on earth, as over the *Elements* in the skie. And it is like enough, if *Sanders* had lived till *Anno Domini* MDCV, and had been conſulted with, he would have ſaid ſtraight: *All one*, *Elias* might as well have bid put fire under the Town, from beneath: as let *fire* fall on the Town, from above. But, by his leave, there is great odds between theſe. For firſt, *Elias* muſt do, as his Commiſſion was to do it, from Heaven; He might not inter-line his *Commiſſion*, and put in, by *mettals*, or *Gun-powder*, or what he liſted. And again: who ſees not, *Elia's fire*, and *Sampſon's Foxes* are not all one? GOD's *arrowes* (as *lightning from heaven*) and theſe *tela ignita Satanæ*, Satan's traines and fire-works, from under the ground. In one, the hand of GOD muſt needs be: in the other the paw of the Devil, the malice of man, the fury or treachery or forlorn creatures may have no place. No ſuch authority, no ſuch fear to touch the conſcience, as the act of God hath; therefore, that is not *ſicut Elias*. And laſtly, if it were, yet is, nothing gained by it: *Chriſt* repeals it by and by: and forbids in this, either the *act* or *ſpirit* of *Elias*.

Judg. 15. 14.
Pſalm 18. 14.
Epheſ. 6. 16.

But now, they that ſay thus (not *Magiſter dicito tu*, but) *Magiſter vis dicimus nos*; feel, in themſelves (belike) no lack of ſtrength. The *Cardinal* cannot ſay of them, *Id non fuit, quia deerant vires*, that was not done, becauſe there wanted force. So that, if after, they loſt any of their due, it was not, becauſe they lacked power, to maintain it. S. *Paul* denyeth it flatly: *Having* (ſaith he) *in a readineſſe, vengeance againſt all diſobedience*. Had it; had it, *in a readineſſe*; and, againſt all *diſobedience*. And ſure, they that could thus do, call *fire from Heaven*; ſtrike *Elimas* blind; ſtrike *Ananias* ſtark dead, in an inſtant; need not loſe their intereſt, which they had (forſooth) in this ſame temporal dominion, for lack of ſtrength. Now, it is well known, it was the caſe, here in the Text: *Diſcipulus potuit, ſed Magiſter noluit*. It was, for want of *vis*, this in the Text; *Vis*, of *Volo*, of will in *Chriſt*: not, for want of *vis*, or *vires*, power it.

2 Cor. 10. 6.
Act. 13. 11, 5, 5.

in them. It went not, by *vires adeerant, vel deerant*: It went, by *Magister vis*; *Christs Will* was wanting, and nothing else. That was their case (here:) who therefore (because two things go to the act, 1 their power, and 2 *Christs* will) howsoever they felt their own power, and themselves able to do it, yet would not do it, on their own heads without His privity, or leave: and so now, they aske it; *Magister, vis dicimus*. By which very manner of propounding it, in this confident style, it seemeth, little doubt they made to carry it cleere; made full reckoning of *Christs Volo*, and that He would be moved with their motion.

III. *Christs* censure and rebuke of them.

And with their motion, He was moved; for, it is said, He turned with it: but, it was, the wrong way. At the *turning*, it may be thought, they looked for some good turne; that *Christ* should have commended them, and said: I con you thanke, I see you have care of my credit; you are even worthy for it to sit *one on my right hand, the other on my left*, for shewing your selves my Champions: your motion is good, forward with it.

But, it falls out, His turning is the wrong way: He turned on the left side, To *rebuke* them. This *Christ* did. Now I will tell you, what He should have done. For according to the new taken up resolution, of the grave Fathers of the society, He should have taught them first; to take a paire of ballances, and weighed, whether the good that would ensue would over-weigh the losse of the town: If it would, up with it and spare not. That it would certainly. For, it would strike such a feare (the burning of this Towne) into all the Townes about, that *Christ* should never after want *receiving*: and it would salve *Christs* reputation much, who had been thought, too great a favourer of these *Samaritans*: and it would be much for His credit, that He had *Disciples* could do as much as ever could *Elias*.

But CHRIST never stands weighing these: but, for all the parties were *Samaritans*, parties not to be favoured: for all it is made His quarrell, *non Eum*: for all their meanes should be by miracle, which cannot be misliked: for all this, *turnes* and *rebukes* them. Never thinkes the motion, worth the answering, as being evill *ex tota substantia*: but *rebukes* them for moving it, *rebukes* the *spirit*, it came from: and *rebukes* them of *ignorance* of their own spirit; *Ye know not of what spirit ye are of*. As much to say as, If ye did, ye would make no such motions: that you do make any such, it proceeds from *Nescitis*. That, would be marked. They are in *ignorance*; and the worst ignorance (of themselves) that move for *fire*. They knew not, what spirit they are of; but, whatsoever it is, a wrong spirit it is, for, here it is *rebuked*, by *Christ*.

1 For *Nescitis*

That which *Christ rebuketh* is, *Nescitis*; that is their fault: There is no word, on which his *rebuke* can fall, but that. It can be no good motion, that comes from *Nescitis*. For, from *Nescitis* cometh no good; without knowledge, the soule it selfe is not good. *Nescitis quid petatis*; No good Prayer: *Adoratis quod nescitis*, no good woship; and so *ignorant devotion*, *implicite faith*, *blind obedience*, all *rebuked*. *Zeale*, if it be not *secundùm scientiam* cannot be *secundum conscientiam*; matter of conceit, it may be; of conscience, it cannot be. It is but κακοζηλία, and κακοζηλία is not to be allowed (we see) no, not in *Christs* own cause.

Matth. 20. 23. Iohn 4. 22. Rom. 10. 2.

2 For *Nescitis cujus spiritus*.

And, it is not every ignorance, this: not of the act, but of the *spirit*, He chargeth: which is more. For, *Spirituum ponderator Deus*, GOD *weighs the spirit*: men look to the acts; He, to the *spirit*: therefore, *trie* the act; but, *the spirit*, rather. We may be deceived in any act, if we know not the *spirit*, it comes from. One and the same act proceeding from diverse *spirits*, good for one; for another, not so. Therefore, *Probate spiritus* is ever good counsell; and *discretio spirituum*, a principall part of knowledge.

Prov. 16. 2. 1 Iohn 4. 1. 1 Cor. 11. 10.

3 For *Nescitis, cujus spiritus vos*

And if this import us, to do in other mens spirits, not to be deceived in them; much more in our own: that we deceive not our selves, which is the third degree. *Nescitis, cujus spiritus*; *cujus vos*; the foule *Elench of all, ab ignoratione proprii spiritus*, to fall into this *fallax*. For indeed, many blinde actions come from men, by reason of ignorance, of this third. And this we are to look to the rather, for that we see two so great *Apostles*, like to precipitate themselves into a bloudy act, for mistaking this point.

1. There are (sure) many *Nescitis*, they were in. *Elias* (first) did not that they would do: that, is one. His fire took hold of none but Delinquents; every one as deep in the same fault, as another. Here is a great many women and children in the town not accessory to this. *God* would not suffer the *wicked and innocent to perish together*, no not in *Sodom*; would not suffer *Ninive* to be destroyed, because there were in it many, that *knew not their right hand from their left*. This did not *Elias*.

Gen. 18. 23. Iohn 4. 11.

2. Then, it was but *quod fecit Elias*; not, *sient*: there is another. For, what *Elias* did, he did by speciall inspiration, had a particular Commission, and (as it were) a Privie Seale for it. And, that we must ever distinguish, in the *Prophets*, when they proceed by their generall calling (therein we may follow them:) and when an act is executed, and done by them, by immediate warrant: for such warrant passes not the person; no *precedent* to be made of it. Else, without their revelation, we may do *quod fecit Elias*, and not *Sicut*. And, that is a great *Nescitis*, and doth much harme: for many a lewd attempt, it is sought; and, if they get it once over their heads, they think they are safe. For killing of Kings, *Sicut fecit Ehud*: of Queenes, *Sicut fecit Iehoiada*: for rebelling; *Sicut Libna*. No, no: *Quod fecit non sicut fecit*; what they did, they do: as they did, they do not.

Iudges 3. 21. 2 King. 11. 20.

But if it were *Sicut fecit* too, it would not serve; It is a *Nescitis* still; and this is our *Saviour Christs*, directed to their allegations of *Elias*. I observe, they aske of the act; and *Christ* answers of his *Spirit*, So that *Sicut fecit Elias*, is not enough; is but a weake warrant: you must be of his *Spirit*, as well as do his act. His *Sicut* will not beare your act, unlesse you have his *spirit*, too. It is not enough to say, thus did *Elias*, unlesse you adde, I am of the same *spirit*.

4. Then, it remaines, they must say, they are of *Elias's spirit*; and into some such phansie (it seemes) they were fallen: but, that, is another *Nescitis*. Why, what harme is that? *Elias's spirit* (Iho pe) was no evill spirit. No: but, every good spirit, as good as *Elias's*, is not for every person, place, or time. *Spirits* are given by *God*, and men inspired with them, after severall manners, upon severall occasions, as the severall times require. The *Times* sometime require one *spirit*; sometime, another; *Elias's time*, *Elias's Spirit*. As his act good, done by his *spirit*: so his *Spirit* good in his own *time*. The *time* changed, the *spirit* (then, good) now, not good. For both are faulty: the *act*, without the *spirit*; and the *spirit*, without the *time*. And, so it may fall out, that at some time, one may be *rebuked*, for being of *Elias's spirit* well enough, when *Elias's spirit* is *out of time*.

5 But, why is it out of *time*? That is another *Nescitis*, which CHRIST sets down plainly, when He renders the reason: For, *the Son of man is come*: (for, we may well make a pause there.) As if He should say: Indeed, there is a time to *destroy* (saith *Salomon*, *Eccles.3.*) that, was under the *Law*: *Ignea lex*, the *fiery law*, as *Moses* calls it: then, a *fiery spirit* would not be amisse; then, was *Elias's* time. But, now, *the Son of man is come*: ye know not what manner of *spirit* ye are of. The *spirit* of *Elias* was good till the Son of man came; but, now He is come, the date of that *spirit* is expired. When the Son of man is come, the *spirit* of *Elias* must be gone. Now specially: for, *Moses* and he resigned lately, *in the mount*. Now, no *Law-giver*, no *Prophet*, but CHRIST, CHRIST now, and *His spirit*, to take place. You move out of time: will ye be of *Elias's Spirit*, and the Son of man is come? A plaine *Nescitis*.

Eccl.3.3.
Duet.33.2.

6. The Fathers work out another *Nescitis*, out of the *Emphasis* [*Vos*;] *Cujus spiritus Vos. Vos*, is no idle word: it makes a plain separation, between them and *Elias*. *Vos*, *Tos*: Why, you are my *Disciples*, (I trow:) you must answer, to *Cujus spiritus vos?* *Cujus spiritus Tu.* CHRISTS *Disciples*, and *Elias's spirit*? that canot be. Choose ye now: for, of whose *spirit* ye are, His *Disciples* ye must be. If you be His, what do you here with me? get you to his *Tabernacle*. If ye be mine, off with *Elias's mantle* and spirit both. The *Disciple*, and the *Master* are of one *spirit*. To make a *Disciple*, is nothing, but to do as GOD did, at the door of the *Tabernacle*; take of the *Masters spirit*, and put it on the *Disciples*. But, if ye be of My *Spirit*, my Spirit is in *specie Columbæ*, not *Aquilæ*; not of the *Eagle*, that carrieth *Jupiter's Thunder-bolt*; but, of the *Dove*, that brings the *Olive-branch* in her bill, the signe of *Non perdere, sed salvare*. If this spirit be in you, let all your motions smell of the Olive-branch, not of the thunder-bolt; come from *saving grace*, and not from *consuming zeale*.

Deut.31.14.
Iohn 1.32.
Genesis 8.11.

7. But yet, the worst *Nescitis* is behind. For worse it is, to be mistaken in *Christ*, than in our selves. And Him they mistooke, in that they would move Him, to that, whose coming was contrary, quite contrary to that, they would have Him do. This is *Nescitis*, indeed. *Vere nescitis, qui petitis a Magistro mansuetudinis licentiam crudelitatis. A nescitis*, to *seek* at the hands of Him, that is the Master of all meeknes, a license to commit such cruelty.

The very title of the *Son of man*, is enough for this. For, whatsoever as the *Son of* GOD, He may do; it is kindly for Him, as the *Son of man*, to *save the sonnes of men*. Specially being the Son of such men, as He was; the Son of *Abraham*, who entreated hard that even *Sodom* might not be destroyed. The Son of *Iacob*, who much misliked, yea, even *cursed the wrath* of his two sons, in destroying *Sichem*. The Son of *David*, who complained much of the sonnes of *Zervia* that that they were *too hard for* Him. (As *Christ* doth here, of the sonnes of *Zebedee*: who (as if indeed, they had been *borne* of a *thunder-cloud*, and not of a man) were so ready to make havock of the lives of men.) It cost the *Son of man* more to *redeeme* men, then to have them *blown up* so lightly. And, if *Iames* and *Iohn* were to pay for them, at His price, they would not be so evil advised, as to make so quick riddance of the lives of men.

Genesis 18.24.
Genesis 44.7.
2 Sam. 3.39.
Psalme 49.8.

Christ doth here warrant us, that, to tell *cujus spiritus*, the way is, by *ad quid venit*? what *spirit* is he of, by to what *end* comes he; whether blowes it, which way is his face, to *salvare*, or to *perdere*? For, to the end of His coming, GOD hath framed His spirit. You may know it, by His first Text. *The Spirit of the Lord is upon me, to heale the broken, to deliver the captive; to save that was lost. He sent me*: *therefore* He was sent, and therefore He came. You may know it, by His, Name, IESUS a SAVIOUR: you may know it by His *Similes* (no *destroying* creatures:) a [a] *Lambe*, no *Wolfe*; a [b] *Hen*, no *Kite*; a [c] *Vine*, no *bramble*, [d] *out of which came fire to burne up all the trees in the forest*. Of His coming, clean contrary to this, speaks the *Prophet*, [e] *He shall come down like the rain*; (speaks the *Apostle*) [f] *Hic est ille* JESUS *qui venit in aqua*; came in *water to quench*; not, *in fire*, to *consume*.

Luke.4.18.

a Iohn 1.29.
b Matth.23.37.
c Iohn 15.5.
d Iudges 9.51.
e Psalm 72.6.
f 1 Iohn.5.6.

Again, that He Doth not this [*non perdere, sed salvare*] by accident, as it hits; but, on set purpose: It was the cause, the finall cause, the very end, GOD sent Him, and He came for.

In which point, to take away *Nescitis* clean for ever, he sets it down positively, and privatively both: Wherefore He came not; and wherefore He came. *Came not to destroy*; but, *came to save*: this, is plain dealing. But first, *not to destroy*: that they which cannot *save*, may yet be sure

ſure, not to *Deſtroy* any, but; if they can, not only *not deſtroy*, but *ſave* too, as CHRIST doth. But, of theſe, CHRIST came but to one end, hath but one office; came not, to the other; and this would be marked. The *Cardinall* begins his book to the *Pope*, *Duplex Petri officium*, *Paſcere & occidere*, CHRIST had but one; to *feed*, to *ſave*: Another there is was *Homicida ab initio*. But, if Saint *Peter* have gotten two offices, he hath one more, than CHRIST. CHRIST came to *ſave* only, with a flat excluſive, of the other. Ioh. 8. 44.

And, where they move Him, *in ſpecie*, for a *deſtruction by fire*; He) not content to deny that alone) denieth it *in genere*, not to *deſtroy* at all; neither, by *fire*, nor any other way. Here, we have a caſe of *fire*: will ye have another, of the *ſword*? *Shall we do it by fire*? (ſay *Iames* and *Iohn*, here;) *Domine ſi percutimus gladio*? (ſaith Saint *Peter*, after) in a greater quarrell farre than this, when they *laid hands on Him*, to carry Him to His paſſion, That, He denieth too, and in that quarrell; and ſaith, *Sinite*, let alone your ſword: Out with your *fire*, *Iames* and *Iohn*; up with your ſword, *Peter*, So that, neither by *fire*, here: nor by *ſword* there; neither, by miracle (as here) nor without miracle (as there) doth *Chriſt* like of theſe motions. What then? Shall not *Chriſt* be received? Yes: He is moſt worthy ſo to be. I adde, they that refuſe it, are worthy any puniſhment: but, that every man is to be dealt with as he is worthy, would prove but a hard piece of Divinitie, hard for all, and even for themſelves, too. If, ſo oft as *Chriſt* ſuffers indignitie, *fire* ſhould come down from heaven, *Domine quis ſuſtinebet*? we were all in hard caſe, *Iewes* and *Samaritans*; and all: yea, *Diſciples*; yea this *Iames*, and *Iohn*, and all. The *Samaritans*, they received not *CHRIST*; they were gone; *burnt* all. For *Ieruſalem's* ſake, becauſe *His face was that way* (here) He was not received. When He came to *Ieruſalem*, how was He received there? Why, there He was *murthered*: worſe uſed than in *Samaria*, Then, we muſt call for more *fire*: *Ieruſalem* muſt be burnt, too. Now, for the *Diſciples Iames* and *Iohn*, how carried they the matter? It is true: they had *received* Him; but, when moſt need was, thruſt Him from them, renounced Him, utterly denyed, that ever they knew Him. Then, we muſt trouble heaven once more: call for *fire*, for *James* and *John*, too. Nay then, the *world was made by* Him, *and the world knew Him not*, *nor received Him not*: why then the world is at an end, *facti ſumus ſicut Sodoma*; all a heap of aſhes; if this Doctrine go forward. Beſt, take *Phaeton* out of the chariot, that he ſet not all on fire. Sure, this (I take it) is a *Neſcitis*: For, who receiveth *Chriſt*, as he ſhould? yea, who refuſeth not one time, or other, to *receive* Him? Who; of the *Diſciples*, who at *Ieruſalem*? Then, all muſt be turned out and in: *Non venit ſalvare*, *ſed perdere*. Then, this will follow; if no place for repentance, then no uſe of CHRIST. For, whom ſhall He ſave, when *James* and *John* have conſumed all to aſhes? But, it will be well to leave CHRIST ſomebody to *ſave*: not diſappoint *Chriſt* of His *coming*, and ſend Him backe without His errand. Pſalme 119. 53. Iohn 1. 10, 11. Rom. 9. 29.

Now, out of this *Neſcitis*, to frame our *Scitis*. 1. By this time we know CHRIST'S *Spirit* (as He teacheth us (by His *coming*. His *coming* was not *to deſtroy*: they that came a *deſtroying*, came not in His Companie. 2. Then, our own *ſpirits*: if they do *ſpirare Chriſtum*, they have the ſame journies end. 3. We know *their ſpirits*, that hatched alate this queſtion anew; *Vis facimus aſcendat ignis*? And theirs too, that never *turned* and rebuked it, but gave allowance to it, both before, and after it was done: yea, bound them to it by oath, and ſet it forth, with both *Sacraments*. 1 Of *Penance*, and *of the* 2 *Altar*: and (what ſhould I ſay?) reſolved flat againſt *Chriſt*, in the very ſame point; and did not (as He) caſt *water*, but put *oyle* to the *flame*. Our *Scitis* out of the *neſcitis*?

Can theſe be the *Society* of *Ieſus*, and the *ſpirits* blow two contrarie wayes, and their *comings* be, to two contrarie ends? *His not to deſtroy*: theirs, to *deſtroy*: His, to *rebuke*; theirs, to allow of ſuch motives?

To know, what *ſpirit* they be of, look what manner of ſpirits they make choice of, and by their wils chooſe, and cheriſh none other; eager, fierce, boiſterous ſpirits. *O*, *Elias's* ſpirit, is a goodly ſpirit! but *Chriſts Ecce Rex venit tuus manſuetus*; or *Diſcite a me quia mitis*, it is not worth a mite: that *ſpirit* is too weak, and too faint, to forward their fire-*workes*. Math. 21. 5, 11. 29.

And, if yet ye doubt, no better way to be reſolved, than by *Al quid venit*? aske that, and it will reſolve you ſtraight. Wherefore came Doctor *Morton*, a little before the Rebellion in the North? Wherefore came Doctor *Sanders* into *Ireland*? Wherefore Cardinall *Allen* into the *Low-Countries* in LXXXVIII? To what end, came he out of the *Arch-dukes campe* hither? was it, *to ſave* mens lives, or to *deſtroy* them? By theſe marks, we cannot but know *Cujus ſpiritus*.

It ſufficeth, that CHRIST *rebuketh* this *ſpirit*: that if they be the Society of IESUS, it is *Alius Ieſus*, another *Ieſus* than this in the Text: *Bar-Ieſus*, for he, by interpretation, is *Elymas*, that is a *deſtroyer*. CHRIST likes no *deſtroying*; no, though the Town be full of *Samaritans*, He likes it not: no, though the colour be *non receperunt Eum*; yet He likes it not: no, though we could miraculouſly do it, like *Elias*, yet likes He it not. It is not GOD'S will in the Old Teſtament, that *Sion* ſhould be built *in bloud*: Nor, in the New, that His Church, on the *aſhes* of any eſtate: Nor, that His *not receiving* ſhould be pretence, for the extirpation of any *Town* much leſſe, *Kingdom*: or *country*.

This

Our *Duty.* This we learn. But, we come not only for that, but to congratulate this poor *Town*, that ſcaped the *fire*, and our ſelves no leſſe, that ſhould have periſhed by the ſame *element*, though not from *Heaven*, yet another way; though not by *dicimus*, yet by another meanes: and in publike manner to render our yearly ſolemn thankſgiving, that we alſo, by the *Sonne of man*, were delivered, from the *powder* laid ready to conſume, and from the *match* light to give it *fire*; that they were *rebuked*, yea (more than that) *deſtroyed* themſelves, that ſought our deſtruction. Every way, our caſe hath the advantage: and therefore bindeth us, to greater duty.

Will ye conſider it, in the parties. This, was againſt *Samaritans*; and, by the *Apoſtles*: Came commended, by the movers; they were *Apoſtles*: aggravated, by the parties, againſt whom; they were of the Sect of the *Samaritans*. We are no *Samaritans* (I truſt:) but, they no *Apoſtles*, (I am ſure:) no *Apoſtles*, nor of no *Apoſtolike ſpirit*, which would authorize that, which was *rebuked* in the *Apoſtles* themſelves. And, for *Samaritans* (which falls to our turn;) it may be, they count us and call us ſo: it is no matter, they called CHRIST himſelf ſo, then. This (I ſay:) had we been ſuch as they would have us to be; ſuch as theſe (here) very *Samaritans*, we were to find as much favour, at the hands of the *Society of Jeſus*, as did the *Samaritans*, at the hand of *Jeſus* Himſelf; if their *ſpirit*, their *coming*, their *faces ſtood*, as His, to *Non perdere*.

But we are none. No, if we go by the marks, the Scripture ſets down of them, the *Samaritans* will light on their ſide. For, let it be enquired, whether part, in the worſhip of GOD, 2 King. 17. 8. John 4. 22. uſeth more *ritus Gentium*, they or we (the mark of the *Book of the Kings*:) or whether of us, it may more rightly be ſaid, *You worſhip, you know not what* (which is CHRIST'S own mark.) In a word: let this be the caſe, Whether Religion have more windowes open to *Jeruſalem*, whoſe *face* looks more fully that way. No: the looking to *Jeruſalem*, is not the quarrel; the not looking to *Rome*, that, is the matter.

And ſure, this quarrel is much after one in both; That, in the Text, was made a matter in *Religion*, but, was none: no more was this of theirs. *Non receperunt*, is no act of hereſie: *Non crediderunt*, that, is. But it is not their *miſ-believing*, moved them in the Text: nor theſe neither. It was the *not-harbouring* makes all this ado. So they would *entertain* them, they might *believe* as they liſt. Upon the matter then, it falls out to prove, not zeal againſt their *Hereſie*, but zeal for their own *entertainment*; which will not, but directly, be made matter of *Religion*.

Now, if ye weigh the *deſtruction*, ye ſhall find, though in the main, they agree (for upward, and downward makes ſmall difference) yet, ours was the worſe.

Worſe, for, it ſhould have been *ſudden*, which is worſe for the ſoul; therefore ſimply worſe. Worſe, for that would have waſted but to the ground, and there left: but, this ſhould have fetched up *foundations* and ground, and all. Worſe certainly: for, that ſhould have *conſumed* but *Samaritans* only: but this, for the good of the *Catholike* cauſe, *Samaritans* and *Jewes*, both. Yea, ſuch as themſelves were, *Diſciples*, and *James* and *John* too, if they had been there, for company. Worſe: for, this had the ſhew of an example, *Sicut fecit Elias*: but ours, *Sicut fecit who?* Not, *Sicut fecit ELIAS*: No; *Sicut* without example. Never the like entred into the heart of any, that carried but the ſhape of a man. So, ſtill the advantage, on our ſide.

Now, for the delivery, when all is done, that which was *ſaved* here, was but a poor *Towne* without a name. I ſhould much wrong that famous Aſſembly, and Flower of the Kingdom, if I ſhould offer to compare it with that, either in quantity, (alas, like little *Zoar* to great *NINIVE*) or in quality, when, in ourr (to ſay nothing of the reſt) One there was, *more worth than ten thouſand* ſuch as they, we have good *Scripture* for it. 2 Sam. 18. 3.

Theſe, here, were *rebuked* but verbally, on earth: Ours, really *rebuked* from Heaven. Really *rebuked*, in their intention, by miraculous diſappointing the execution: and themſelves put to a foul *rebuke* beſides: *God* firſt blowing their own *powder in their faces*, to write their ſin there; and after making their *bowels*, their *mercileſſe bowels*, to be *conſumed with fire*, within the very view of that place, which they had meant to *conſume* with *fire*, and all us in it.

CHRIST came to ſave *Us*: There be manifeſt ſteps of His *coming*. Apparent firſt, in that He made them, they could not contain their own *ſpirits*, but brought them out by their own *Dicimus*: made them take pen and paper, and tell it out themſelves, and ſo become the inſtruments of their own *deſtruction*, which is the worſt of all.

Again He *came*, when He gave his *Majeſty* underſtanding to read the Riddle of [*ſo ſoon as the letter is burnt*:] to conſtrue the dialect of theſe unknown *ſpirits*, and pick it out of a period, as dark as the *cellar* was dark, where the *powder* lay.

There is but one *coming* in the Text: He *came not to deſtroy, but to ſave*: Here, were two in ours; both *comings*, of CHRIST. 1 *He came not to deſtroy, but to ſave us*, in mercy. 2 *He came not to ſave, but deſtroy them* (His ſecond coming) in Judgement. To conclude: This one notable difference there is, on our ſide: They ſhould have been *deſtroyed* by miracle; and we were Pſalm 118. 16. *ſaved* by miracle: *The right hand of the* LORD *brought it to paſſe*; which is of all others, the moſt welcome deliverance.

And ſhall I then, upon all this, make a motion? *Maſter, wilt thou, we ſpeak* to theſe whom thou haſt *delivered*, that ſeeing thou tookeſt order, the *fire* ſhould not aſcend to conſume them, they would take order, their prayers may aſcend up: and as the odours of the Saints phials, burn before Thee ſtill, and never *conſume*, but be, this day ever, a ſweet ſmell in Thy preſence? Their *fire*, they came to put under the earth, CHRIST would not have burn; another *fire*, *He came*

to

to put upon earth, and *His desire is that it should burn*: even that *fire*, whereon the incense of our devotion, and the sacrifice of our praise burn before *God*, and be *in odorem suavitatis*. We were appointed, to be made a sacrifice: If *Isaac* be *saved*, shall nothing be offered in his stead? Shall we not thank *God*, that He was better to them, than *Iames* and *Iohn*: and to us, better, than those were, that will needs thrust themselves; to be of His society? That, when this *dicimus* was said of us too, stayed it at *dicimus*, and never let it come to *perficimus*: miraculously made known those unknown spirits: that he *turned* and *rebuked* the motion, and the *spirits* that made it: that He *came*, once and twice, to *save us* and *destroy them*.

Luke 12.49. Ephes. 5: 2.

If we shall, let us then do it; *let our souls magnifie the Lord, and our spirits rejoyce in God our Saviour*: that the beginning of the Text and of our case, was *fire*, to *consume* them (in the first verse:) that the end was, *non perdere, sed salvare* (in the last.) Such may ever be the end, of all attempts to *destroy* us. So may He come still; and still, as here, He *came*, never to *destroy*, ever to *save us*. And, as oft as He, to save us, so oft we, to praise Him.

Luke 1. 46.

And *God* grant, that this answer here of CHRIST may serve, for a determination of this case for ever, and every Christian be so resolved by it, as the like never come in speech more, by any *dicimus*. But if (as we know not what *spirits* are abroad,) that every *destroying* spirit may be *rebuked*, and every State preserved, as this *Town* here was, and as we all were, this Day. And (ever) as He doth *save still*, we may *praise* still; and ever magnifie His *mercy*, *that endureth for ever*. Amen.

Psalm 136. 1.

A SER-

A SERMON

Preached before the

KINGS MAIESTIE

AT

WHITE-HALL,

On the *Fifth of NOVEMBER*,

Anno Dom. MDCXII.

LAMENT. Chap. III. Ver. XXII.

Miſericordiæ Domini quia non ſumus conſumpti : quia non defecerunt miſerationes Ejus.

It is the LORDS mercies that we are not conſumed, becauſe His compaſſions fail not.



Luke 7. 32.

THE *Verſe* is not amiſs; The *Book* ſuits not ſo well. For this joyfull Day of Our great and famous Deliverance, CHRIST'S, *tibiis cecinimus* is more meet, than *John Baptiſts Planximus*; and DAVIDS *Harp*, than JEREMIES *Lamentations*. This (I know) cometh to your minds, at the mention of this *Melancholicke* Book. But yet, if we weigh our caſe well; not, what it fell out to be, but what it was meant to have been; the very Book will not ſeem ſo out of ſeaſon. For, this very day, ſhould it not have been a day of *Lamentation* to the whole Land? Was it not ſo marked in their *Kalender*? And they had their will, would they not have given matter of making a *book of Lamentations*, over this State; and that another manner of *Book*, with more, and with longer Chapters, than this of *Jeremie's*? By the *mercy of GOD*, is proved otherwiſe. But what? ſhall we ſo intend the *day*, what it is, as we forget, what it was like to have been? No: the *Book* and the *verſe Iuxta ſe poſita* will do well; one ſet out the other, as the black-work doth the white. The *Book* put us in mind, but for GOD's *mercy*, in what caſe we might have been. The verſe by *Gods mercy*, what we are. And even to thank Him, that our lot was, hit the *verſe*, and miſs the *book*; to fall within the one, and without the other.

The truth is, I had a deſire that *Miſericordiæ Domini* might have their day: and this day I thought to dedicate chiefly to them. We have formerly moved and reſolved the *queſtion* out of the *Goſpel*; we have once or twice called to *joy* out of the *Pſalmes*. The barbarouſneſſe of the act, and the parties to it, hath been juſtly inveighed againſt: A time given to each of theſe

And:

And shall we not allow one day to the magnifying of Him, and His *mercies*, that was the cause of all? It should have had the first day by right, and we were pointed to it, by *Misericordiæ Domini super omnia opera Ejus*: Well, at last now in this *seventh* year, this *annus Sabbaticus*, let us make it our *Sabbath*, rest upon it, and, put it off no longer. Be this day dedicated to the celebrating of them.

To this end, though all the Scripture over, GOD's *mercy* be much spoken of (for where shall ye light, but ye shall find it upon one occasion or other?) yet, to fit this day and our case, as it fell out this day, (in my poor conceipt) none in any other book, falleth out so just, cometh so home, as this *verse* to this day, *It was the mercies*, &c. as upon the opening will fall out. Which though it be in the *Book*, yet is nothing of the nature of the *Book*. Psalm 144. 9.

The Summe & Division.

The Verse is a *Recognition* or acknowledgement: I may add, a *just* and a *joyfull recognition*. And that double, 1 That *we were not consumed*, and 2 *Why we were not*. So, it standeth on two parts: 1 *That we were not*, a happy *effect*: 2 *Why we were not*: it was *Gods mercy*, the *cause* of that and all other our happinesse.

I. The effect is in these words; *Non sumus consumpti*. Of which, 1 *Consumpti*, is the *danger*; and 2 *Non sumus*, the *deliverance*.

II. The cause in these words, *Misericordiæ Domini quod non*: And there first: 1 *Non*, we were not. 2 And then there was a cause *quod non*, that we were not: 3 Then, that cause was GOD's *mercy*. 1 Which we take in sunder: It was GOD first, that did it: 2 Then, it was His *mercy* that moved Him to it. In the *mercy*, three things we find: 1 *Misericordia*, more than one, many, mercies. 2 *Compassions*, or (as the native signification of the word is) *bowels*, the *bowels* of *mercy*; that special kind. 3 And those have this *property*, they fail not, or (which is all one) *consume not*: not they; and so not we: Their *not-consuming* is the cause, we were *not consumed*.

III. Then last our *Recognition*. That seeing, His *mercies fail* not us, that we *fail not* them; seeing they *consume not*, nor we, by their meanes; that our thankfulnesse do not neither, that it fall not into a *consumption*. But that, in imitation of the three, we render Him 1 *plural*, thanks; 2 and these *from the bowels*: and 3 that *incessantly* without *failing*. And this, not in words only, but in some reality, some *works* of *mercy*, tending to preserve those, that are near *consumpti*, pining away.

PLain it is, a danger there was: Else, vain were the *Recognition*. That *danger* is set down in the word *Consumpti*: some *consuming* there should have been: some such matter was in hand. A word, even (as it were) of purpose chosen, for us; for, it sorteth just with our danger as may be.

I. The Effect: 1 The danger.

Consuming may be more wayes than one: but, no way so proper, as by the element of *fire*, *Confector & consumptor omnium* (saith the *Heathen* man) that makes away and consumes all things. It is the proper peculiar *Epithete* of that *Element*, *consuming fire*: and the common phrase of the HOLY GHOST is *consumed by fire*. This fits us right. *Fire* it was, *consuming fire*, should have *consumed* us: it was a *fiery consumption*.

Consumpti ignei. Heb. 12. 29. Luke 9. 54.

Then *consumpti*, in propriety, is nothing but *simul sumpti*: *Con* is *simul* in composition. *All taken*, all put *together*, and an end made of all. And was it not so with us? *King* and *Prince*, *Lords Spiritual* and *Temporal*, *Judges*, *Knights*, *Citizens*, *Burgesses*, and a great number besides of *spectatours* and *auditours*, that day, out of all the flower of the Kingdom: all couped up together under roof, and then *blowen up* all. This is *simul sumpti*, and *consumpti*, both.

2 *Consumpti*. i.e. *Simul sumpti*. 1 Personally.

Will ye any more for company? This was but *personal*; take the *real* too: *leal*, *stone*, *timber*, *windowes*, *walls*, *roofs*, *foundations* and all, must have up too: an universal desolation of all, both *personal* and *real*. That the *stone out of the wall*, *and the beam out of the frame*, if they could speak, might say, and we are in; *simul sumpti*, and *consumpti* too; all laid waste, not *one stone standing upon another*. This, was right *consumpti*, *spent* indeed, were nothing left, *person* or *things* with life or without: utter havock made of all.

2 Really: Habac. 1. 11: Matth. 24. 2.

Thus far might *Jeremy* go, and match us in these three. I will touch two or three more beyond him, that we may see, our case should have been more *lamentable*, than the book of *Lamentations* it self.

1. There was no *fire* in *Jeremies* time; none but of *wood* and *coal*, and no *consuming* but that way: and that *fire consumes* by degrees, piece and piece, one piece fire while one is wood, still; so that one may save a brands end for a need. But this was a *fire*, *Jeremy* never knew of, nor many ages after was ever heard of: takes all at once. No *brand* here, no *pulling out of the fire*, no saving any: here is quick work, *all done and past*, *as soon as the paper burnt*. Zech. 3. 2.

2. Another: In this of the Prophets they had fair warning. There was a Camp pitched three several times in *Jehoiakim*, *Jeconias*, *Zedechias* dayes: they had time to make themselves ready. But in ours, *facti essemus sicut Sodoma*, our *destruction had been like that of* Sodom; no Camp pitched there, but suddenly, in a moment: to the hazard of many a soul, that where (I doubt me) Rom. 9. 29.

but evil prepared, if they had been thus ſuddenly ſurpriſed. And that had been a lamentable *conſumpti* (indeed) of both body and ſoule, the body here, the ſoul eternally. A *terrible blow* indeed, and we ſhould not *have known who would have hurt us.*

3. Now we do, as hap is; and therein we leave *Jeremy* behind again. It was not an *open enemy offered this*: uſually, *deſtruction* cometh from them. So did this, in the Text: from the *Chaldes*, not only ſtrangers, but in open hoſtility with the *Iewes*. But, in ours, they were not ſo much as ſtrangers, but borne ſubjects of one and the ſame countrey, tongue, and allegiance. The more lamentable, to be *conſumed* by our ſelves, to be ſhot thorow with an arrow, the feathers whereof grew on our own wings. So they were, naturally: but, when they fell once to this unnaturall deſignement, when they fell on *conſuming*, they were no longer *men*, all *humanity* was quite *conſumed* in them. And this was the *danger*.

To make a *danger* dangerous, two things are required: 1 *The ſureneſſe*, and 2 the *neereneſſe*. If it be *uncertaine*, we reckon not of it; nor, though it be certain, if it be *farre away*. Let us ſee, both was it.

2 The *certainty* of the *danger*.

To make it *certain*, theſe are required: 1 It be ſoundly reſolved: 2 ſurely bound; and ſeriouſly put in execution. Firſt upon good reſolution, a ſentence given *quod eramus conſumendi*, we were to be made away, and rather than we ſhould not, their own friends, allies, and kindred; yea, their one dear *Catholikes* to go the ſame way, to have been in the *Conſumpti*, as well as we. This was to have it *certain*, to make ſure work.

1

2

Gravely *reſolved*; and faſt *bound*, as *funiculus triplex*, the three immutable things of their *Religion* could bind it. 1 Bound by *oath*: their *Sacramentum militare*, they ever tooke firſt, never to diſcover, never to deſiſt.

2. Bound again by their *Sacrament* of *Penance*. Thither they went in an error, as if it had been ſome fault, but, they found more, than they went for: went for *abſolution*; received a flat *reſolution*, it was not only no *ſin*, but would ſerve to expiate their other ſins. And, not only expiate their ſins, but heap alſo upon them an increaſe of *merit*. In effect, that our *conſumption* would become their *conſummation*.

3. Bound laſt, with the *Sacrament of the Altar*, and ſo made as ſure, as their *Maker* could make it. Theſe three, ſure now, paſt ſtarting (I trow.)

3

But go too: *Oaths* and *Sacraments conſume* nothing. True: It was therefore not only ſolemnly bound, but ſadly ſet upon. They fell to their *Pick-axes*, laid in their *powder*, by *ten* and by *twenty barrels* at once; and I know not how much *iron*, and how many huge *ſtones*; *Fervebat opus*, in earneſt they were. Of all which we may ſay (with Saint *John*) *That which we have ſeen with our eyes, which we have looked upon, and our hands have handled*, that preach we, in this point. That, very *ſure* it is, we were very far gone in our *Conſumption*.

1 Iohn 1.1.

3 The *neereneſſe* of it.

And all this while, it may be, it was *in dies multos*, far enough away; to be done a good while after, we know not when. How neer was it? *Nox una interpoſita*, but a night (nor that neither: neither a whole night, nor a whole day;) but a few houres we had to ſpend. The *traine* ready, and the match: three for failing. They ſtayed but for the *con*, for the time, till all were *con* (that is) *ſimul ſumpti*; and then *conſumpti* ſhould have come ſtraight upon all.

This was our caſe, thus *dangerous*, thus *ſure*, thus *neer*; Inſomuch as, we were even given for dead. The *letter* ſhewed as much. Their being together, and waiting for it, at their meeting place, ſhewed as much. They made full reckoning, we were little better, than even *conſumpti* in the *preterperfect tenſe*. And neerer we cannot come. It is well known, *David* was never *deſtroyed* indeed finally, yet (often in the *Pſalmes*) he ſaith, *He was brought back from the deep of the earth again; from the gates of death: yea even from the nethermoſt Hell*: His meaning was, he was exceeding neer it. And ſo were we as neer as was poſſible, and not be ſwallowed up of it. And this is the meaning of *conſumpti*. And thus much for it.

Pſal. 71.18, 9. 14.86.13.

2

The *deliverance*.

Eſay 37.3.

Now are we to put *Non ſumus* to it, and we are ſafe ſtraight. Which two words contain our delivery. So as, though we were deſtinate as fewell, to this fire; though *venerunt filii ad partum*, though they were come to the point, to be *delivered* of that they had ſo long travelled withall; though like we were, and ſure we were, and neer we were, yet *conſumed we were not*. We *were not*: for, here we are, bleſſed be GOD. Here, and elſe-where (ſome few except, which ſince be gone to their graves in peace.) The place ſtandeth, the perſons ſtill alive. *Non ſumus conſumpti*; this is *ad oculum*, it admits no further diſcourſe. But this it admits, that we may ſtay a little and lay our *Non ſumus*, to this of *Ieremy* in the Text; and we ſhall find ours, another manner of preſervation, by oddes; that ſo we may provide our ſelves of another manner of *recognition*.

1 The *comparing* of theirs & ours.

1 In the *perſons*. Chap. 2. 21.

2 In the *things*.

Non ſumus conſumpti (ſaith Ieremy:) when for all that in *every corner of the ſtreets*, *they lay ſlaine*. Only he, and a handfull more in compariſon, were ſpared. This ſerved him to ſay; yet we be not *all gone*: A cold comfort (*God* knoweth.) This for *perſons*.

For *things*. The gates of *Ieruſalem* were burnt with *fire*, and a great part of the City; howbeit not all. A *remnant there was left*, though but a poor one (GOD wot:) yet, enough in his ſenſe, to ſay *Non conſumpti*, all is not *conſumed*. 1 Will ye ſee now them with us? With them, ſome few left alive, the *moſt* ſlain: with us not one ſlain, but all ſtill alive. 2 With, them a part of the *buildings* left, though the farre greater part conſumed: With us, neither ſticke nor ſtone touched, nor burnt; nay, not ſo much as ſinged. All ſafe, all, *in toto*; and all *in qualibet parte*. 1 Upon the matter, thus it is. They *were not conſumed*, that is, *not all*: We were *not conſumed*; that, is *not at all*.

All

All they were not consumed, with them: *None at all*, with us, 2 Some were saved there: Both all and some here; neither *Person*, nor *thing* miscarried. 3 *Ieremy* could not say: *It is Gods mercy we are all safe*: He was fain to give it in the negative, *We are not consumed*. We may say it, and put it in either: both in the affirmative, *All safe*, and in the negative, *None consumed, no, not one*.

There be indeed two *Non consumpti's*: 1 One cometh after, *after it is burnt* a great while; with *water* to quench it. 2 The other goeth before, and keeps it from *taking fire* at all: and that is ours. In which case, *Non consumpti* is no terme diminuent. Nay, the precurrent *negative* is better by much. Aske the *speculative Divine*, if it be not so: If *Ne nos inducas*, be not better, than, *Libera nos*; *Lead us not in*, than *Deliver us out*. Not to Sin, than to be forgiven it; *not to fall*, than to be *lift up again*; And (to insist in this present) not to *kindle*, than, to *quench*. For, the latter is from *Subsequetur me misericordia*, *Mercy subsequent*, which is good; the former from *Citò nos anticipent misericordiæ tuæ*, from the *anticipation of mercy*, which is farre the better of the twaine. The *difference* of ours *above* theirs: Psal. 23. 6. Psal 79. 8.

2. One great difference we see between the two *Non sumus's*. Another now, no whit lesse. For the greatest of all their miseries, and which touched *Jeremy* nerest, was the proud insolency of of their enemies (the *Chaldes*) over them; worse, than the *consuming*, was their *insulting* upon them. This, worse than all the rest. *Thankes be to* GOD, so did not ours. They had no cause to triumph over us: we, over them, rather. *Non sumus consumpti*: *Non nos*, *at illi*, Will ye observe that? *We were not*: but our enemies *were consumed* themselves. *Et viscera impiorum crudelia*, *the cruel bowels of those wicked men consumed*; and that with *fire*, and that before, and in sight of the very place, to which they had vowed destruction, and, in which the destruction of us all. That the saying of the Prophet might be taken up over them: *Væ qui consumis*, *Nonne consumeris & ipse*? You that will needs be a *consuming*, shall not you your selves be so served? *In the pit you digged*, in *the net you spread*, in the element you made choise of, your own *bowels* burned. *Behold ye Despisers*, *and tremble*, *and fear*, your mischiefe is turned upon your owne heads, and your *consumption* on lights upon your own *bowels*. This then doubles the point: that not only we were not, but that they (our consumers) were. Prov. 12. 10. Esay. 33. 1. Psalm. 9. 15. Acts 13. 41.

3. Yea, I adde (for a full triplicity in this point) even that we were cured of our *consumption* sleeping (for so we were) and never dreamed of any danger, till we had scaped it. This also is a maine difference, and increaseth our *Non sumus* a great deale, above theirs. For, as that, the misery of all miseries, when a man is, and yet knoweth not himself to be miserable: So (I say) that, the delivery of all deliveries, when we know not our perill, till we be past it: And that was our case, Much trouble of fear, and care, much anguish of spirit is saved by it; which the poore *Iewes*, were even worne, spent, and *consumed* withall; and which *Ieremy* (GOD wot) was in, a long time. We, not a moment. But without *heavinesse for a night*, *we had joy in the morning*. Sure if this be a benefit, *So they cried unto the* LORD, *and He delivered them out of their distresse*: what call ye then this, They never *cryed unto the* LORD; yet *He delivered them out of their distresse*? Then put these together: 1 We were not *consumed* at all. 2 There should have been *fire*: there was not so much as *smoke*, 3 All should have gone: not a man, that perished. 4 All should have perished, and perished utterly: not an *hair* of any of their heads *fell* to the *ground*. 5 *We were not consumed* at all; our consumers were consumed. 6 And we without any care taken, were rid of our *consumption*, We were not; our enemies were. We without consuming our selves with thought, and anxiety of mind delivered from our danger before ever we knew it. And remember withall (not, *Non taliter fecit omni populo*, but) *Non taliter fecit populo suo*: *He did not deale so*, not *with his own people*, as He did with us. Psal. 30. 5. Psal. 107. 6. Psalm. 147.

II.

The *effect* we have; *we were not*: what was it, that we were not? First, an *It* there was; a *Quia* it had (that is) a *cause*, certainly. It was not *forte fortuna*, by hap hazard. No it was no casualty (this *fire*;) no more was the saving us from it: neither *casuall*; but *causall* both. We will not then (with those in Esay) *libare fortunæ*, *no healths to fortune*, but seek out this *It*, even the cause that wrought it. In *Philosophy*, they count him a happie man, that can find the cause: But sure in *Divinity*, miserable and unhapy we, if we find it not, but (with *swine*) feed and fill our selves with the *Acorns*, and never once look up to the *tree*, whence they came. A dangerous errour, no lesse than the danger it self.

The *cause*. 1 It was *God*. Esay 65. 11.

2. Our next caution must be, to take heed of *Non causa pro causa*. Where let me tell you this. There is a *disease under the sun* (and it is one of ours:) as to put all faults from our selves, to others; so, good deeds (as neer as we can) to plucke all to our selves from others. Others (I say:) not only men; but even *God* Himselfe. And that two wayes: 1 If any good be done, it was our *own arme*, or our *own heads* did it: something in us: *God* is left out. But, if it be too evident, He had a hand in it; then it was *God*, 2 but not his *mercy*, not of Himselfe, but something from us there was, that moved Him to do it. So, either something *in us*, or something *from us*: whereof the one is against *It was God*; the other, against *It was his mercy*: not *God*, or not *His mercy*; but we or so nevhat of ours. Ever our manner is, never to seeke further than our selves: there we would fain find it. And there, if we can find any colour of a cause, in any wisdom or foresight of our own, it is as a mist, or cloud, to take *God* out of our sights, the first originall true cause, the *causa causarum* all such miraculous divine preservations, as this was.

And yet ſecondary cauſes there be (I know:) And even in this, man may ſeeme to have a part. It was the *letter* that was ſent, it was the *Kings* divination, which I reckon the higheſt cauſe upon earth. This it was; and that it was: But, *God* it was (I am ſure) above both. *He*, that did infatuate him, that ſent the *letter*: that made them falſe among themſelves; falſe to their Oath, falſe to their *ghoſtly Father*, falſe to their *Maker*. And *God* it was, that inſpired that divination into His *Majeſty*: *Logick*, or *Grammar* could not reveal it. *God* only could; could and did direct to that moſt true, but (withall) moſt ſtrange interpretation. Let *God* then have that is His: *Non nobis Domine, non nobis, ſed Nomini tuo da gloriam*, *Not unto us, Lord, not unto us, but to thy Name be the glory of it given.*

Pſalm 115.1.

2 It was *Gods Mercy.*

GOD it was: but, what in *God*? For (we ſee) it is not enough to aſcribe it to Him; but (for ſome reaſon) we muſt go yet further. *God* may do it, and be bound to do it, and did us wrong, if He do it not. What then in *God*? 1. His *power* may ſeem to claime the chiefe place in a *deliverance*. But *power*, and *wiſdome*, and other ſix (that is) all the reſt of the *Divine Attributes*, be but *Communiter ad duo* (as the *Schoolemen* terme them) No *prime cauſes* themſelves; but *attendants* only, and ſet on work by the two *Maſter-Attributes*, 1 *Juſtice*, or 2 *Mercy*. So that *Juſtice* it was; or *Mercy* it was. *Mercy* it was (ſaith *Ieremy*) and ſo may we all, in and by his mouth that ſtraight upon it pronounced, *Miſericordia Domini ſuper omnia opera Eius*. For, if it had not been that *Mercy*, nay if (as St. *Iames* ſaith) it had not been *Miſericordia ſuperexaltat judicium*, *Mercy* had not been *above all His workes*, even *juſtice* and all, it had been evill with us, *Mercy it was*, *Juſtice* it was not. For then our own good deſerts might procure it, as due to them; and ſo we come about again, to find the firſt cauſe in our ſelves, becauſe we were this or that. All cometh to one: if it were our own *fore-ſight*, it was not GOD; and if it were our own merit, it was not He neither.

Pſalm. 145. 1 *Iames* 2. 13.

But, for this, I apeale to our ſelves. For (I verily thinke) if we would but call to mind (and here now, I would, that every man would call to mind) in what caſe he was for his ſoule to *God*-ward, at that very time; whether in ſtate of *ſinne* or of *grace*; Sure, if we did but returne to our hearts, and there (as *Salomon* ſpeaketh *cognoſcere quiſque plagam cordis ſui*, every *man feel how his heart beates*; that heart of ours would ſoone tell us. Beſt claime not by *juſtice*: Beſt, even confeſſe (with *Ieremy*) *It was God* and *Gods mercy*, without more ado.

1 Reg. 8. 38.

We were in *conſumpti*, if it were but our conſuming ſins: 1. If but of what then was and (may I not ſay) ſtill is *conſumed* and waſted? What huge ſummes in ſuperfluity, riot, of belly and back, and worſe matters! 2. Our *time*: if but the conſuming of it, in eaſe and idleneſſe, and too well-known fruits of them both. 3. Of the *Service of God*, that is quite conſumed by moſt of us, now: fallen too, but a *ſermon*, if that, and how little like a Sermon, we hear it, and leſſe (I fear) after regard it! 4. Of *Gods Name* that runnes waſte; and our Bleſſed SAVIOUR, that is even piecemeale *conſumed* in our mouthes, by all manner *oathes* and *execrations*, and that without any need at all. Theſe, with other ſins, *that fret like a moth*, and *creepe like a Canker*, to the *conſuming* of our ſoules, we ſhould find: that, as it was our enemies purpoſe we ſhould have been *conſumed*; ſo it was our deſart to have been *conſumed*; and that, it was His *mercy* only, *we were not conſumed*. This is the true cauſe, *God's mercy*.

In which, note theſe two: how fitly it anſwereth and meets both with 1 our *conſuming*, and 2 with us.

1 As the *cruelty of man* was the cauſe, we ſhould have been; ſo (full againſt it) the *mercy of God*, the cauſe *we were not*. The true cauſe of our *ſafety*, *Gods mercy*; as of our *deſtruction*, *mans cruelty*.

2. Again, to provide, that being out of our *conſumption*, we fall not into *preſumption*, and ſo plucke a worſe judgement upon us. The *mercy of God*, againſt our deſert. Our deſert it was, to have been; His *mercy it was*, *we were not*. His *juſtice* for our deſerts, would have come upon us: It was His *mercy* turned His *juſtice* from us, upon them. His *juſtice* would have ſubſcribed the *ſumus*: His *mercy* it was that gave the *Non*, and ſtayed it; *Glory be to God*, and to *His mercy for it*.

Which *mercy* yields us three things to be obſerved: 1 The *number* 2 the *nature*, and 3 the *property*.

His *mercies*. 1 Their *number*.

1. The *number*: that it is not *miſericordia* but *miſericordiæ*; not one, but many, even a plurality of them: A multitude of them, becauſe a multitude of us; They many, becauſe we many: We many, and our ſinnes many more, and where ſinnes are multiplied, there a multiplicity of *mercies* is needfull, *Ne fortè non ſufficiant nobis & vobis*, leſt there be not enough for both *houſes*, and for all three *Eſtates* in them: For ſo is it to be wiſhed, there may be a repreſentation of all His *mercies*, as that Aſſembly is the repreſentation of all the *Realme*: that ſo there may be enough for all.

Mat. 25. 9.

2 Their *nature*.

2 But then of *mercy*, the *cauſe* here ſet down; (another cauſe;) *becauſe his compaſſions faile not*: How hangs this together? Thus: the word, which here is turned *compaſſions*, in very deed properly ſignifieth the *bowels*. It is to ſhew, that not *mercies*, nor a number of them at large; from any place or any kinde, would ſerve for this work: but, a certain ſpeciall kind of choice mercies was required; and thoſe are they that iſſue from the *bowels*: *miſericordiæ viſcerum*, or *viſcera miſericordiæ* (which you will.) You ſhall find them together in ſome ſpeciall workes of GOD, ſuch as, this was.

Theſe are the choice: for, of all parts, the *bowels* melt, relent, yeild, yern ſooneſt. Conſequently, the *mercies* from them, of all other, the moſt tender, and (as I may ſay) the *mercies moſt mercifull*. The beſt, 1 both becauſe they are not drie, but full of affection, and come cheerfully: (an eaſie matter to diſcerne between a dry *mercy*, and a *mercy from the bowels*.) 2 And becauſe to

mercy

mercy one may be enclined, by ſomewhat from without: when that failes, where are we then? But, the *bowels* are within him, and when we have brought the cauſe within Him, we are ſafe. *Quando cauſam ſumit de ſe & viſceribus ſuis*, that mercy is beſt, and yieldeth the beſt comfort.

But, in this word of the *Prophets*, there is yet more than *bowels*. מעים were enough for them: רחמים are more; are the *bowels*, or *veſſel near* the *womb*, near the loynes: In a word, not *viſcera* only, but *parentum viſcera*, the bowels of a *father*, *or mother*, thoſe are רחמים which adds more force a great deal. See them, in the *parable*, of the *father* toward his riotous lewd Sonne; when he had *conſumed all vitiouſly*, his fatherly bowels of Compaſſion failed him not though. See them in the *Story*, in *David*, toward his ungratious impe *Abſalom*, that ſought his Crown, ſought his life, *abuſed his Concubines in the ſight of all* Iſrael; yet hear the bowels of a father, *Be good to the youth* Abſalom, *hurt him not, uſe him well for my ſake*. See them, in the better *harlot* of the twain: Out of her *motherly bowels*, rather give away her child quite, renounced it rather, than *ſee it hurt*. This is *mercy*, here is *compaſſion indeed*: ô *paterna viſcera miſerationum*! when we have named them, a multitude of ſuch *mercies*, as come from a *fathers bowels*, we have ſaid as much, as we can ſay, or can be ſaid. Luke 20.513 2 Sam. 18. 8. 1 Reg. 3. 16.

And, mention of this word is not unfit, whether we regard them (our enemies) *per quod itum eſt in viſcera terræ* (in which place, GOD's *bowels* turned againſt them and toward us:) or whether we think, that His *bowels* had pity on our ſo many bowels, as ſhould have flown about, all the ayre over, and light ſome in the ſtreets, ſome in the river, ſome beyond it, ſome I know not where.

Now, that which maketh up all, is the *property* laſt put; *quia non deficiunt*, or (which is all one) *non conſumuntur*, *fail not*, or (as ye may read it) *conſume not*. And ſo, as we begun, we end with *Non conſumpti*. There cannot be a more kindly conſequence than this; our *not failing*, from their not *failing*; we do not, becauſe they do not. If they did, we ſhould: But, *quia non conſumpta illa, non conſumpti nos*: for, they *are not conſumed, no more are we*. And why do they not fail? Becauſe He Himſelf doth not. He *is the ſame ſtill*, He failes not: His *bowels* are as he is; ſo, they fail not, no more than He. 3. Their Property.

And in this [*Quia non deficiunt*] is all the comfort we have. For, ſince *Ieremies* time, one would be amazed to conſider, (the huge number of foul enormities, that have been committed, and yet the parties that commit them not conſumed:) where there ſhould be mercy to ſerve; for them all. One would think, by this, they ſhould have been *drawn dry*. So they had, but for this לא תכלו. It can never be ſaid, Now, there is all; there is (now) no more left. No: an inexhauſt fountain there is of them: never dry, but floweth ſtill freſh and freſh. And look, even the next words, *Ieremy* tells us, *they renew every morning*: No morning comes, but a freſh ſupply of them. And even this morning, *this fifth of November*, we had a good proof of it. Yea, they are never perfect, the *ſumme* is never made up: There is ſtill added every day; and they ſhall not be conſummate, till the *conſummatum eſt* of the world.

And but for theſe *bowels*, that ſtill melt; and for theſe *compaſſions*, *ever-flowing* and never *failing*, they (our enemies) had not *failed* of their purpoſe. But, becauſe theſe *failed not*, they *failed*; becauſe theſe *conſumed not*, *we were not conſumed*. They are not *only plentifull*, as, in the *plurall*; *and choyce*, as from the *bowels*, the *bowels of a Father*; but *perpetual*: (what talk we of perpetuall?) they are *eternal*. Theſe three, their 1 *multiplicity*, their 2 *ſpeciality*, their 3 *eternity*, theſe three we hold by.

III. Our *recognition*.

And now to our *Recognition*. To perform it to the full, as it deſerved, that (I know) we cannot. Worthily to celebrate, and ſet forth *His mercies* therein, according to their merit, what tongue of *men* or *Angels* can do it? But, ſhall we not therefore do it, as we can? *We were not conſumed*: ſhall our thankfulneſſe fall into a *Conſumption*? His *compaſſion failed us not*, ſhall our recognition fail them? Shall we not find our tongues as well to *praiſe* His *mercies*, as to pray for them? Can we pour out petitions in time of need, and can we not drop forth a few thanks when we have what we would? No, let this be the firſt: that we anſwer, *Miſericordiæ non conſumptæ*, with *gratiæ inconſumptæ*; that our thanks fall not into an hectick.

Then, that we imitate the three properties of this Vertue, that ſaved us, and to whom we owe our ſelves: no other, than thoſe, that be expreſſed in the *Text*.

1. That we keep the number, do it *plurally*. Not *ſingle thanks*, for *plural mercies*: that agrees not. Iterate them over and over, as much as we may. In the *weight*, we ſhall ſurely fall ſhort; let us make amends with the *number*: Do it oft, and many times; in hope, that *Sæpe cadendo*, they ſhall effect that, which *Vi*, by any force in them, they are not able.

This for every one, to give as many as we may, make them *many*. Now, as *many* as we are *many*. As we ſhould have gone all together, as we ſhould have gone; ſo, and no otherwiſe, let us, together, here, all acknowledge His *mercies*, this day, ſhewed us, and praiſe Him all of us for them: *Praiſe him King, and Queen*, &c. Pſalm 148. 11, 12, 13.

Yea, nor only *Dicat nunc Iſrael*, but *Dicat nunc paries*, praiſe Him *walls* and *windoes*, praiſe Him *lime* and *ſtone*, praiſe Him *roof* and *foundation*, *Let them praiſe the Name of the LORD: for He ſaid but a word*, and *they ſtood faſt*; He *commanded*, *Non*, and they were *not ſtirred*. *Ieremy* ſpeaks to a wall to weep (*Chap.* 2. 18.) we may, with as good reaſon, to *rejoyce*, and *give thanks*. All, that ſhould have periſhed together, praiſe Him together. Pſalm 118. 2. Pſal. 148. 5, 6.

2. Next: that we put him not off with certain (I know not what) *hollow thanks*, that have no

bowels at all in them. But do it, *De viſceribus, De intimis fibris*, from the *very bowels*, from the in-
Pſalm 103. 1. nermoſt veines and the ſmalleſt threds of them: with Him, *Praiſe the Lord, ô my ſoul*, בָּרְכִי
Pſalm 35. 10. and *all my bowels, all that is within me, All my bones ſhall ſay*, &c. When the *bones* (the bones that ſhould have been ſhivered in ſunder) when the *bowels* (the bowels, that ſhould have been ſcattered abroad) ſpeak, that is the right ſpeaking. If every one of us, to himſelf, would but ſay the very words of this verſe only, as they ſtand: *It was*, &c. *It was*, &c. even this onward, were worth the while; if it be not for form, but feelingly ſpoken: *Dic, Dic, ſed intus dic*; ſay it, but ſay it from within, let the *bowels ſpeak it*; though our words fail us, they do not. And (indeed) the *conſumption* ſhould have been with *fire*; ſhall our *recognition* be *frozen?* no ſpark, no *vigor igneus*, no fervour at all in it? How agree theſe, a *fiery deſtruction, and* a *frozen confeſſion?* It ſtandeth us upon to be delivered, no leſſe from *cold thanks*, than from a *hot fire*.

3. And that we never fail to do it. No year to intermit it, no week, and (I would I might
Pſalm 136. 1. add) no day neither. Anſwer *Miſericordia Ejus manet in æternum*, with *Miſericordias Domini can-*
Pſalm 89. 1, 2. *tabo in æternum*: and not *mercies that never fail*, with *ſhort thanks* and ſoon done; ſpecially, ſeeing, their *not failing* lyeth upon our not *failing them*.

Now, it would do well to ſeal up all with a *Recognition* real; that is, the *praiſe of mercy*, with ſome work of *mercy*. What was done upon us, this day? our preſerving: A *work of mercy* it was. This work can no way ſo lively be expreſſed, as by a work of like nature, nothing ſo well (ſaith S.
James 1. 16. *James*) by *warme breath*, as by *warme cloathes*. *Erga conſumendos*, ſuch as are in danger of it, not by *fire*, but by *cold* and *nakedneſſe*.

This, as it is a moſt kindly way to reſemble it: ſo (withall) it is a moſt effectual meanes to procure the continuance and *not failing* of it. *Magnes eſt miſericordia Dei erga nos, miſericordia noſtra in fratres*; of GOD'S mercy to us, keeping us from *conſuming*, our *mercy* toward our poor brethren is the loadſtone, to keep them from the like. So, under one, ſhall we both ſet it forth and procure it; procure that, we ſo much ſtand in need of, and ſet forth that Vertue, to which we were ſo much this day beholden.

Now to GOD; to *Him*, and to *His mercy*; the *bowels* of *His mercy*, and the freſh *fountain* of them: That ſuffered us not to be *conſumed*, but delivered us; and that from that *fire*, and that univerſal, utter, ſudden, unnatural conſuming by it, the decree whereof was ſo certainly gone forth againſt us, come ſo near us, and we not aware of it: That ſuffered us not to be *conſumed*, but gave them to be *conſumed* in our ſteads: and hath this day, preſented us all alive to give Him praiſe for it: To Him, for the *multitude of His mercies*, for the *paterna viſcera miſerationum ſuarum*, that never fail nor *conſume* themſelves, nor ſuffer us to *fail*, and be *conſumed*: To Him I ſay, *&c.*

A SER-

A SERMON

Preached before the

KINGS MAIESTIE

AT

WHITE-HALL,

On the *Fifth of NOVEMBER*,

Anno Dom. MDCXIII.

PROV. Chap. VIII. Ver. XV.

Per me Reges regnant.

By Me KINGS Reign.



THese words may well ſerve for a *Sermon*, for they be a piece of a *Sermon*. For, all the *Chapter* is a *Sermon* preached by one ſtanding *in the top of the high places*, (Verſe 2.) *The high places*, that was (then) their *Church*; *The top of them*, that was the *Pulpit*.

It is the common queſtion, *Who preaches?* Ever, we muſt know that: And though the whole book be *Salomons*; and though he be a * *Preacher* upon *Record*; yet *Major Salomone hic*, a greater Preacher than *Salomon* is here. He was but *wiſe*; it is *Wiſdom* it ſelf made this *Sermon*. And we may be bold to preach, what *Wiſdom* preacheth: A *Sermon* out of ſuch a *Sermon*, cannot be amiſs. * Eccleſ. 1: 1. Mark 12. 42.

Specially, this *Wiſdom*; the eſſential *Wiſdom* of GOD: which upon the point, will prove to be none other, but CHRIST: And ſo, our Text fall out to be *de verbis Domini*: that is, *de verbis Domini ſecundum Salomonem*; for, ſo there be, no leſſe than *ſecundum Matthæum*, or *Ioannem*.

Which, though they were uttered by Him, before He was in the fleſh, what of that? they be no whit the leſſe; but full out as good Goſpel, as if they had been recorded by any of the four *Evangeliſts*: yea, and this we may add further; even *Goſpel*, before any *Goſpel*, of them all. Thus much for the *Author* of the ſpeech.

The

The ſumme. The ſpeech it ſelf ſeemes, as if ſome queſtion there were, *Per quem Reges?* Or ſome were about to bring the Writ of *Quo warranto*, to know, how they claime to be *Kings*? how to hold their ſoveraign Authority; by whoſe grant?

And let not this ſeem ſtrange: It is no new thing, to bring this Writ in like caſes.

Exod. 2. 14. Matth. 21. 23. One was brought againſt *Moſes*; *Who made thee a Ruler?* Nay higher; one againſt our *Saviour* Himſelf: *By what authority doeſt thou theſe things, and who gave thee that authority?* Againſt *Moſes*, againſt *Chriſt*? and why not then againſt *Salomon* and his fellow *King*?

Exod. 3. 14. John 10. 36. And this ſame *Per Me* (here) is an anſwer to all. Who made you (*Moſes*) a Ruler? He whoſe *Name* is *I am*, ſent me. Who gave *Chriſt* His authority? *He*, that *ſanctified Him, and ſent Him to be the Meſſias of the world.* And here now; *Kings*, by whom, *Per Me*, by Him too. These words of His *Charta Regia*, This their *Charta Royal*: And He that gave it them, will warrant it for good, and bear them out againſt all the *Per me's* in the world. This for the Nature of the ſpeech.

Bellar. cont. Becc. A point neceſſary, if ever, at this time to be weighed well, and looked into; wherein this queſtion is put up, and ſo vexed, that it cannot reſt; Wherein they have ſet up an *Anti-per* and given him this ſentence in his mouth, *Ego facio, ut Rex tuus Rex non ſit. I will make your King no King*, this Text *Per me* notwithſtanding. One, to ſever *Reges* and *Regnant*, that they ſhall *reign* no longer, than he ſees cauſe to ſuffer them. And is it not time then, to make good their *Tenures*?

And that do this Text, and this day. The Text in word; the day, indeed *cum effectu*, really.

The Text, the words indeed (as the words of *Wiſdom*) are but few, and the ſentence ſhort; ſcarce any in the Scripture ſo ſhort: In our tongue, but four words, and they but four ſyllables. But it fareth with *ſentences* as with *Coynes*. In Coynes, they that in ſmalleſt compaſſe contain greateſt value are beſt eſteemed: And, in ſentences, thoſe that in feweſt words compriſe moſt matter, are moſt praiſed. And ſuch is this.

Exceeding compendious, that we muſt needs be without all excuſe (it being but four *monoſyllables*) if we do not remember it.

And withall, of rich Contents: for, upon theſe four ſyllables, depend all *Kings* and *Kingdomes* of the Earth: of ſuch force are they.

Of which four, the two latter (*Reges* and *Regnant*) be two as great matters as any be in the World. One, the *Perſons* themſelves, as they be *Kings*. The other, the *Act* of their *reigning*, or bearing rule over Nations. Theſe two latter depend on the two former *per me*: which are but one in effect; but, He a great One. For, it is here poſitively ſet down, *obſerendo*, that theſe two are by this former; *By* and through *Him*, that ſayes *per me*. *By* and through Him *Kings* firſt ſetled in their *reignes*. *By* and through Him ever ſince upholden in their *reignes*. *By* and through him vouchſafed many miraculous *preſervations* in their *reignes*. Thus far the Text.

Luke 1. 78. Then, *by the tender mercy of our* God *comes the day from on high*, and giveth great ſight unto the Text: This Day, on which a very memorable memorial of a famous *Per me*. One, in great Capital Letters: Even of *Per Me Reges*: and not of *per Me Reges* alone, but of *per Me Leges*, (and that too followes, here in the verſe) and of *per Me Greges* too: all had gone up, but for this, *Per Me*. This *Day*, this *per Me* ſoundeth in your eares, and this day this *per Me* was ſealed in your eyes, and this queſtion actually decided.

The Diviſion. For the Order in treating whereof, our parts muſt be as our words: Look how many words, ſo many parts: four of either. 1 Of *Me* firſt, the *Cauſe*: 2 Then of *Per*, the *Manner*: 3 After of *Per Me Reges*, the *Perſons*: 4 And laſt of *Per me regnant*, the *Act*.

I. II. III. IV.

I.

The *cauſe*, *Me*: 1 Kings & Kingdomes have a *cauſe*. Pſalm 57. 6. Rom. 13. 4.

Per Me. It is a generall Rule, *Per dicit cauſam*: the Nature of this Preposition (*Per*) is to note a *Cauſe* certain. And a certain cauſe excludeth *Chance*. Firſt, then *Kings* and *Kingdomes* have their *Per*: they be not *fortè fortuna*, at hap-hazard, *ex concurſu atomorum*. They be no caſualties: *The wind blowes no man to them* (ſaith the *Pſalme* 57.) And *Non temerè* (ſaith the Apoſtle:) where *Non temere*, as it is not *in vaine*, ſo is it alſo not at *adventure*: *Cauſall* they are; *Caſual* they are not. A *Per* there is: a *Cauſe* of *Kings* raigning.

2 That cauſe is a *perſon*. Verſe 14. Eſay 65. 11. James 1. 17. What is that cauſe? *Per me*: and *Me* is a Perſon; And a Perſon is *Naturæ rationalis individua ſubſtantia*, a ſingle or *determinate ſubſtance* of a *Nature* indued with *reaſon*. It is not *Res bruta vel muta*, no dumb thing or without underſtanding, is *cauſe* of them. He ſpeaks (we hear:) ſaith, *Per me*. And His very laſt words before theſe, be, *I am underſtanding*.

Againſt thoſe that do *Jovi menſam ponere*, aſcribe it to the *Poſition* of the *ſtarres*, to this or that *Planet* in the *Aſcendent*. No; it is not *de luminibus* (they, be no *Perſons*:) but *de Patre luminum* (He, is.) So a *cauſe* there is, and no impersonal cauſe, but *Per me* a *Perſon*.

What

What Person? *per me regnant*: that is not *Per se regnant*: so another person it is besides themselves; one different from them. That they *reigne*, is not, *by* or *from themselves*, but by or from *some other* besides. *Regnabo* (saith *Adonija*) but he failed; it would not be: To teach him, it is not *Per se*, by their *own bow or sword*, nor *Marte* nor *Arte*, the reigne; And so *to sacrifice* to them. It is not their own place, they sit in, nor their own power, they execute: It is derived from another person; *Ipse est qui fecit nos, & non ipsi nos* (may they also say) *He it is that made us & not we our selves*. A *person*; And *another person*.

3 *Another person* beside themselves. 1 Reg. 1. 5; Psalm. 44. 6. Abac. 1. 16. Psalm. 100. 3.

And who is that other person? Let me tell you this first: It is *but on Person*, not many, *Per Me* is the singular number. It is not *Per nos*: so it is not a plurality; no *multitude*, they hold by. That claime is gone, by *Per me*: one single person it is, *Per quem*. The other, a Philosophical conceit it came from, from those that never had heard this *Wisdome preach*. In this booke, we find not any Soveraigne power, ever seated in any *body collective*, or derived from them. This we find, that GOD *He is King*; that *the Kingdomes be His*, *and to whoms he will He giveth them*. That ever they came out of *God's* hand by any *Per Me*, any grant into the *Peoples* hand to bestow, that we find not. *One Person* it is.

4 But *one* person, not many. Psal. 93. 97. 99. Dan. 4. 14. Ier. 27. 5.

I aske then, this one Person who He is? This I find (at the *XXIV. Verse.*) That whosoever He is, He was, *when there were yet no* Abysse, *no depths*, *nor no mountaines upon the Earth*, *nor the Earth it self*: He was before all these. I find again, (at the *XXVII. verse.*) *When the heavens were spread*, *a decree given to the Sea*, *the foundations of the Earth first laid*, *He was there a Worker* together with *God*: Was at the making of all, was Himselfe *Maker* of all. So, neither *Man* nor *Angell*; they were not so ancient, they *created* nothing, they were created themselves.

5 That person, neither *man* nor *Angell*. Zech. 2. 15. Mat. 4. 9. Apoc. 13. 11. Acts 10. 26; Heb. 5. 2. Ap. 13. 1, 17, 9.

Then *sileat omnis caro*, let all flesh keep silence, And *Omnis Spiritus* (too,) in this point of *Per Me*. Neither the spirit that said of the *Kingdomes* of the Earth, *All these are mine*: Nor he, that though he *have hornes like the Lambe*, *yet speaketh words like the Dragon*. These foure syllables are a *supersedeas* to all books or book-makers for any *mans* Per *Me*, any mans claime. It is no *man*. And if no man, then no *Pope*; for *he also is a man* (as Saint Peter saith, he was:) And *Circundatus*, *compassed with infirmities*, St. *Paul* saith, *he is*: Sure, he made not the Earth; himselfe is made of the earth. The *Abyssus*, the deep was made, *yet he ascended out of it*: the *seven hills*, long before he sat on them. He is not this *per Me*; they hold not of him: they hold of *per Me*, *that created heaven and earth*.

And this *per Me* will bear no *per alium* besides: He that must say, *Per Me Reges*, must also say, *per me Cœlum & terra*. None but He that can say the one, can say the other. Therefore none with Him in this, *Per*. None to step forth and rejoyce, *Etiam per me*, and by me too: unlesse he can say *Etiam per me Cœlum & terra*. *Per alium* then hath no place here.

But might not the *High-Priest* claime deputation under *per me*? For that, there is a ruled case of it here, in him that was the setter down of this (*Salomon.*) Had the *High-Priest*, had *Abiather* ever a *per me* for him? It is well known, his *per me* went with *Adonijah*, against *Salomon*: His *per me*, if it could, would have deposed *Salomon*. But so far was it from him to say *per me Salomon*, that contrary *Salomon* might say and did, *per me Abiathar*. Depose *Salomon* he could not; deposed he was himself. *Non nobis Domine*, *non nobis*, would he have said: It was *per me* the wrong way with him.

1 Reg. 1. 7; 1 Reg. 2. 27. Psa. 115. 1.

Well then, being neither *Man* nor *Angell* (since they made not the world:) GOD it must be of force: There is in the reasonable nature, no other person left, but He: And He it is. He, the party, that speakes: *By me Kings*; I am the *cause*, that *Kings* reigne. Then, *Reges quod sunt*, *per Deum sunt*: Kings, what they are, *by* GOD they are: διὰ τοῦτο ἄξιωμα (saith *Chrysostom*:) and a speciall dignifying of their states it is, so they are. It was (we find) wont to be the usuall style (yea, even of *Popes* themselves writing to Kings) to wish them health *in eo per quem Reges regnant*, in *Him* by whom *Kings do reigne*: And that was neither Pope, *nor people* But GOD alone, whose proper style that is.

6 But GOD Di. *In XIII. ad Rom.*

By *God* then: I aske yet further, by what Person of the *God-head*? so far we have warrant to go by this Text. It is *Wisdome*, whose speech all this is: No *created wisdome*, but the *Wisdome* of *God* created all things, it self uncreate: that is the SONNE of GOD. For, whom *Salomon* here called *Wisedome*, the same (in the *thirtieth Chapter* after) he termeth the SONNE: *What is his Name* (speaking of *God*) or *What is His* SONNE'S *Name?* By Him, by that Person do they reigne: And now at the last, are we come to the right *per me*.

7 GOD, *the* SON. Chap. 30. 4.

Per (the *preposition*) would teach us so much, if there were nothing else. *Per dicit causam mediam*, it designeth a *middle cause*. And He is the *middle* Person, of the great *Cause*, *Causa causarum*, *A Deo* (saith St. *Paul*;) *per me* (saith *Salomon*: from GOD the *Father*, by *God* the *Sonne*. We may know it, It is CHRIST'S *preposition*, this (ever:) *per Christum Dominum nostrum*.

1 As the *middle cause*. Rom. 13. 1.

And by Him, most properly: for, in that He was to be Man, all the benefits which were to come from *God*, to *man*, were to come by Him. He, the Per, of all: among which, this one of *Regall Regiment* is a principal one.

2 As *Man*.

By Him again, because He is *Wisdom* (which I reckon worth a note) that the *per* of *kingdoms*, whereby they consist, is not *Power* so properly (the Attribute of the first) as *Wisdome* (the Attribute of the second Person:) they stand rather by *Wisdome* than *force*. Besides, *Sapientis est ordinare* (saith the great Philosopher) the proper work of *wisdom is to order*. And what is *Anarchy*, but a distordered *Chaos* of confusion? Or what is Rule, but an εὐταξία, a setting and holding of all in good order. This being *wisdomes* proper work, this *per* is most properly His.

3 As *Wisdome*.

4 As a King: Psalm 2.8. Apoc. 19.12. Psal. 47.7. Psal. 145.13.

By Him, yet againe, because on him hath the *Father* conferred all the kingdomes of the earth, we read it *Psalm. II.* We see Him *Apoc. XIX. with many Crownes on His head.* Meet then it was, that the Kings of the several quarters of the Earth, should be by Him, that is *Rex universa terræ*, That the Kings of the severall Ages of the world should be by Him, who is *Rex sæculorum*, whose *Dominion endureth throughout all ages.* In a word: *Ut utrobique regnetur per Christum*: And that all *Crownes*, both the *Crowne* of *Glory* in Heaven, and the *Crownes* of highest *dignity* here on earth, should be holden of Him, all, as all are. Thus by this time, we see this *Per Me*, who He is.

II.

1 The *Manner*; *Per.*

1 Not by *Permission.*

Now returne I to *Per*: There is much in the right taking of this word: What *Per* is it? There is a *Per* of *Permission*; as we say in the *Latine*, *Per me licet*, You may for all me; Good leave have you; I hinder you not: Or (as in English,) *By Him*, that is *besides Him*, they came, and He stopped them not. Is this the *Per*? Indeed some such thing is blundered at, as if GOD only *permitted* them, And scarce that.

Thus comes one of them forth with the matter, and makes it the very first words of his book. The *Priest*, he is *a Solo Deo*, but the *King*, he is *ex importunitate populi*: The people importun'd *God*, and He yielded with much ado, *egre* (His own word) against His Will: And so we must interpret *Per Me*, that is *Contra me*; *By me*, that is, *all against my minde* it is that *Kings Raign*, but I *bear* them or *bear* with them. Upon the matter this it is: They would have Kings to be, *by Toleration* only; And so, by that *Per*, are all the evils and mischiefs in the world. And, are not Kings much beholden to these men, thinke you?

But this *Per* we reject utterly: It cannot be. For, though the Latine *Per* will bear this sense, the Greeke [*Διὰ*] the Hebrew [בְּ] will by no meanes; the phrase, the *Idioms* of the tongue will in no wise endure it. *Διὰ* will admit no *permission*; nor בְּ neither. Away then with that.

2 But by *Comission* Iohn 1.3.

How take we *Per* then? What need we stand long about it, having another *Per*, and of the same *person* to patern it by: *Omnia per Ipsum facta sunt* (saith Saint *John*: And the same saith *Salomon* by and by after in this Chapter) Then, as *By Him*, all things *made* there, so *By Him*, *Kings Raign* here. The *World*, and the *Government* of the world by the same *Per* both one and the same cause institutive of both. That was not by bare *permission* (I trust:) no more these.

3 By the *Word*, *a* Psal. 146.5. *b* Psalm 28.6. *c* Psal 110.1. *d* John 10.35. *e* Rom. 13.2.

Per ipsum, they; and if *Per ipsum Per Verbum*, *quia ipse est Verbum.* For, how were they (the creatures) made? *a Dixit & facta sunt*: By the *Word*, by Him. And how these (Kings?) By the same *b Ego dixi.* Even by the same, that He Himself *c Dixit Dominus Domino Deo*, As He then; they. And so doth *Christ* Himself interperet *d Ego dixi*, πρὸς ὃς λόγος ἐγένετο. A *Word* came to them; And what manner was it? *e* Saint *Paul* telleth us, it was διαταγὴ, an *ordinance*, a word of high authority; the *Imperiall Decrees* have no other name but διαταγαὶ. This now then, is more than a *Per* of *permission*: A *Per* of *Comission* it is; A speciall warrant, an ordinance Imperial by which *Kings Raign.*

4 By his *will*: *f* 1 Pet. 2.15. *g* Rom. 13.4.

By Him, then: By what of *Him*? by His *Will*; *Hæc est voluntas Dei* (saith *f* Saint *Peter*;) and *tibi in bonum* (saith *g* Saint *Paul*,) for *thy good.* His *will* then, his good *will* toward men: *Expressed* by His *Word*: Word of *power*, (we have heard;) And word of *wisdome*; for He is *Wisdome* And word of *Love*; for even *h Because God loved Israel*, did He set Salomon *King over them.*

1. *Expressed by His word.* *b* 1 Chro. 9.8. 2 By *His Deed* 1 Cor. 15.10. *i* Iob 8.6,7. *k* Psal. 18.39. *l* Psal. 89.20. *m* Psal. 21.3. 3 By His *Name.* Psalm. 82.6.

Expressed by *His Word*: His word only; Nay, *His deed* too, His best deed, *His gift*; *Dedi vobis Regem*: Gift of *grace*; as, even they acknowledge in their styles, that *Gratia Dei sunt quod sunt. Given* by Him, *sent* by Him, *i* Placed *in their Thrones* by Him, *k Vested with their robes* by Him, *l Girt with their swords* by Him, *m Annointed* by Him, *Crowned* by Him. All these *By* Him's we have, toward the understanding of *Per me*: so *By him*, as none are, or can be *By Him* more.

n Apoc. 19.16. *o* Heb. 7.3.

Expressed by *His word* and *deed* only? Nay (there is nothing but His *Name* besides) by *His Name* too: so by His Name, as His very chiefest Name (CHRIST) He imparteth to them: And, that is not without mystery: to shew their neer alliance to Him. *I have said Ye are Gods*: which of the *persons*, that are each of them GOD? it followeth, *Filii Altissimi*, *Sonnes of the most High*: *Son*, that is CHRIST's Name: He the Person then, to whom they are beholden: He, *by whom*, they are. To shew, they are *Sonnes*, and have their descent properly from Him, *n Rex Regum* is *upon His thigh*: and *Melchisedech* His first *KING*, and His *Type*, is *o brought in without Father and without Mother*, to shew, that Kings are the *Generation of God.*

5 *By Him*, and *in him.* *p* Esay. 62.3. *q* Chapter 21.1 *r* Iohn 17.21.

By him: Nay, more than *By Him* (if you look better upon the word.) There is no *By* in the Hebrew; and yet the word is בְּ. But, that (in true and exact propriety tendered is *In Me*, not *By Me*: The meaning is that they are first *in Him*, and so come forth *from* Him.

And yet so *from Him*, as still they be *in Him*? both *p Corona Regis* (saith *Esay*) and *q Cor Regis* (saith *Salomon*) their persons and Estates both, *in manu Domini.*

And *in Him*, as He saith, *r My Father in Me*, *and I in Him*; so, they *in Him*, and *He in them.* For such is the nature of the Prepositions, the *HOLY GHOST* hath made choyce of, as they may be inverted and vetefied both wayes. For, as it it is true, *They reign in and by Him*: so is it likewise true; *He reignes*, *in and by them.* They in GOD, and GOD *in them*, *reciprocè.* He, *in them*, as His *Deputies*; they, *in Him*, as *their Author* and *Authorizer.* *He*, by their *Persons*: *They*, by His *Power.* And so having brought them to *Him* even *into Him*, and lodged them *in Him*, there let us leave them.

This

This while we have been in the two former; 1 *Per*, 2 *Me*. Now to the two latter: 3 *Per Me*, *Reges*; and 4 *Per me*, *regnant*.

III. The Persons: *Reges.*

Per me Reges. And first, I am glad we have met with this word *Reges*, *in propriis terminis*: when we meet with some other, there is such pinching at them. The Apostle speakes of *Higher power*: & it is too generall, it may be; *Powers Ecclesiastick*, as well as *Civill*: (A meere shift.) The *Psalmist* saith, *Ego dixi dii*; that, is not home neither, there is mention of *Iudges* in the *Psalmes*, as well as *Princes*. But here is a word, will hold them; *Kings* in expresse termes, *totidem literis*: No evasion here, no shifting it. This is home, (I trust.)

1 *Reges in propriis terminis.* Rom. 13. 1. Psalme 82. 6.

Per me Reges. Why what great matter is that? *Per Illum omnia* (saith Saint *Paul*, *Rom.* 11.) *All things are by Him.*

Rom. 11. 36. Iames 1. 17.

All things; but all *good things* specially, (saith St *Iames*,) Why, *By Him*, there can nothing come, but *good*.

Thirdly then, *speciall good things*: By a *speciall Per*, they, And *Kings* are such, and for such reckoned up here, in this very *Chapter*. Even for one of the Principallest benefits, vouchsafed mankind by *God*, this *By me Kings*: for will ye but marke this, they have precedence, are reckoned up, here, before the *creation*, it self: for, that cometh after, at the XXIV. *Verse*. To shew, it is (as indeed it is) better for us, *not to be* at all; than, not to be *under Rule*. Better no *Creation* than no *Government*. GOD is highly to be blessed for this *Per me Reges*: that He hath given *potestatem talem hominibus*, *Such power unto men.*

2 *Reges* speciall above all other creatures. Matth. 6. 3.

Now, I weigh the word [*Reges*] What? any by Him? any in grosse qualification? what without any regard of *Religion* at all? Sure, if none but *true Professours* had been here meant, It must have been, but *Per Me Rex*: for none but one, but this *Salomon*, was then such, of all the Kings of the Earth But, in that it is *Reges*, the *Holy Ghost's* meaning is to take in the rest: *Hiram*, and *Pharaoh*, *and Hadad*; they are in too in this *Reges*. For, where the *Scripture* distinguishes not, no more do we. Be their *Religion* what it will, *By Him* they are.

3 *Reges*, without qualification. 1 Of Religion. 2 Of *Tyranny*. Numb. 16. 3. Hosea 13. 11. Hosea 8. 10.

But, what if they *take too much upon them* (*Core's* exception:) Then, it is *Dedi vobis Regem in ira* (saith God by the *Prophet*:) *Angry* I was when I gave him, but I *gave him* though. *Per Me iratum*, it is: but, *Per Me*, it is still; *Per Me*, though with a difference.

4 All *By Him*, made, and unmade. 1 Sam. 8. 18.

But, this *Onus principis* (say they in the *Prophet*) how may we be rid of it? Is there any other *Per me*, to go unto, to deprive or depose them? Sure, where the worst is reckoned that can be of them, *Clamabunt ad Dominum* is all; I find. No *Per* to do it but He. *By Him*, and by none but by *Him*, they be; *By Him*, and by none but *by Him* they cease to be. In Nature, every thing is dissolved by the same meanes, it came together. In Law, *Institution* and *Destitution*, belong both to one. In Divinity; the *Prophet* in one and the same Verse, saith, *Dedi vobis Regem* (in the forepart) and with one breath, *Abstuli eum* in the latter: So, both pertaine to Him; *Dominus dedit*, *Dominus abstulit*. As for this new *per me*, we argue from the Text: He makes no *Kings* (we know) and, as he makes none, so he can unmake none. No right to one *Per*, more than another.

Hosea 13. 11.

All be *Kings* then, *by Him*: yet not all alike. GOD forbid, but there should be degrees, *Magis* and *Minus*, one more than another: But we should put a difference between *Melchisedek* and *Nimrod*; between *Salomon* and *Saul*.

5 All, but especially *good Kings.*

We say then, *All Kings by Him*; but among all, and above all, such as he that set down this, such a *Salomon* for he by the great *Capital Per Me*. *Per Me iratum*, those other; *Per Me propitium*, He: And that is the *per* indeed. Thus much he doth insinuate, by adding in the latter part of the verse (which commonly is the *Exegesis* of the former) namely, if *justa decernunt* do come too. If he be a *Righteous KING*, as *Melchisedek*, *King of righteousnesse*: If he *sow the fruit of righteousnesse in peace*, that is be a *peaceable King*, a *Salomon*: If he Rule *per Me* (that is) *Sapientem*, rule wisely. Those are *per me propitium*; Those are Kings *primæ intentionis*, Kings of special favour.

Heb. 7. 2. Iames 3. 18.

This for the *Person*. Now to the *Act*: *Per Me regnant*.

VI. The Act: *Regnant.*

And I make these two, two diverse, because some are *Reges*, *Kings*, and yet *reign* not: as true Heirs *defeated*.) And some *reigne*, and are no *Kings*: (as do all *Vsurpers* of the Throne, *per fas nefasque*.) Always, one thing it is, to be a *King*; another to *reigne*. *Ioas* was the true *King*, all those *six years* he raigned not, *Athalia* reigned all those *six yeares*, yet true *Queen* was she never any. Of such, GOD saith, in *Hosea*; *Regnaverunt*, *sed non a me*. Why? for *per me*, *Reges regnant*, By Me *Kings reigne*; *KINGS*, of lawfull and true descent, they *Reign* by Me: These were none such. So, they *reigned*; but, without any *per* from Me. But, when these meet, and they that be *Reges de jure*, *regnant de facto*, then it is as it should be: And *per Me* it is that they so meet.

Hosea 8. 14.

This *Regnant* I consider, as an *Act*, three wayes: 1. As it hath a *beginning*. 2. As it hath *continuance*. 3. As it hath *Rectitude* or *obliquity* incident to every act. *Regnant*, that they *reign* at all: *Regnant diu*, that they *reign long*: *Regnant recte*, that they *reigne aright*. And every one hath his *per*, *Per*, *Ianua*, *By*, the *doore*, *by Him* they *enter* their *reign*: *per*, *lineæ*; *By*, the *line* which He stretched out over every government, longer or shorter; *by Him* they continue their *reign*; *per*, *regulæ*; *By*, the *rule* so reigne, as they swerve not from Him, touch Him still: continue with Him, and He with them, and He will make them to continue long.

I am led to this, because you shall see these three duely set upon every *Kings* head, through all the story of the *Bible*.

1. Such a King, *was so many yeares old*, when *he began his reigne*: there is his *Inchoation*, his *Regnant*, his *door of entrance*,

2. And then: *So many yeares he reigned in Ierusalem*, or *Samaria*: there is his continuation, his *diu regnant*, his *per* of *Line*, or *continuance*.

3. Then ever followes (if you mark it) either, And *he did well*, and *walked in the steps of his Father David*; there is the *manner*, his *bene regnant*, his *Rule* or Rectitude: Or, *and he did evil in the sight of the Lord, and turned not from the wayes of Ieroboam*, there is his obliquitie; out of Rule himself, and brought all out of Rule with him. This holds in all, and in all will hold, after they be once off of the stage.

1
Regnant, Per Primæ.
The entrance.

As it is *actus inchoatus*: *they reigne*, that is, they come to the Crown, they begin their reigns.

It is generally true, that the main frame of Government, the first raising of it, could be by none, but this *Per Me*. But I insist on particulars rather: Wherein, any that shall but weigh, what difficulties, what oppositions be raised, what plots and practices to keep *Reges* from *regnant*, those from it whose of right it is, shall be forced to confesse, that even by *Him* they have their first *entrance*. Take him that is next hand *Salomon*; and he that shall mark, *Adonijah*'s plot, drawing the *High-Priest* (*Abiathar*) and the *General* of the field (*Ioab*) into a strong faction against him; shall find, *Salomon* was bound to acknowledge, that *Per Me* he came in. Or if he will not, *Adonijah* himself will, he was forced to do it: *That the Kingdom was turned from him, and was his brothers, for it came unto him* (even *Per Me*) *By the* LORD. This Confession of his is upon record, 1 *King.* 2. 15. And your Majestie was *non ignara mali hujus*, was not altogether free from these: It is English I speak. Possibly, from *Ioab* you were; but, not from *Abiathar*; His *Bulls*, they were abroad: And some there were that could not enter by the door, but were climbing up another way. Yet for all these, you came to your reign, and you came by the right *Per*, by the *door*: And, this (I know;) You are one of the number of those *Kings* that ascribe their *regnant* to this *Per Me*. This, for *Actus inchoatus*: Now, they are in.

2
Regnat diu, Per lineæ.
Their continuance.
a 1 Reg. 16. 15.
b 2 Reg. 15. 13.
c 2 Reg. 23. 31.
d 2 Reg. 15. 8.

But when they are in, they may out again soon enough; when begun, end quickly; if *Per Me*, as He was the *Cause procreant*, so He be not also the cause *Conservant*, and make their reign *Actus Continuatus*; draw the line out along, keep and continue them for many yeares in it. *Regnant*, is true in the first instant. One *reignes*: if it be but [a] *for a seven-night*, as *Zimri* reigned no longer: but what is that? Or what is it to reign [b] a *Moneth*, as [c] *Shallum*; or *three*, as [d] *Ioahaz*; or *six*, as [d] *Zacharias* did? Nothing: The continuance, *propriè loquendo*, that is, the *reign*; and *Regnant* without this *Per* is as good as nothing. And the Text is for this. The word in *Hebrew* is not *Regnant* in the Present, *do reign*; but *regnabunt* in the Future, *shall reign*, or *continue reigning*. And so is the Preposition [*Per*] for it too. For, *Per addit durationem*; adds ever a continuance, where it is added; as is evident, by *persist*, *permanent*, *perdurable*, *perseverance*, *perpetuity*.

e Dan. 5. 26.
f Job. 12. 18.
g Psal. 89. 44.

And this now questionlesse depends upon GOD alone; even their quick cutting off, or their long preserving in their *reignes*. He can draw the *line* longer or shorter: draw it out still, or snap it off. He can take them from their reign by the [e] *hand-writing on the wall*, *MENE*, &c. He can take it from them by [f] *Solvit balitheum Regum*, taking off their Collar, and [g] *casting their throne down to the ground*. He can call in a forraign enemy, stir up a seditious subject, let loose the sea of popularity in upon them; unlawfully to do it, but to do it though. Many such things are with Him.

Now we are at the main. For, here comes all the danger: there is such heaving and lifting at them after they be in; such thrusting by force, such undermining by fraud: So many *Per me's*, *Per me Clement*, *Castell*, *Catesby*; and they again so many *Per's*, *Per knives*, *pistol*, *powder*, all against this *Per* of continuance; as be the former how it will, they cannot but confesse here, that *Per Me* it is, that they hold out their Reignes.

Lament. 3. 22.
Psalm 30. 3.

And, here fall's in kindly, this dayes design and the visible *Per Me*, that happened on it; For, *By Him* it was, and by His mercy, that King and all *were not quite consumed*. That your *Reign*, and your life were not determined both together: Not that you *went not down* (with *David*) *into the pit*; but, that you went not up, up into the ayr in (I know not how many) pieces, and that now, after thus many yeares, it is *Regnant* with you still: And may it be *Per Me Regnat* (so we all pray:) and not *Per Me Regnat* only, but, *Per Me Regnabit*, many times, many yeares more. I but put you in mind here of what I told you right now: It is *In Me* (in *Hebrew*) not *Per Me*; *In Him*, not by *Him*, though never so hard *by Him* (for, that is without Him;) but even *In Him*, and then they be safe.

Psalm 18. 2.
Psalm 89. 22.

And *in Him* You have *reigned*. For He hath inclosed You (as it were) and compassed You on every side. As in a *fortresse*, strong hold, or place of defence; so have You reigned *in Him*: That, as *David* oft calleth *God*, so may You; Your *Rock*, Your *Refuge*, Your *sanctuary of safeguard*: So *that the enemy hath not been able to do you violence*, *nor the son of wickednesse had power to hurt You*.

James 4. 6.

And yet there is more in this *Regnabunt*, *greater grace yet*. For we may extend it yet further, to a continuance, not in themselves in their persons only; but, in their posterity too. That, when it shall cease with them, and they in their graves, yet it shall be a *Regnabunt* still, and they *reign* in their *race* and progeny, when they have done *reigning* themselves. This drawes out the *Per* longer: for, so reign they, many ages; not their own only. *Kings*, in themselves; *Kings* in their

their ſeed; *Reges a ſæculo in ſæculum*, from one generation to another. By *Saul*, and by *David*, we may plainly ſee; one thing it is, to bring one to be King, as *Saul* was: another, to eſtabliſh the Kingdom in his *line*, as with *David* it was. And it is that, he magnifieth ſo much, 2 *Sam.* 7. That GOD had not only brought him thitherto (to the Crown) that was but a ſmall thing; but that alſo He had ſpoken of His Servants Houſe, *in longinquum*, for a long time; for, that is the right *Regnabunt*. The right *Regnabunt* is not that (in *Dan.* 2.) like an *Image*, which when it is broken, nothing comes of it: But the right is that (*Dan.* 4.) where it is like a goodly *tree* that hath branches come out of the *ſtemme*, which will prove *Sions* and be new grafted again, and ſo ſucceſſively derive ſelf it down to many generations. This alſo is, *Per Me*; and altogether *by Him*, and in his hand, who can eſtabliſh ſucceſſion, as to *David*; and who can alſo bid *Jeremy*, *Write this man deſtitute of children, of Him there ſhall none come more to ſit upon the Throne of Iſrael.* Jerem. 22. 30.

This for the Continuance, *Diu regnant*. I will but touch the third: I would not have touched it, but that it is a ſpecial meanes, for the ſecond, of *continuance*. To *Diu*, the way is by *recte*; To rule long, the way, to rule right: Nay, it is the way to rule for ever: And, without *Recte*, the ſhorter the better; better for them, and better for all parts. 3 *Regnant recte Per, regulæ.* The manner.

Thus doth one *Per* ſtill lead us to another: for as it is true, *Per dicit cauſam*, ſo is it likewiſe true, *Per dicit regulam*. *By Him*, as a *cauſe*; *By Him* as a *rule*, from which Rule not ſwerving, there is a direct promiſe, *Deut.* 17. *He ſhall prolong his reigne, and not his alone, but even his children too, in the midſt of Iſrael.* And, by that Rule, a long line ſhall be drawn, for the drawing out of his reigne many yeares. Deut. 17. 20.

And, this we need not ſeek for, any where elſe: it is even in the body of the word. For *Rectitudo* and *Rectus*, and *Recte*, *Subſtantive*, *Adjective*, and *Adverbe*, all come of *Rego*: ſo doth *Regula* too, it ſelf: That they need be no ſtrangers one to another; There is an alliance, and there ought to be a reciprocal reference, between them and *Regere*, and between *Regere* and them. *Erit apud rectiſſimum Rex* (ſaith *Moſes*, *Deut.* 33.) He ſhall be as ſtraight, as near the Rule, as may be. Deut. 33. 5.

Now, that *Rule* is (here) *Me*; and *Me* is *Wiſdom*, and *Wiſdom* is the Rule which *God* Himſelf draweth His lines by; and *Kings*, as in other points, ſo in this, to be as like, and draw as near *God* as they may.

But then, care would be had, it be that *Wiſdom* which is *Me* (indeed.) For, *Achitophel's* and *Ieroboam's* go for *Wiſdom*, in the world; but (indeed) ſuch *wiſdom* (as Saint *Iames* termeth it) is *earthly*, *ſenſual*, and *hath ſomewhat of the Devil in it*. It is not that *worldly wiſdom*, they be *Kings by*; but that which is from *above*, and that (I told you) is *Chriſt*. What they are, *by Him* they are; That they continue, *by Him* it is; Who is, and will be *pro illis qui per illum*; be for them, that be by Him; and will not ſee or ſuffer the overthrow of his own Ordinance. James 3. 15.

And, may I not then commend *Him* (this *Per Me*) to them? That, ſince they reign, by that *Wiſdom* (which is CHRIST) they would reign by that, and by no other *Wiſdom*. And that *reciprocation* (I touched before;) that ſeeing they reign *by Him*, He may reign *by them*; *Regnet, per illos, qui regnant per Illum*; ſince they *rule by Him*, to be *ruled by Him*: There cannot be a more reaſonable requeſt, than this: *Regnet per Reges, per quem regnant Reges.*

Specially; ſince this *Per* of the *Rule*, will bring them to the *Per* of *Perſiſtence*; ſo long as they continue with *Him*, and He with them: He will continue them and their reignes, and nothing ſhall ſtirre them. But, let go that, and take them to another *Per Me*. And I dare not promiſe ought: If any have miſcarried, he hath firſt left his *Per* go, and then after was put out of protection: And then, the ſons of perdition had power over Him, and his continuance ſoon came to an end.

Take this then, for the fare-well of this point. Sever not *Reges* from *Per Me*, and you ſhall never ſever *Reges* from *Regnant*: But if they have once loſt their *Per Me*, marvel not, if they loſe their *Regnant* not long after.

But, this Sermon was made for the *people*: To them then, I turn. For, as if Princes will weigh this *Per Me*, they will rule the better: ſo if the people do the like, they will obey the ſooner. This is ſure: If *Per Me Reges regnant*, then *Per Me populi parent*; if *from Him the Power of Soveraignty*, *by Him* alſo the *Duty* of *Allegiance*; which we do bear them, even for this very *Per Me*; even therefore becauſe they be *of Him*. Δι' Αυτῦ (ſaith *Solomon*, here) *Per Ipſum*, by Him, Δι' Αυτὸν (ſaith Saint *Peter*) *propter ipſum*, *for Him*, for His ſake. The *Application* to the people. 1 Pet. 2. 1, 3.

Two points I would commend to you and ſo end: *Chriſt* it is, that here *ſpeaketh*: *Wiſdom* it is, that here ſpeaketh. Since it is *Chriſt* here ſpeaketh, it is againſt *Chriſtian Religion*; ſince it is *Wiſdom* here ſpeaketh, it is *folly* to hold, to ſay, or to do the contrary.

For *Chriſt*: If *Per Me Reges* be from *Chriſt*: from whom is the other *Per Me*? *Per me rebelles*, *Per me regicidæ*: from whom they? If *By Me Kings Reigne*, be *Chriſts*; By me *Kings ſlain*, whoſe *Per* is that *Per*? That *Per* cannot be the *Per* of any, but of *Chriſts oppoſite*: who is that? *Quæ conventio Chriſti & Belial*? *What agreement hath Chriſt and Belial*? There he is: You ſee whoſe brood they be, that go that way, Even *Belial's* brood. He, out of his enmity againſt *Per Me*, can neither endure *Reges* nor *Regnant*; but ſtirres up enemies againſt them both, both *Reges* and *Regnant*. Againſt *Reges*, *Regicidas*; to aſſault their perſons: Againſt *Regnant*, *Rebelles*; to ſubvert their eſtates. 2 Cor. 6. 15.

And, it is He that ſets up this *Anti-per*, who takes upon him, to *looſe this Scripture*; to ſever *Reges* and *Regnant*: Nay (which is worſe than this) to make *Saints* and *Martyrs* of them, *Qui* John 13. 35.

vias dant ad delendos Reges, that ſet their wayes to deſtroy Kings, againſt which there is a ſpecial Ca-
Chap. 31. 3. veat in the laſt *Chapter* of this Book. But (which is worſt of all: for though the *Rebell* be evil, yet the Rebel-maker is far worſe:) He that raiſeth up this new ſect of *Rebel-makers* worſe than *Rebels* themſelves: For, if they be the brood of *Belial*, *Qui vias dant*, What ſhall they be, *qui vias docent?* ſhall not they be *Primogeniti Satanæ*, *Belial*'s firſt begotten? That ſcore out the way for *deſtroying of Kings*: tell, by whom, and in what ſort, it is to be proceeded, to make a very method or *Agenda* of it.

There is a ſhort reſolution in this Text for all theſe: Seeing it is *Chriſt*, it muſt be *unchriſtian* (if not Antichriſtian) to make any ſuch courſe: *Chriſts* Diſciples they are not; None of His (ſure,) that either put their hand to practiſe it, or their pen, or tongue, to defend it.

And as, if this be *Chriſt*, it is *unchriſtian*; ſo, if this be *Wiſdom*, then is their courſe, *folly*; And ſo it is, three wayes.

1. Folly firſt, to ſeek to ſever *Reges and Regnant*, from *Per Me*: it will not be. To think, they can ſet themſelves againſt *Kings*, and yet never have to do with *God* at all. But, Kings (we ſaid) are *in* GOD: ſo they muſt go through *Him*, before they can come at them: they cannot deal
Acts 9. 5: with Kings, but they muſt begin with GOD, firſt. *Gamaliel*'s poſition is ſound and good: *All one to fight with God, and that which is of God*: for, they cannot be ſevered.

Acts. 5. 39. 2. And, if they cannot; to fight againſt GOD, to *kick againſt the prick*, that is folly and madneſſe (I am ſure.) Ye may return them all for *fools*, that go about it. That think with their devices to out-reach Him, *whoſe folly is wiſer than their wiſdom*. Or by their practices to over-bear Him, *whoſe weakneſſe is ſtronger than their ſtrength*: He will be too hard for them, do what they can.

3. Specially (which is the third) having had ſo often, ſo certain experience, that they which have gone about it, ſtill come by the worſe. For extreme folly muſt it needs be, to begin that, which none that ever yet began, could bring to good end; Which, all that ever yet began, ever came themſelves to an evil end: As, to an evil end have they come, all the pack of them. Theſe four words have put them all down.

And (as it falls out) this day, of this folly, we have *Exemplum ſine Exemplo*: And in the ſucceſſe thereof, may all the reſt read their deſtiny. For, by the light of this day, any (that is not blind) may ſee, that *By and through Him, Kings Reign*, in that, *by and through Him*; they, that would have *blowen them up*, are come to a ſhameful end. *Blow* them *up*, they ſhall not, but blow
a Num. 16. 33: themſelves down they ſhall; down, [a] after *Corah*, the ſame way he went: Even to [b] *their*
b Acts 1. 25. *own place*, with *Corah*, and *Judas*, to the bottom of hell. That ſo, it may appear to all the world, ſince this *Per Me* is *Wiſdom*; if Wiſdom ſet them up, folly it ſhall be, in them that ſeek or ſet themſelves to put them down; to ſubvert, either *Reges* their Perſons, or *Regna* their States.

Luke 7. 25. Let *Wiſdom* then be *juſtified of her children*: And ſo many, as love *Per Me*, love and be friends and take part with both their Perſons, and *States*. If they be *Per Ipſum*, *By Him*: put our *Per* to His *Per*, that they may be, *by us*, too: We cannot err (we are ſure) if we keep the ſame *per*, that *Chriſt* doth.

And (to conclude) let this be our laſt duty: ſince we know *Whence they be*, we know *whether* to go; ſince, *By whom* they be, *to whom* to repair, if we have any buſineſſe concerning them. If we have a good *Prince*, whom to thank; if otherwiſe, whom to appeaſe.

But if a good (for to that caſe I return) never to look upon him, but to lift up our eyes withall, to this *Per quem*. As, to thank *Him*, that He hath preſerved him many other times (but ſpecially and above other, this day;) him, and his, that is, him and us all: ſo, duly to pray to Him, that He which reigneth thus *by Him* (that is, by His appointment) may ſafe, and well, and long reign *by Him*, (that is, by His protection.) To thank Him, for *Per Me regnant*, and to be ſutors to Him, for *Per Me regnabit*; that He would draw out this *per*, and make it a long *per*, *Per multos annos*. That it may ever be (as, in the Text, it is) *Regnabit*, ſtill; ſtill, in the future, *Shall reign*.

Shall reign out his own age himſelf, in *perſon* (there is one *Regnabit*.)

Shall reign in his Iſſue and off-ſpring: and that many ages: (there is another *Regnabit*.)

Shall reign, in the life of *memory*, and a bleſſed remembrance of his time and reign, and that thorow all ages: (there is a third *Regnabit*.)

Shall reign all theſe; And beyond all theſe, there is another yet, as the laſt, ſo the beſt of all; *Shall reign*, all theſe *per Deum*, *By God*; and, after all theſe, *Shall Reign, Cum Deo, With God*, in the glory, joy, and bliſſe of His heavenly Kingdom, and that perpetually: which Kingdom ſhall have none end, but be in *Sæcula Sæculorum*. To which Kingdom I, &c.

A SERMON

A SERMON

Preached before the

KINGS MAIESTIE

AT

WHITE-HALL,

On the *Fifth of NOVEMBER*,

Anno Dom. MDCXIIII.

PROV. Chap. XXIV.

Fili mi, *&c.*

Verse 21. *My Son, fear thou the Lord, and the King: and meddle not with them that are given to change.*

22. *For their destruction shall rise suddenly: and who knoweth the destruction of them both?*

23. *These things also belong to the wise.*

WE begin this year, where we left the last. Then *By Me* Kings *reigne*: Now, by *Me*, *rerum novarum studiosi*, seditious persons, *come to ruine and destruction*. For, that is the *summ* and substance of the Text. Prov. 8. 15. The Text: *Anno* 1613.

It is a fatherly advice given by *Salomon* to his son: Not to *meddle* or make with them *that are given to changes*. And there was a *change*; such a *change*, as never was seen, or heard in any age, meant and *medled* in, this day. So the first verse interessed in the Day. The *Summe* of the Text.

And, this is not a bare advice, and nothing else; but, upon a penalty. And that penalty set down, by way of a Prophesie. And that Prophesie fulfilled, and that penalty extended; this day too. So, the second *verse* likewise. So that, this day, the first *verse* was justified; the wisdom of the Counsell, that it is wise and good: And, this day, the second *verse* was verified, the event of the Prophesie, that it is certain and sure; for *destruction* followed them, that followed not it.

The points in it are, as the verses are, two: 1 There is an *advice*, in the former; *My SON, fear* GOD *and the King*, &c. 2 with a *penaltie* annexed, in the latter: *For their destruction shall arise suddenly*, &c. *The Division.*

I. There

I. There is in the *advice*, 1 first, a kind of commending of it. 2 Then, the *advice* it self.

1. The commendation stands first: For, *Fili mi*, I take to be a *Commendation*; That it is a counsel, a *Father* would give to his *son*: And, that is no evil one, we may be sure. Do but cast your eye, over the counsels in this book, that are given with a *Fili mi*, you shall find they be *de meliore nota*, special ones, all very well worth the giving.

2. The *advice* it self followes: the main drift whereof is, A *Retentive* against *medling* with certain persons: persons, such as this day brought forth. To *fear*, and to *forbear*. *Fear God* and the *King*: And *Forbear* to have to do, or deal, with any such. It consists of two counter-points: a *Fac*, and a *Fuge*. Do this; and eschew that. The *Fac* is *Fear* GOD, *and the King*. The *Fuge* is, *Et ne commiscearis*, *Meddle not*. Follow one, fly the other.

II. Now, it is punishment enough for a man, not to follow good Counsel, when it is given him: Yet hath GOD so ordered, as there goeth (ever) some further evil, with the contempt of good Counsel. As, with the contempt of this, there goeth a *penalty*, no lesse than *destruction and ruine*: and that, a *sudden destruction*, and an *unknown ruine*: It shall *surprise them on the sudden*: And it shall be such withall, as *Quis scit* (saith *Solomon*) *Who knowes?* (that is) *No man knowes*, how fearfull. Print well in your mindes these four: 1 *destruction*, 2 *ruine*, 3 *repentè*, 4 *quis scit?* They be the *quatuor novissima* of the Text. And, for *fear* of these, *fear* to *meddle* with these spirits.

So *Solomon* sits here, as a *Counsellour*; and, as a *Judge*. A *Counsellour*, to advise: a *Judge*, to pronounce. Hear his Counsel, then: if not, hear your sentence. And choose which verse you will be in. There is no scaping them, both. In one of them we must be, all. Either in the verse of *counsel*: *Fear God and the King*, &c. Or, in the verse of *penalty*: *For their destruction*, &c.

III. The shutting up of all, is. *Hæc quoque sapientibus*: (So read it the *Seventy*, with this verse;) And so, the *Fathers* all: And not, as now it standeth (with the verse following.) The meaning is: that, this is no counsel, for *fooles*: No man so *wise*, the wisest man that is, it may well become him to take it. Commonly, they that *meddle*, in these matters, want no wit; are *wise*, at least in their own conceits: therefore (say the *Seventy*) πᾶσι τοῖς σόφοις. You, that think you are, and would be taken for *wise*, to you be this spoken.

I. The *Advice*. 1 The *commendation* thereof: From a *Father*.

I Will speak a few words, of the *commendation*. *Fili mi*: It is of a *Father*, to his *Sonne*. True and hearty is the counsel of a *Father*, to his *child*.

The very force of natural affection so whetting the wit, as oft, even a simple man, will give his child no simple advice, but sound and good. But, if it happen not alwayes to be of the best, it is the best he had, you may be sure. There might want braines: the good heart of a *Father* was not wanting.

And he *wise*.

To supply that want, I ask secondly, who is this Father? I find, that it is *Salomon*, that speaketh. One famous for his *Wisdom* among the sonnes of men. One, able to give good Counsel, worth the following. And yet (I know not how) they that are holden for wise, other-while give not all the best. But it is because they bend not their minds: and they bend them not, because they respect not the parties much, they give it to. But, were it *Fili mi*, had they to him the hearty true zeal of a *Father*, it would make them gather their wits together, and help it much. That is, if we could get these two to meet: the *braines* of a *wise-man*, and the *bowels* of a *Father*: if a *Father* were *Salomon*, or if *Salomon* were a *Father*: if a *Father* were as *wise* as *Salomon*, or *Salomon* could be as *kind* as a *Father*; that, were like to be good counsel indeed. For as a *wise man*, he well could: And, as a *Father*, he (sure) would give his best. So, none to that. Why, here they be both: This *Father*, is *Salomon*, The braines of *Salomon*, and the bowels of a *Father*, both in it.

Godly wise.

What lack we yet? Somewhat: *Wise* is not all. We find one *wise*, that would not have given this counsel, for he gave it not himself (as might be *Achitophel*.) None of his wisdom: away with it: It is devillish. No, this is *Salomon*; not only wise, but *godly wise*; *with the wisdom that is from above*: and that is the wisdom indeed.

James 3.17.

Prov. 1. 7.

In signe it is so? see, his counsel begins with *Fear* GOD, *the beginning of all true wisdom*, when all is done. And ever the counsel right, that is so grounded. If this come to the two former, I see not what can be required more. To the commendation of it then, all three meet in it. Here is a 1 *Father*; the Father is 2 *wise*; wise, as 3 *Salomon*, his wisdom from the Spirit of GOD. There can be no more. To such a counsel (I trust) we will give eare. And so, I pray you, let us.

2 The *Advice* it self. The *Fac*: 2 *Fear* GOD *and the King*: 1 The *Object*, GOD *and the King* in conjunction: 2 *Inter se*.

The counsel hath in it a 1 *Fac*, and a 2 *Fuge*. The *Fac*, is *Fear GOD and the KING*. There is in it, a single *act*, and a double *object*. The single act 1 *Fear*: The double object 1 GOD, 2 *the King*. We begin with them, as in nature, first, *Deum & Regem*.

Where, at the first, we see (and it is a good sight to see) GOD, *and the King*, in conjunction. And no marvel, if *Rex*, *quem*, and *Deus*, *per quem* do joyn. But joyn they do, and joyn they may, and yet be in two several sentences, or in two several members of one sentence. *Et* would couple them well enough. Joyned nearer than so, in one and the same sentence: In one, and the same member,

member, of one and the same sentence. And in one member they may be too: and yet some word between them, and not immediately. Here, so immediate, so hard one to other, as nothing in the world between them, but the *Vau*, the *Et*, the very *soder* (as I may say) that joynes them thus together.

All this is but one: but, I observe no lesse than five *conjunctions* of these two *great Lights*, all within the compasse of this Text. 1 First, with one *Et*. 2 Then in one *time* (there is but one *Time*, between them both.) 3 Thirdly, as with one *Et*: so with one *Et ne*, both; that, is but one, neither. 4 Fourthly, they are but one party in opposition to them both, *Shonim*. 5 Fifthly, the trespassers against them both, have but one end, *ruinam utriusque*. Psal. 2.

All this, this joyning, thus near, thus close, immediate thus many wayes; all this is *God*, *God* it is, that thus joyneth Himself, to the *King*; and the *King*, to Him. Not only here, by *Salomon*, under the *Law*; but even in the *Gospel* also, by *Christ*. He joynes *Cæsar* and *God* too; and (in a manner) as near, with the same *Et*, and with but one *Reddite*: and puts them, and their duties, both, in one period. Here, *God* before *Cæsar*: there, *Cæsar* before *God*. Matth. 22. 12.

Now, the nature of those that be joyned by *God*, is set down by our *Saviour*, thus: *Quod Deus conjunxit*: *Quod* it is; not, *quos*, or *quæ*: No more plural, then: No, but *coalescunt in unum*, they grow together; together into one, one singular *quod*. *God's* Conjunction is (ever) of the nature of an Union. One *Et*; One *Et ne*: One *fear* between them; One *opposite* against them. Matth. 19. 6.

To these, thus joyned by GOD, what is our duty? As we find them close joyned to our hands, so to keep them. First, *Homo ne separet*; not to sever them at any hand. Nay, *Homo ne solvat*, not to make the knot more slack or loose. Think, it was not for nought, that our *Saviour Christ* said of this Scripture in particular, *Non potest solvi Scriptura*. Not, *Non dissolvi*: but, *Non solvi*. *Dissolvi*, the knot loosed quite: but *solvi*, not made more loose, or slack, than He left it. One is opposed to the joyning: the other, to the near joyning of them. Not to do it, our selves: and not to endure them, that are tampering about it. Not the *Anabaptists*, that would put out *Et regem*, clean. Not other (little better) that put it out and put it in, at their pleasure; a *King* or no *King*; to be *feared*, or to *fear*; fast or loose; to joyne, or to stand a loof (as it were in opposition, the whole heaven in sunder:) *Timete Reges*, the *Accusative*; or *Timete Reges*, the *Vocative*, as falls fittest to their turn. Neither to endure them, that would dissolve it clean: Nor them, that would fain stacken it, to the end, to wring or wedge in a third between *Deum* and *Regem*. No; let them stand; and stand, as they be left: unloosed, unloosened, *Deum & Regem*. They that fall to be *changers* (after) in the Text, begin their change (ever) at this; at transposing, or interposing somewhat, between *Deum & Regem*. Therefore, look to this well. This, for the first conjunction *inter se*, between themselves. John 10. 35.

Then they are joyned again *in aliquo tertio*, in a third: *Time*. Why, in *Time*? Indeed, Our SAVIOUR CHRIST *Quæ Cæsaris*, is more ample a great deal: many things contained in it, besides. Of those many, this is but one: but, this is one. And this one (here) is made choice of, because it falls fittest, to the purpose in hand. *b* Their conjunction in *Time*. 2 The act;

The purpose is, to restrain from *medling*. Now, *fear* is more restrictive, than *honour*, or any of the rest. The *Philosopher* calls it φιμὸν φύσεως, the passion, that holds (as it were) the reines of our nature, to check us, and keep us back, from that which is hurtfull; to which (other-while) we are but too inclinable. As namely, there is a *spirit* in us: and that *spirit* (saith S. *James*) *lusts after envy*: And *envy* is, at our Superiours, toward whom (even the supremest of them) men stand not (alwayes) in so good termes, as were fit. Nay, so far forget themselves, sometimes (witnesse this Day) as they fall to *change*; *change* with a witnesse, *change* them into ashes; put *fire* to them, and *blow up King*, and all. Here needs a Retentive: *Fear*, is fit for that. Therefore it is *Fear*: *Fear God and the King*. James 4. 5.

Of [*fear God*] we shall soon agree, that he is to be *feared*: I would to *God*, we would, with as great accord, agree to do it, as we will easily agree, it is to be done: that so, it might be with us, as with *holy Job* it was, *Ut timor noster, spes nostra*, from our *fear* might grow our *hope*; the true hope, when all is done. Even that, which riseth from *fear*, which makes us refrain to do evil, and so breeds in us, the hope of all hopes, the hope of a good Conscience. Fear GOD: Job 4. 6.

But *fear God* is not all. *Et Regem, and the King*: him we must *fear*, too. *In water and blood* [saith Saint *John*:) *not in water only, but in water and blood*. So here: *God and the King*: not *God* alone; but *God* and the *King*. *Non sufficit unum: oportet utrumque fieri, in Copulativis*. GOD *and the King*. 1 John 5. 6.

Hence riseth the second conjunction. As before of *God*, and the *King*: so here now, of the *fear of God*, and the *fear of the King*. And even the same benigne aspect that is between *God and the King*, the same is there between the two *feares*: the very same, every way.

They be ζύσατα compatible (as we say in Schooles:) they will stand together, go together, hold together, well. They hinder not one the other. By the grace of *God*, we may do both. Both, be regal and religious too. We shall not *fear* the *King*, awhit the lesse, for *fearing God*: Nor (*vice versa*) GOD the lesse, for *fearing the KING*.

Not the lesse? Nay, the more. For, they be not only ζύσατα, but ζωιζαντα: not only, a joynt and mutual *consistence* between them, but a joynt and mutual *assistance*, either of other. Not only, not hinder, but further; nor endure, but induce one the another. So that, that which is (here) *Et Deum*; is (elsewhere) *Propter Deum*. And not only *with God*, but *for God*, we *fear the King*. 1 Pet. 2. 13.

And, though *Regem* stand last, be (as we say) *ultimum in executione*, yet is it) here, in this place *primum in intentione*: The sequel shews it. For, when he comes to the *Et ne* (mark it well) the

point of oppoſition: He ſaith not, *Meddle not* with irreligious perſons, *Athieſts*, ſuch as *fear not* GOD (ſo he ſhould, if *Time Deum* had been principally meant:) No, but *Meddle not*, with the *Seditious*. Now, they (we know) are moſt properly oppoſite, to the *King*. The *fear of* GOD hath elſwhere his chief place, many times and oft. But, here, *Time Regem* is *primæ intentionis*, the very mark, and all this Text levels at.

Then, why is it not *Time Regem* and no more ado, and leave out *Time Deum* quite; For, what hath GOD to do here, in matter of this kind, of *Sedition*? Not ſo: There is reaſon, *Time Deum* ſhould be in, and firſt in. In the point of Allegiance, he that will lay his ground ſure, it behoveth him (as *Gregory* ſpeaketh) *arceſſere rivum Fidelitatis, de fonte pietatis*, to draw down the ſtream of *Allegiance* from the true Conduit-head of it, *the fear of* GOD: If, thence it come not, it is *minus habens*, not as it ſhoud be. For, if it be right, *Time Regem* is to come, out of *Time Deum*.

But *fear God* firſt. Mark this method well: to have *Regal* duties rightly ſetled, he goes up as high as GOD; begins with *Time Deum*, the *fear of* GOD. And, thither we muſt, if we ſhall go ſoundly to work. It is not the *Common-Law*, or any *Act* of *Parliament*, that breeds *Time Regem*, kindly. If our *fear* to the *King*, be taught us by the law of man, it is not yet upon his true baſe, his right *corner-ſtone*. To Divinity we muſt; to this Book, the Book of the *fear of* GOD: if it be right, ground it there. And, if that might take place, there ſhould need no law elſe; to ſuſtain or preſerve *Kings* or States.

Set this down then for a Rule: that, there is no Surer friend, no Surer ſtay to *Kings*, and their rights, than *Time Deum* (that is) *true Religion*. And ſet down this with it: that, it is a ſure ſigne of a good Religion, if it will joyn with *Time Regem* (the *duty* to the Prince) well. For, if it be a true *Time Deum*, it ſtrengthens *Time Regem*: it weakens it not.

And on the other; that it is an infallible note of a bad one; if either it ſhoulder the *King* from GOD, or ſhrink up the ſinewes of civil obedience.

But, if it make *Time Deum*, to blow up *Time Regem*; make the *Catholike faith*, to overthrow the *Catholike fear of* GOD (for, both I truſt be alike *Catholike*;) if they perſwade men, that the *King*, and the whole *Parliament* muſt up, or the *fear of* GOD cannot ſtand: they are out of the Text quite: they are clean beſide *Time Deum*, as it was in *Salomons* time: teach a new *fear of* GOD, falſely ſo called, without this Book altogether.

But, what is become of *Time Regem*, with them? Sure, they that *fear* not, to blow up the *King*, I will never ſay, they *fear the King*: they that put men, in their *Amphitheatrum Honoris*: nay, in their *Martyrologie*, or *Kalender* of *Martyrs*, for not fearing to attempt it, it is a ſtrange *fear*, they teach; Indeed, rather *Time Rex*, than *Time Regem*.

And, another ſort there is, not come ſo far; with whom (yet) *Time Deum & Regem*, as it ſhould be: that, *fear* (I know not how) as if the *fear of the King* did abate ſomewhat, from the *fear* of GOD; and there were no true *fear* of GOD, without ſome mixture of contempt of Order and Government. But, if one can grow ſomewhat bold, ſomewhat too bold with *Kings*, to teach them their duties: and fear not *to ſpeak evil of ſuch as are in authority*: then (loe) he *feares* GOD aright. And, none of the Clergy *feares* GOD, but they that uſe it. Nor none of the Laity, but ſuch as bear them in it. And theſe two are the only *Fear*-GOD'S in the Land. Others, that think, they may do both, and would gladly do both, may not be allowed to *fear* GOD on the right faſhion; *They fear the face of man*. And thus, with their new *fear of* GOD, they put out of countenance the *fear of the King*. As if, theſe *feares* caſt out one another: and one could not be in at the former, but of neceſſity, he muſt be out at the later. What is this, but to make a disjunctive (at the leaſt) between them?

Jude 8.

Jerem. 1. 7.

But you (beloved) never fear to do as Saint *Paul* wils you: *Cui timorem, timorem*, to *give fear, to whom fear belongeth*; and, to the *King* it belongs, as here we ſee. He that ſaid *Ego dixi, Dii eſtis*: in ſo ſaying, ſaid, *Et ſicut Dii, timendi eſtis*. Therefore, *Nemo timeat timere Regem*, let no man be afraid to *fear the King*, and yet *fear* GOD too. You may do both: you muſt do both. The Text is ſhort, but full, in this point. For *Time Deum*; that is, be a good *Chriſtian*: and, *Time Regem*; that is, be a good *Subject*. And, the *better Chriſtian*, the *better Subject*.

Rom. 13. 7.

Pſalm 82. 6.

But indeed, I have not done well in ſpeaking of them all this while, as of two *feares*. There is but one *Time*, in the Text. If you ſtrike it out from *Regem*, you ſtrike it out from *Deum*, too. For, there is but one in all. And they conſequently to be *feared*, not with two, but with one and the ſame *fear*, both.

This, for the conjunction: which (I wiſh) we may endeavour by all meanes to maintain. For, beſides the offence to GOD and *His fear*, It is a preparative to the *change* (which here followeth) to ſever GOD from the *King*, or the *King* from the *Kingdome*: to force them one from the other, that GOD hath ſo ſtraightly united together: Hath Himſelf, and would have us do the like. And now, after we have done with the *Fac*, and the *conjunction*, let us come to the *Fuge* and the *oppoſition*.

2. The *Fuge*. *And meddle not*, &c. *Fear* GOD then *and the King*, wherein? In many other points: but (to hold us to the Text) in this namely, that you *meddle not* with theſe following. And, even by this, ye may take meaſure, whether you *fear* them or no, by your fearing to joyn with ſuch, as this day brought forth. For, if we joyn with them, ye oppoſe ſtraight to both thoſe: not to the *King* alone, but to GOD; to His *fear*, as well as the *Kings*. Indeed, to the *fear* of them both. For, to both, are theſe here ſet in oppoſition. It is not *Fear the King* (alone) and *meddle not* with them: but, GOD is in it too, as well as the *King*.

Nor

Nor, it is not; *fear* GOD *and the King*, and then over again, with two for two: and *meddle* not, either with *irreligious*, or *seditious* persons: but, with *seditious*, only. *Sedition* is joyntly opposed to both: and no lesse to GOD, than the *King*. To either, in equal opposition.

I note here, no lesse than four oppositions besides the *Et ne*; as before, four conjunctions besides the *Et*. 1 Against the *King*: 2 Against GOD: 3 Against both: 4 Against the *fear* of both. 1. The *King*: For, it is (this *medling*) a trespasse at common Law, against *him*, his Crown and Dignity. 2. GOD: for it is a sin also against GOD'S *Law*, *against Heaven* and Him: Not only, these on earth, *Læsa Majestatis*: to GOD'S *Majesty* no lesse than the *Kings*. 3. Both *Deum & Regem*; For, it is directly against both Tables: And against the two *first and great Commandements* of both Tables: 4. And, Being a sinne against *fear*, it will prick fast toward *presumption*; and, that is a high sinne: If that once *get the dominion over any*, *he shall not be innocent from the great Offence*. So, against the 1 *King*, 2 GOD 3 *Both*, the 4 *Fear* of both. Mat. 22. 38. Psal. 19. 13.

But, by this, clear it is, who ever they be, that *meddle* with these, *eo ipso* they fear not GOD. Directly: for, if the Commandement be, *Fear* GOD, *and meddle not*; one cannot do both: both be a *medler*, and yet *fear* GOD, though. He cannot say (with the *medlers* of this day) Yes, yes: *meddle* with the *Powder-plot*, and yet be a good *Catholike*, and *fear* GOD well enough for all that. Nay, *fear* GOD the better; and be the better reputed of, you know where, for this very *medling*.

But, that in this point we may proceed to purpose. we are to see first, 1 who be these *Shonim* שונים: 2 And then, what it is to *meddle* with them.

The word in the original, is very pregnant, and plenteous in signification; which hath made, divers turn it diversly. The *Vulgar* turns it *Cum detractoribus*, such as *detract* from Princes: and well. Ours, before, was With the *seditious*; and, it was well so. Now, we read, With them that are *given to change*: And, that is well too. For, all are in it: and well may so be. For, *Detractours*, *Changers*, *Seditious*, all come to one. What these *Changers* be.

Detractors: For they that in the end prove to be *seditious* (mark them well) they be first *detractors*: Or (as the nature of the Hebrew word is) *Biters*. It is, of *Shen*, a tooth; they that have *teeth* in their tongues. Ever, the first thing that moves to a *sedition*, is *Shimei*'s tongue. As at first, it did (*sedition*;) so doth it still, begin in the *gain-saying*, in the *contradiction of Catah*. So began he: This *Moses*, and this *Aaron*, they *take too much upon them*, do more than they may by Law; they would have somewhat taken from them. So *Absalom*: *Here is no body to do any justice in the Land*. So *Jeroboam*; LORD, *what a heavy yoke is this on the peoples necks!* *Meddle* not with these *Detractors*. 1 *Detractours*. 2 Sam. 16. 7. Jude 11. Num. 16. 3. 2 Sam. 15. 3. 1 King 12. 4.

Then secondly, when they have made the state present naught, no remedy, we must have a better for it; and so, a *change*, needs. What *change*? Why, *Religion*, or the *Church-government*, or somewhat (they know not well what) stands awry. Ye shall *change your religion* (said they of this Day) and have one for it, wherein for your comfort, you shall not understand a word (not you of the People) what you either sing, or pray: and for variety, you shall *change* a whole Communion for an half. Now a blessed exchange, were it not? 2 *Changers*.

What say some other? You shall *change* for a *fine new Church-government*: A *Presbyterie* would do much better for you, than an *Hierarchie*: And (perhaps) not long after, a government of *States*, than a *Monarchy*. *Meddle not* with these *Changers*.

Now thirdly, whom you find thus magnifying of *changes*, and projecting new plots for the People: be sure, they are in the way to *sedition*. For (mark it) they *do sedire*, that is, *seorsim ire*, go aside; they have their meetings apart, about their new alterations. Now, of *sedire* comes *sedition*, *side-going*. For, if that be not looked to in time, the next newes is, the *blowing of a trumpet*, and *Sheba*'s proclamation, *We have no part in David*. It begins in *Shimei*, it ends in *Sheba*. But so, at last all (ye see) comes to one: *Shonim* all. 3. *Seditious*. 2 Sam. 20. 1.

And now to the *Medlers*. But first will you observe, here are two sorts in the Text: 1 They that *meddle*; and 2 they, with whom they *meddle*. The *Seditious* (that is) the contriver of the treason: and the *Medlers* (that is) his complices. And that it is not, *Be not your self seditious*: but, *meddle not* with such as be. Be not the author, or Ring-leader: but, be no fautour of them, have no part or fellowship in the businesse, *Ne commiscearis*, be not a *mixt* Traytour: For, *mixt* and *pure*, both are naught. What, the *Medlers*.

As for them, that are in it at the *main* (as they say) he doth not so much as once speak of them: Of them there is no question. Only, directs his speech to them, that are brought in on the *By*. Tels them, in so being, they are as deep in as the others. No accessory here: as is the *Seditious*, so is the *Medler*, Authour, and Fautour, all alike. Alike, first: For, both without the *fear of* GOD and all Religion, alike. Alike again: For, liable to the same penalty after, *ruinam utriusque*.

Well now, What is it to *meddle*, this *Commiscери*? I would note two things to you out of it: 1 The *nature* of the word, 2 and the *extent*.

The Nature, I take to be worth a note. *Commiscearis*, is a mixture: What manner of *mixture* is it? Out of the Hebrew word, it properly betokens that *mixture* or *medly*: that is, of the light with the darknesse after the Sun-set. *in crepusculo*, in the *Owl-light* (as we call it) That, is *Ereb* properly; (Thence cometh the Poets *Erebus*: ye know, what that is.) No this, in very deed, is rather a *confusion*, than a *mixture*: and might well have been turned *Ne confundaris*, *Be not confounded*: together, they and you: or (as S. *Peter* speaks) *Run not together with them to the same confusion*. So, a *confused mixture* it is, or a *mixture* to *confusion*. 1: The *Nature* of *Ne commiscearis*. 1 Pet. 4. 4.

You shall see, it is a word well chosen. Take it of the *persons*, and a *confused mixture* it is. For even the children of light (not alwayes so wise *in their generation*) that is, some plain meaning men are sometimes drawn in too, by some illusion or other; to *meddle* and to joyne with these *sons of darkness*. As, some went with *Absalom* to the *paying of his vow in simplicity*; and were in before they were aware. For being with him, they must do as he did. Just the medley of the *Pharisees* and *John's Disciples*. 2 Sam. 15. 11.

Or take it, of the *Plot* it self. In it also, such a mixture there is; for, they want not some glistering pretences, as it were a *false light*, cast on the plot. But, go to the bottom of it, and there it is; *Caligo Tenebrarum*, the very dungeon of darkness: and, well, so, as being wrought in a dark Cellar, under ground, by the sons of *Erebus*, in the skirts of *Erebus* it self.

3 Of, look to the *carriage* of it; there you shall plainly discover, a very blending of *light* with *darkness*, of the oath of GOD, with the work of the Devil: the *Sacrament of godliness*, with the *Mysterie* in the *Whores forehead*, *of all abomination*; of the *loosing* from lesser sinnes, with the binding to a greater. Mashing together holy duties, with lewd practises; and not *mingling*, but *confounding Oaths, Sacraments, Absolutions*, with the works of *Ereb*, or *Erebus*, of the *blackness*, and of the *darkness* of Hell it self. 1 Tim. 3. 16. Apoc. 7. 5.

2 The *extent* of it. Now of the *Extent*: *Meddle* not. How many wayes may one be, or be said to be a *Medler*? That may he many wayes: as many, as one may be Partaker of another mans sins. 1. By being a *Champion* or Leader for them; as *Joab* to *Adonijah*. 2. By being *Spokesman*, or Orator for them; as *Jeroboam* to his crue. 3. By *blowing the Trumpet*, animating them, setting them on; as *Sheba* to his. 4. By giving them shrewd *advise*, how to manage their matters; as did *Achitophel* to *Absalom*. 5. By *saying Mass*, praying for their success: that was all *Abiathar* could do. 6. By *bruiting* infamous speeches or *Libels* of *David*: that was all, that *Shemei*. 7. By *harbouring*, or receiving them; as the City *Abel* did *Sheba*, and should have been sacked for it. 8. By furnishing them with money or *supplies* otherwise, (as it might be, contributing to the powder:) as the men of *Sichem* to *Abimelech*. 9. By that which *Salomon* calleth *hand in hand*, that is, digging with the *Pickax*, co-operating with them in the *Vault*. 10. By being (if not party, yet) *privy* to it, and not opposing: as *David* had been to *Saul's* death, if he had not hindered *Abishai*: *Non obstans*. 11. Or, at the least, privie, and not *discloising* it; which had been *Mordecai's* case, if he had concealed the *Eunuch's* Treason: *Non manifestans*. 12. And last, (which I take to be full out as bad, if not much worse than any of the rest) by *speaking* or *writing*, in *praise* or *defence*, either of the deed or the doers; their case, *Numb.* 16. 47. calling *Coreh*, and his Company, *the people of the* LORD: for sure; if the *Consenter be in*, the *Commender* much more.

1 King 1. 7. 1 King 12. 4. 2 Sam. 20. 1. 2 Sam. 16. 21. 1 King 1. 7. 2 Sam. 18. 7. 2 Sam. 20. 14. Judg. 9. 4. Prov. 11. 21. 1 Sam. 26. 9. Esther 2. 22.

All these make up this *medley*. To these, or any of these, well may it be said, *Ne commiscearis*. Now I know, degrees there be, in mixture; more or less: but here is no degree. Only, *Ne commiscearis*, simply. Not, in no great quantity: but, not in the least scruple, not at all. It is rank poison. The least drop of it is deadly. Never so little is too much.

Therefore, absolutely, ne *Commiscearis*: *Meddle* not with them at all; not with absolving them, not giving them the oath, not with praying for them; above all, not with offering the unbloody *sacrifice*, for so bloody Treason. *Jacobs* counsel is best: *In consilium eorum ne veniat anima tua*, not to come once among them: To *separate* your selves *from the tents of* Coreh, touching whom, you know, what GOD gave in charge, and what *Moses* proclaimed, *Away from them, come not near them, touch not any thing that is theirs*. It is infected: they have the *plague*: if you *meddle* with it, it will bring you to *destruction*. Gen. 49. 6. Num. 16. 26.

II. The *Penalty*. So are we come to the second verse, to the *penalty*. And it is not more than needs. 1. For sure, even good counsel enters but slowly into us (we are so dull) if it have not an edge given it: be not seconded with some forcible reason to help it forward. 2. Now, no reason more forcible, or of better edge to enter us, than that, which is taken from the fear of some great mischief or main inconvenience, which will surely take hold of us, if we take not hold of the counsel. 3. And as none more forcible, so none more fit for the present counsel: It is, to *fear*. Now, to induce *fear*, what way more fit, than to set before us some *matter* of terrour, some fearfull object or consequent, it will bring us to. And what more fearfull, than of all the *five fearfull things* set down by the *Philosopher*, the most *fearfull* (that is) the fear of *death*? This? Why it works with *beasts*, and even with the dullest of them, *Balaam's beast*; *spur him, strike him*, lay on him with a *staffe*, ye shall never get him to run upon the *Angels sword*, upon his own death; that shall ye never. Sure, we are to think, his first Commandment GOD headed with the best head, He had: and that was *Morte morieris*. He thought it the surest, and most likely to prevail. And if any thing hold us, this will. If ye *fear* neither GOD, nor *King*; yet fear this. Numb. 22. 23.

1 *Destruction*. 1. But yet, if we weigh the word [*destruction*] there is more in it than *death*. To *death* we must all come; but this, it will bring you to an untimely *end*. Not *fall* of your self, but *destroyed*: but *plucked down*, a great while before you would fall.

2 *Nay, Ruin*. 2. Nay, nor it is not untimely death neither: there is more in it than so (in *destruction*.) All that die before their time, are not *destroyed*: GOD forbid. No: there goeth some evill touch, some shame, some foul uncouth end (ever) with it; that is it that makes it *destruction*.

3. But what manner *destruction*? Some may be *restored* and built again: This is *ad ruinam* (that is added in the latter part of the verse) to *ruine*: So that never built again, never repaired more: that is, to utter *destruction*.

4. And

4. And yet there is more still. For, these two, (1 *Ruine*, and 2 *Destruction*) they be not used of a person, properly; but, as the word gives, of an *house* or structure. Add this then, that it will be the *ruine* and *plucking down*, not of your self alone, but of your *house* too. And indeed how many great *Houses* have been ruined by it?

Then, if this will not hold you from *medling*; that it is a *sinne*, a double sin, against *both Tables*; that it is a sin of *presumption*: if this will not; let this, that it is *destructory*, a *destroying* sin; one of those sins that follows them, that *meddle* with it, hard at the heels, and never leaves them, till it have brought them to *destruction* and utter *ruine*: them, and their whole house, it eradicates; it pulls all up by the roots. *Sin* it self is a *Nimium*: yet is there a *Nimium* in sin too, *O be not over wicked* (saith the *Preacher*) *be not too too foolish, so very wicked, so over foolish*, as to shorten your own dayes, to make you die *tempore non suo*, before your time come: yea, to be *destroyed* utterly, *you*, your *house* and all. Sure, if this come of it, he bad you not *fear* for nought.

Nay, this is not all; he goes further. Of all *Retentives*, *fear*; of all *fears*, the *fear* of *death*: *death* and *destruction*. Now of all *destructions*, this; (for all destructions are not of one size neither: some more fearfull than other.) But this, this is no common one: it hath two attendants, to make it more fearfull than the ordinary *destructions* or *visitations* of other men. The former two, as it were *manacles* for the hands; not to have a hand in it: These latter, as *fetters* to the feet; not to go about it. But still runs upon two: as it were, one for the *King*, another for GOD still.

This is the first: *Their destruction, it shall rise suddenly.* Every word hath his weight (if you mark them.) *It shall rise*: fitly. For, *Sedition*, we call it a rising: one rising, He punisheth with another. *Rise*, it is; not *Surget*, but *Consurget*: as early up, rise as soon, as the *sin* it self. From the first moment of sin, their *destruction rises* with it, followeth it at the heels; is still hard behind it; if they could look back, and see it, it is not an inch from them. 3 And that, *suddenly.*

2. *Rise*, and *rise suddenly*. *Let death come suddenly upon them at unawares* (it is *Davids* prayer:) and so *shall it come* (it is *Salomons* Propheey:) come, *ab improviso*, break forth, and surprize them in a very suddain. Fitly, this too: Their meaning was, to have dispatched all of a sudden: As soon as the *paper burn*, the *powder go off*. Quick and sudden surprizing therefore, doth best befit them: the punishment, in every point comes home to the sin. Psal. 55. 15.

3. *Sudden* things confound, and are therefore the more fearfull. Fit, this again; These would have brought all to *confusion*, (what a confusion had there been this day?) Meet therefore they should be amazed with the *suddenness* of the breaking out; and the confusion they meant, fall upon their own souls.

4. But what manner of *confusion*? the word he useth in *Hebrew*, sheweth that; It is properly the *confusion* they are in, that are in a thick *mist* or *fog*; that after they have been a while in it, are they know not where; and when they come out of it, find themselves where they never meant to have come. 4. And eternally Et *ruinam eorum quis scit:*

This fits likewise: in a *mist* they walkt; carried their matters mistily; and at last lost themselves in it: In *darkness* they delighted (*dark vaults*, *dark cellers*) and *darkness* fell upon them for it. And when they were out of their dark *vault*, found themselves in a dark *prison*; which they little thought ever to have come in.

It doth very well (this *suddenness*) set out to us, the course and carriage of this sin. It will flatter on, and draw him on a great while. All things will seem so subtilly contrived, so cunningly carried, so secretly kept, and so long; commonly, till the very time it should be done in: And then, even on a *sudden*, all breaks out: and that strangely; and all the goodly *cobweb*, that was so many moneths in spinning and weaving, comes me a *broom*, and in a minute snaps it down, and destroyes it quite; the *cobweb* and the *spider*; the *plot* in self, and the author and all. To have their Treason kept in, so many prorogu ings of the Parliament: their *cellar* so fitly chosen: their *Powder* so safely laid in, and so well couched: and all in a readiness: and then, ἐξαίφνης, in a night, *suddenly* to have all come forth, so strangely, and all their long consultations, and often deliberations, quashed all, in a moment! *Their destruction shall rise suddenly*, this is the first.

But this is nothing to the other, *Et ruinam eorum quis scit?* That, that is the fearfull one indeed. For, nothing so fearfull as that, a man cannot tell what to make of it. *Who knowes their ruine? Who knows?* that is, *no man knowes.* Good Lord! what might that *ruine* be, that no *man knowes? No man knowes?* Why, do we not all know, what it is they suffer, that come to this *destruction?* they are *drawn*, *hanged*, &c. we all know it. It is rather, *quis nescit?* than *quis scit?* (this) one would think.

No: *Quis scit?* (saith *Salomon*) And he knew well what he said. It is *unknown*, their *ruine*: what then shall we make of it? Sure, no *destruction*, here. All here, the worst is known of them. It must be some other where, in some other world than this. And so it is. And that is *quis scit?* indeed: That, *no man knowes.* For it is as truly said of the pains of Hell, as of the joyes of heaven, *quis scit*; *Eye hath not seen, nor ear heard, nor hath it entred into the heart of man*, what, or how great they be; the one not so joyfull, but the other as dreadful: *Unknown*, both: *Quis scit?* equally true of both. For, *Nemo scit, nisi qui accepit*, no man knowes them, but they that be in them. 1 Cor 2. 9. Apoc. 2. 17.

And it were well, when they *meddle* first with it, they would bethink them of this. If a man might know before-hand, it were this, or it were that, or it were we know not what; then it were

You shall see, it is a word well chosen. Take it of the *persons*, and a *confused mixture* it is, For even the children of light (not alwayes so wise *in their generation*) that is, some plain meaning men are sometimes drawn in too, by some illusion or other; to *meddle* and to joyne with these *sons of darkness*. As, some went with *Absalom* to the *paying of his vow in simplicity*; and were in before they were aware. For being with him, they must do as he did. Just the medley of the *Pharisees* and *John's Disciples*.

2 Sam. 15. 11.

Or take it, of the *Plot* it self. In it also, such a mixture there is; for, they want not some glistering pretences, as it were a *false light*, cast on the plot. But, go to the bottom of it, and there it is, *Caligo Tenebrarum*, the very dungeon of darkness: and, well, so, as being wrought in a dark Cellar, under ground, by the sons of *Erebus*, in the skirts of *Erebus* it self.

Or, look to the *carriage* of it; there you shall plainly discover, a very blending of *light* with *darkness*, of the oath of GOD, with the work of the *Devil*: the *Sacrament of godliness*, with the *Mysterie* in the *Whores forehead*, *of all abomination*; of the *loosing* from lesser sinnes, with the binding to a greater. Mashing together holy duties, with lewd practises; and not *mingling*, but *confounding Oaths, Sacraments, Absolutions*, with the works of *Erebus*, or *Erebus*, of the *blackness*, and of the *darkness* of Hell it self.

1 Tim. 3. 16. Apoc. 7. 5.

Now of the *Extent*: *Meddle* not. How many wayes may one be, or be said to be a *Medler*? That may he many wayes: as many, as one may be Partaker of another mans sins. 1. By being a *Champion* or Leader for them; as *Joab* to *Adonijah*. 2. By being *Spokesman*, or Orator for them; as *Jeroboam* to his crue. 3. By *blowing the Trumpet*, animating them, setting them on; as *Sheba* to his. 4. By giving them shrewd *advise*, how to manage their matters; as did *Achitophel* to *Absalom*. 5. By *saying Mass*, praying for their success: that was all *Abiathar* could do. 6. By *bruiting* infamous speeches or *Libels* of *David*: that was all, that *Shemei*. 7. By *harbouring*, or receiving them; as the City *Abel* did *Sheba*, and should have been sacked for it. 8. By furnishing them with money or *supplies* otherwise, (as it might be, contributing to the powder:) as the men of *Sichem* to *Abimelech*. 9. By that which *Salomon* calleth *hand in hand*, that is, digging with the *Pickax*, co-operating with them in the *Vault*. 10. By being (if not party, yet) *privy* to it, and not opposing: as *David* had been to *Saul's* death, if he had not hindered *Abishai*: *Non obstans*. 11. Or, at the least, privie, and not *disclosing* it; which had been *Mordecai's* case, if he had concealed the *Eunuch's* Treason: *Non manifestans*. 12. And last, (which I take to be full out as bad, if not much worse than any of the rest) by *speaking* or *writing*, in *praise* or *defence*, either of the deed or the doers; their case, *Numb.* 16. 47. calling *Coreh*, and his Company, *the people of the* LORD: for sure; if the *Consenter be in*, the *Commender* much more.

2 The *extent* of it.
1 King 1. 7.
1 King 12. 4.
2 Sam. 20. 1.
2 Sam. 16. 21.
1 King 1. 7.
2 Sam. 18. 7.
2 Sam. 20. 14.
Judg. 9. 4.
Prov. 11. 21.
1 Sam. 26. 9.
Esther 2. 22.

All these make up this *medley*. To these, or any of these, well may it be said, *Ne commiscearis*. Now I know, degrees there be, in mixture; more or less: but here is no degree. Only, *Ne commiscearis*, simply. Not, in no great quantity: but, not in the least scruple, not at all. It is rank poison. The least drop of it is deadly. Never so little is too much.

Therefore, absolutely, ne *Commiscearis*: *Meddle* not with them at all; not with absolving them, not giving them the oath, not with praying for them; above all, not with offering the unbloody *sacrifice*, for so bloody Treason. *Jacobs* counsel is best: *In consilium eorum ne veniat anima tua*, not to come once among them: To *separate* your selves *from the tents of* Coreh, touching whom, you know, what GOD gave in charge, and what *Moses* proclaimed, *Away from them, come not near them, touch not any thing that is theirs*. It is infected: they have the *plague*: if you *meddle* with it, it will bring you to *destruction*.

Gen. 49. 6.
Num. 16. 26.

II.
The *Penalty*.

So are we come to the second verse, to the *penalty*. And it is not more than needs. 1. For sure, even good counsel enters but slowly into us (we are so dull) if it have not an edge given it: be not seconded with some forcible reason to help it forward. 2. Now, no reason more forcible, or of better edge to enter us, than that, which is taken from the fear of some great mischief or main inconvenience, which will surely take hold of us, if we take not hold of the counsel. 3. And as none more forcible, so none more fit for the present counsel: It is, to *fear*. Now, to induce *fear*, what way more fit, than to set before us some *matter* of terrour, some fearfull object or consequent, it will bring us to. And what more fearfull, than of all the *five fearfull things* set down by the *Philosopher*, the most *fearfull* (that is) the fear of *death*? This? Why it works with *beasts*, and even with the dullest of them, *Balaam's beast*; *spur him, strike him*, lay on him with a *staffe*, ye shall never get him to run upon the *Angels sword*, upon his own death; that shall ye never. Sure, we are to think, his first Commandment GOD headed with the best head, He had: and that was *Morte morieris*. He thought it the surest, and most likely to prevail. And if any thing hold us, this will. If ye *fear* neither GOD, nor *King*; yet fear this.

Numb. 22. 23.

1
Destruction:

1. But yet, if we weigh the word [*destruction*] there is more in it than *death*. To *death* we must all come; but this, it will bring you to an untimely *end*. Not *fall* of your self, but *destroyed*: but *plucked down*, a great while before you would fall.

2
Nay, *Ruin*.

2. Nay, nor it is not untimely death neither: there is more in it than so (in *destruction*.) All that die before their time, are not *destroyed*: GOD forbid. No: there goeth some evill touch, some shame, some foul uncouth end (ever) with it; that is it that makes it *destruction*.

3. But what manner *destruction*? Some may be *restored* and built again: This is *ad ruinam* (that is added in the latter part of the verse) to *ruine*: So that never built again, never repaired more: that is, to utter *destruction*.

4. And

4. And yet there is more ſtill. For, theſe two, (1 *Ruine*, and 2 *Deſtruction*) they be not uſed of a perſon, properly; but, as the word gives, of an *houſe* or ſtructure. Add this then, that it will be the *ruine* and *plucking down*, not of your ſelf alone, but of your *houſe* too. And indeed how many great *Houſes* have been ruined by it?

Then, if this will not hold you from *medling*; that it is a *ſinne*, a double ſin, againſt *both Tables*; that it is a ſin of *preſumption*: if this will not; let this, that it is *deſtructory*, a *deſtroying* ſin; one of thoſe ſins that follows them, that *meddle* with it, hard at the heels, and never leaves them, till it have brought them to *deſtruction* and utter *ruine*: them, and their whole houſe, it eradicates; it pulls all up by the roots. *Sin* it ſelf is a *Nimium*: yet is there a *Nimium* in ſin too, *O be not over wicked* (ſaith the *Preacher*) *be not too too fooliſh, ſo very wicked, ſo over fooliſh*, as to ſhorten your own dayes, to make you die *tempore non ſuo*, before your time come: yea, to be *deſtroyed* utterly, *you*, your *houſe* and all. Sure, if this come of it, he bad you not *fear* for nought.

Nay, this is not all; he goes further. Of all *Retentives*, *fear*; of all *fears*, the *fear* of *death*: *death* and *deſtruction*. Now of all *deſtructions*, this; (for all deſtructions are not of one ſize neither: ſome more fearfull than other.) But this, this is no common one: it hath two attendants, to make it more fearfull than the ordinary *deſtructions* or *viſitations* of other men. The former two, as it were *manacles* for the hands; not to have a hand in it: Theſe latter, as *fetters* to the feet; not to go about it. But ſtill runs upon two: as it were, one for the *King*, another for GOD ſtill.

This is the firſt: *Their deſtruction, it ſhall riſe ſuddenly.* Every word hath his weight (if you mark them.) *It ſhall riſe*: fitly. For, *Sedition*, we call it a riſing: one riſing, He puniſheth with another. *Riſe*, it is; not *Surget*, but *Conſurget*: as early up, riſe as ſoon, as the *ſin* it ſelf. From the firſt moment of ſin, their *deſtruction riſes* with it, followeth it at the heels; is ſtill hard behind it; if they could look back, and ſee it, it is not an inch from them. 3 And that, *ſuddenly*.

2. *Riſe*, and *riſe ſuddenly*. *Let death come ſuddenly upon them at unawares* (it is *Davids* prayer:) and ſo *ſhall it come* (it is *Salomons* Propheey:) come, *ab improviſo*, break forth, and ſurprize them in a very ſuddain. Fitly, this too: Their meaning was, to have diſpatched all of a ſudden: As ſoon as the *paper burn*, the *powder go off*. Quick and ſudden ſurprizing therefore, doth beſt befit them: the puniſhment, in every point comes home to the ſin. Pſal. 55. 15.

3. *Sudden* things confound, and are therefore the more fearfull. Fit, this again; Theſe would have brought all to *confuſion*, (what a confuſion had there been this day?) Meet therefore they ſhould be amazed with the *ſuddenneſs* of the breaking out; and the confuſion they meant, fall upon their own ſouls.

4. But what manner of *confuſion*? the word he uſeth in *Hebrew*, ſheweth that; It is properly the *confuſion* they are in, that are in a thick *miſt* or *fog*; that after they have been a while in it, are they know not where; and when they come out of it, find themſelves where they never meant to have come. 4. And eternally. Et *ruinam eorum quis ſcit*.

This fits likewiſe: in a *miſt* they walkt; carried their matters miſtily; and at laſt loſt themſelves in it: In *darkneſs* they delighted (*dark vaults*, *dark cellers*) and *darkneſs* fell upon them for it. And when they were out of their dark *vault*, found themſelves in a dark *priſon*; which they little thought ever to have come in.

It doth very well (this *ſuddenneſs*) ſet out to us, the courſe and carriage of this ſin. It will flatter on, and draw him on a great while. All things will ſeem ſo ſubtilly contrived, ſo cunningly carried, ſo ſecretly kept, and ſo long; commonly, till the very time it ſhould be done in: And then, even on a *ſudden*, all breaks out: and that ſtrangely; and all the goodly *cobweb*, that was ſo many moneths in ſpinning and weaving, comes me a *broom*, and in a minute ſnaps it down, and deſtroyes it quite; the *cobweb* and the *ſpider*; the *plot* it ſelf, and the author and all. To have their Treaſon kept in, ſo many prorogings of the Parliament: their *cellar* ſo fitly choſen: their *Powder* ſo ſafely laid in, and ſo well couched: and all in a readineſs: and then, ἐξαίφνης, in a night, *ſuddenly* to have all come forth, ſo ſtrangely, and all their long conſultations, and often deliberations, quaſhed all, in a moment! *Their deſtruction ſhall riſe ſuddenly*, this is the firſt.

But this is nothing to the other, *Et ruinam eorum quis ſcit*? That, that is the fearfull one indeed. For, nothing ſo fearfull as that, a man cannot tell what to make of it. *Who knowes their ruine*? *Who knows*? that is, *no man knowes*. Good Lord! what might that *ruine* be, that no *man knowes*? *No man knowes*? Why, do we not all know, what it is they ſuffer, that come to this *deſtruction*? they are *drawn*, *hanged*, &c. we all know it. It is rather, *quis neſcit*? than *quis ſcit*? (this) one would think.

No: *Quis ſcit*? (ſaith *Salomon*) And he knew well what he ſaid. It is *unknown*, their *ruine*: what then ſhall we make of it? Sure, no *deſtruction*, here. All here, the worſt is known of them. It muſt be ſome other where, in ſome other world than this. And ſo it is. And that is *quis ſcit*? indeed: That, *no man knowes*. For it is as truly ſaid of the pains of Hell, as of the joyes of heaven, *quis ſcit*; *Eye hath not ſeen, nor ear heard, nor hath it entred into the heart of man*, what, or how great they be; the one not ſo joyfull, but the other as dreadful: *Unknown*, both: *Quis ſcit*? equally true of both. For, *Nemo ſcit, niſi qui accepit*, no man knowes them, but they that be in them. 1 Cor 2. 9. Apoc. 2. 17.

And it were well, when they *meddle* firſt with it, they would bethink them of this. If a man might know before-hand, it were this, or it were that, or it were we know not what; then it were

were not ſo fearfull. But *Quis ſcit?* goeth beyond all conceit. But they *do*, they *know not what*; and ſo they *ſuffer*, they *know not what*. The meaning is, they periſh here, they periſh everlaſtingly: that this *deſtruction* is *eternal deſtruction*, and no other.

And indeed, the later word ſheweth as much; which is not *ruine*, (but properly) the *ruine*, or fall into a *fire*: it is taken from לַפִּיד, that is, a *burning-fire-brand*. This alſo is fit: *Fire* they meant, and they end in *fire*, even in Hell-fire. For ſo is the nature of the word; and ſo is the Hebrew proverb upon it, לַפִּיד לֹא פָרוּז: It is a *ruine*, from whence there is no *Redemption*. It is a *fall* or *ruine*, from whence no *riſing*. A *fall* into the bottomleſs *pit*, into the *furnace* there; If they once come there, they never come thence. So it comes *ſuddenly*, but it lights heavily. They know not when it comes; but when it comes, it payes home. When the *miſt* breaks up, they find themſelves among the fire-brands there. And if nothing elſe will, let this move them.

And *utriuſque* we may not leave out. It is added, to make ſure work. For if it had not, it might have been imagined, that theſe four *noviſſima* had been to come upon them only, that *fear not* GOD: That there be no miſtaking, in the reference to whom, it is expreſly ſet down, *utriuſque Horum*; it is upon both of them; one, as well as the other: as well of thoſe, that fault in their duty toward the *King*; as thoſe, that are void of the *fear of* GOD. And again, as well thoſe, that meddle or make; as thoſe, with whom they meddle or make; the *plotters* themſelves. Both of them in the ſame *condemnation*: Both come to the ſame *deſtruction*. So as we find GOD and the King joyned, in one *fear* at the firſt: So here, find we again the treſpaſſers againſt either, wrapped up in one *deſtruction* at the laſt. *Ruinam* one end, *utriuſque* of them both. And, ſuch end may ever come of ſuch beginnings.

III. The *Concluſion*, *Theſe things belong to the wiſe.*

And thus (now) he knits up all, ταῦτα δὲ λέγω ὑμῖν τοῖς, σοφοῖς, *Be this ſpoken* even *to you that be wiſe*. For, *Salomons* own ſon (indeed) was no very *wiſe* man. So, it might ſeem (perhaps) to be given to him (this counſel) and ſuch as he was, none of the wiſeſt: *Fools* may not *meddle*; *Wiſe* men may. Now (commonly) they be no fools, want no wit: they think, they bear a brain that *meddle* in theſe matters. Therefore is this addition; to ſhew, that how wiſe ſoever they take themſelves, or be they never ſo *wiſe*, it may well become them, to take this advice here. *Hæc quoque ſapientibus*: it concerns them too.

There was one, as *wiſe*, as ever they will be, whoſe counſel (in his time) was holden as the *Oracle* of GOD: Yet, this great *wiſe* man, for *meddling* in this, contrary to it, proved but
2 Sam. 16. 23. a fool, and made up the number of thoſe that came to this *untimely*, and *unknown ruine* and *deſtruction*. And now, where he is, we know, what he ſuffers, we know not. It was *Achitophel*, I mean.

And ſtrange it is, that is obſerved of his name. For *Tophel* is a *fool*: And *Achi* is a *Couſin germane* at the leaſt, if it be not neerer. So as *wiſe* as he was, his name was ominous, and gave him to be (as he proved) *germanus ſtulti*; a wiſe man: but of whom a fool might have claimed kindred: As of him, he might; and of all, he may, that *meddle* as he did. This *Achitophel*, as wiſe, as he takes himſelf, he ſhall be the wiſer, if he take this counſel.

The Application to the *Day*.

We have done with the *Text*, now: The Day will hold us yet a little. For, the day ſubſcribes *probatum eſt* to this Text, and ſets a ſeal to it.

Thus it *ſhall be* (ſaith *Salomon*,) But was it thus? Ask the day, and it will ask you, was it not thus? was not this *Scripture this day fulfilled*, not in *our ears*, but in our eyes (indeed in both?)
Luke 4. 21. Was there not an execution of this ſentence upon it? Did not *Salomon* ſhew himſelf to be, not only a wiſe man, but a Prophet, and that a true one.

This day was delivered, and brought forth certain ſons: You have heard what the Father hath ſaid to his ſons; will you ſtay a little and hear, what the ſons will ſay to their Father; take his Counſel or no. No: theſe ſons were wiſer, than their Father; ſaw deeper (as they thought) than *Salomon*; thought not him wiſe enough, to adviſe them: Not him; but got them an heap of new Fathers, that gave them other manner counſel; even to trie a concluſion with *Salomon*, upon this Text.

Will ye hear ſome new Divinity, how ſome *Fathers* here with us counſelled their ghoſtly children: the *Fathers* of the *Society*, their ſons of the ſociety, the wicked ſociety of this day? You ſhall ſee the Text turn'd round about, clean contrary.

Mat. 12. 42. *My ſons fear God and the Pope*, (ſo is the new Edition:) and as for thoſe that would fain *change* things here, do *meddle* with them, ſay, *Salomon*, what he liſt. *Ecce major Salomone*, *Lo a greater than Salomon* (you know where.) He (as yet, it ſtands in the gloſs to be ſeen) made this Book of *Proverbs* authentical, by citing it: and as he made it, can unmake it again at his pleaſure. Nothing in it ſhall bind you. Here is the counſel croſſed.

But then, how ſhall we do with the latter verſe? For that, take no thought: where he tels you (this *Salomon*) of *deſtruction*, it is nothing ſo: On with your *Powder-plot* notwithſtanding. You ſhall be ſo far from this (he tels you) that, if ought come to the plot or you, otherwiſe than we wiſh, it ſhall be no deſtruction; No, but a holy Martyrdome. And *Quis ſcit?* who knowes the bleſſed eſtate you ſhall come to by theſe means? But, *Martyrs* you ſhall be ſtreight upon it in print: And who *knowes*, whether there may not be wrought a *ſtraw miracle*, to confirm as much, if need be.

But

But to put you cleane out of doubt for your *medling*: you ſhall have of us the *Fathers* of the *Societie* to medle in it, as well as you; to make up this holy *medly* with you. To *confeſſe* you, to *abſolve* you, to *ſweare* you, to *houſle* you, to *ſay Maſſe* for you, and to *keep your counſell* in all holy *equivocation*. You ſee, what worke was made; how the matter was uſed with this Scripture when time was; how the *Fathers of the Societie* took this Father by the beard, and affronted him and his counſell, in every part of it.

What ſhall we ſay of theſe *Sonnes*, and theſe *Fathers*? Sure, their Catholike faith we will not *meddle* with; but, what *Salomon* ſaith we may be bold to ſay, and pronounce, *Fear of* GOD there was none in them: neither in the father, nor in the ſon. Neither in them, that gave the counſell; nor in them, that took it. None of them GODS *ſervants*: Him, they *feared* not: None of them, *Salomons ſonnes*; him, they heard not.

But, of the twaine, the *fathers*, that gave the counſell, farre the worſe: who, what *Salomon* termes *deſtruction*, that turned they into *edification*: and what he *ruine*, that *changed* they into *exaltation*; *and gloriam utriuſque quis ſcit?* A ſtrange *change*: that, now become glorious, that, before, theſe dayes, was ever damned as deteſtable! *Changers* right: *change* States, and *change* Churches ſo long till they *change* Divinity and all; ſet up a new *fear of* GOD, a fearfull one to *Kings* and to Kingdomes; and that, had like this Day, to have coſt many a thouſand mens lives.

And needs there not a *retentive*, when theſe coine ſuch motives? when that, which by Father *Salomon* (here) is ſo ſtraightly forbidden, is juſtified, nay is *ſanctified*, and glorified, by theſe *Anti-paters*, *Anti-Salomons*, *Anti-greater-than-Salomon*: they?

Well, look to the end. See, what became of this ſanctified *Sedition*. Sure, here *Salomon* was in the right: read their deſtiny truely. For, ſurpriſed they were, and blacked all of the *ſudden*; and that, *ſtrangely* and carried away ſtraight to their utter *ruin*: And *their ruine who knoweth?* Not their ruin here, or *fall* from the *ladder*; but a greater *ruin*, and into a deeper place: How low, into what torments, *quis ſcit?* (ſaith *Salomon*) and ſo ſay I. Their end (here) we ſaw: their end, *who knows?* Or, how they hang in hell for it? And all, for not following this advice.

To draw to an end: their *ruin* we *know not*; that is, *quis ſcit?* But, by their *ruin* who *knows* not; that is, *quis neſcit?* For, all men ſee and know, how highly theſe *medlings* diſpleaſe GOD, who hath ſo many wayes, ſo ſtrangely, both of old and of late, and ſtill doth teſtifie to the world plainly, His deep diſlike of them: that a wonder it is, that (ſtill) there are, that dare adventure upon them; ſave that, GOD, for want of His true *fear* in their hearts, ſuffers this efficacy of errour, this ſtrange deluſion to beſot them.

But, let them take this from Salomon that, *toties quoties*, ſo oft as they ſeek to *build Sion in blood*, ſo oft ſhall their *building* end in *deſtruction*: and ſo oft as they riſe to that end, they ſhall riſe to their *ruin*: fathers, and ſonnes, and ſonnes-ſonnes, to the end of the world. Mica. 3. 10.

But we (Beloved) who have better learned to *fear* GOD (I truſt) if *Salomon* ſhall acknowledge us for his *ſonnes*, or GOD for His *ſervants*; if we will be the *children of Wiſdom*, *let Wiſdom be juſtified of her children*. Let us do *Salomon* the honour, to thinke him *wiſe* enough, to give us counſell. And ſince we ſee, he is proved a *Prophet*, and not a word of all this Text is *fallen to the ground*; that ſtrange examples there have been of it, and that, many; and this day, one *Exemplum ſine exemplo*, an Example *per ſe*, a matchleſſe one, in this kind: Having theſe before our eyes, and having in remembrance the four *noviſſima* in the Text, 1 *Deſtruction*, 2 *ruine*, 3 *repente*, and 4 *quis ſcit*. Let us fear thoſe four; and fearing them, perſiſt as we have done hitherto; in the *fear of* GOD *and the King*; and ever *fear*, to have to do or to *deal* with them, that fear neither. So I pray GOD, we may; and that this may be the *fruit*, even our *fruit*. And, His *bleſſing* upon that, hath been ſpoken, that we may live and die *Timentes Deum & Regem*, ever *pure* from this *mixture*: and ſo GOD make Us all. Matth. 13. 9.

A SER-

A SERMON

Preached before the

KINGS MAIESTIE

AT

WHITE-HALL,

On the *Fifth of NOVEMBER*,

Anno Dom. MDCXV.

PSALM. CXLV. VER. IX.

Suavis DOMINUS *universis*: & Miserationes Ejus super omnia opera Ejus.

The LORD is good to all: *and His mercies are over all his Works.*



TEN yeares it is now, since our memorable delivery, as upon this day: and we here to celebrate, not the *Anniversary* only, but the *Decennalia* of it. Now, in numbring, it is well known, that, at *ten*, we begin anew at the figure of one: we return again (ever) to the first. So do we now. For, this was the first; *Misericordia* DOMINI *super opera ejus.*

We shall never forget it, so many of us as then heard it, that it was the first, that it was thought (and that, *Authore magno*) to be the fittest theme of all, wherewith to begin the first solemn thanksgiving of all, for the *great Mercy* of GOD, and for the great *Work of that Mercy*, this Day, shewed upon us all.

To this then the first (every way, the first) may I crave pardon, to put to my poor *cypher*, and make it *ten*, this tenth year. So, as it was the *first-fruits*, it may be the *tenth*. So, they may be, as they should be, *Primitiæ & Decimæ de eodem*, both out of one and the same.

It led us at the very first, whether first and last we must come; to the true *Cause* of that our Delivery: of that, and of all other, we have had, or ever shall have, the *Super omnia* of His *Mercies.*

That

That deliverance when it came, it came not *temerè*, it had a *cause*. That *cause* was GOD, and, in GOD, His *Mercy*, *It was the Mercy of* GOD *we were not consumed*: so said we then (out of *Jeremy*) at the seventh year. That *mercy of His*, (that is *super omnia*: So say we now (out of *David*) at the tenth. For, this is *King David*; and, that way, not unfit neither: As, written first by a *King*; applyed since, by a *King*; in the case of saving a *King*, and a *Kingdome*: Or rather, one *King*, but more *Kingdomes* than one. Lament. 3. 22.

It was then spoken, to the praise. And it is a *praise*; and it is out of a praise. For so, is this *Psalm* entitled: *David's Praise*. For however the *prayers* and the *prayses* (all) in this Book, are, (for the most part) of *Davids* penning: yet, two there are, he hath singled out from the rest, and set his own mark on them, as proper to himself. The LXXXVI. *Psalm*, his *Tephillat*; *Davids* own *Prayer*. And this here, his *Tehilla* his own *Prayse* or thanksgiving. As if he had made the rest, for all in common: but reserved these peculiarly for himself.

With *Exaltabo te* DEUS, it begins; He *will exalt* GOD; *Every day*, *and for ever*: so he vowes, in the two first verses. For what, will he *exalt Him*? For many high perfections in Him, For the *greatnesse of his Nature*, which is *infinite*, at the *third*; For the *greatnesse of his wonderous Workes* (the fourth:) for His *glorious Majesty* the fifth:) For His *mighty Power* (the sixth:) For His *Goodnesse*, subdivided into His *Justice* and *Mercy*: For His *Justice* (the seventh:) And for His *Mercy* (the eighth.) And here now, in the ninth, in this verse, and these very words, He sets the *Super omnia*, the Crown and Garland (as it were) on *Mercies* head; gives it to the Soveraignty *over all*. *Exaltabo Te*; GOD *He will exalt*: and *Exaltabo misericordiam Tuam*, in GOD he will exalt *His mercy*, *above all* the rest.

Upon the matter then; all is (as we said) but a praise of *Mercy*. And a praise, not *positive* (that is not so effectually) but, by way of *comparison* (held ever the better). *The summe.*

In a *comparison* (ever) three points we look to: 1. With whom it is made, with the *Works of* GOD. 2. How large it is laid: Not with some one or more, but with them *all*; *all commers* (as they say.) 3. And, in what; In the point of *Super*; (in that, there is so much ado about) the point of *Supremacy*: whether *above*, whether *Superiour* to other.

Two things of GOD there are set down: 1 His *Mercies*, and 2 His *Workes*: these two compared: Compared, in the point of *Super*, and *Mercy* found to carry it. Here's the *Supremacie*. *All His workes*: high all, great all, all excellent: But *major horum Misericordia*, the highest, greatest, most excellent of them all, *Mercy*; that, the *Super omnia* of them all. Of these then.

First of the words as they stand in order.

Then of *Merci's Super*, and that three wayes: 1 *Super*, above; (So, we read it.) 2 *Super* over; (So the LXX. ἐπὶ πάντα.) 3 *Super*, upon; so we pray, *Fiat misericordia super nos*, Let thy mercy be *upon us*. 1. *Super*, *above* it may be (as a Spire is) and not reflect down, and be *over*. 2. *Super*, *over* it may be, and hoover aloft; not *descend*, or come down upon us. 3. But, *Super*, *upon*, is it; when it lights *upon us*: that is, *Fiat misericordia super nos*. *The Division.* I. II.

And of these, 1 as well for *Merci's* honour, that is over them: 2 as for the good of the *Workes* that are under it.

Then come we to a *Super* in this *Super*, *Upon* some of GOD's *workes*, more than other some: And so to our selves: And so to this day. III.

For (sure) this Scripture, if it be well looked unto, doth *competere*, agree to no case, so as it doth to ours: Nor to ours, as this day. We are *His workes* once, and Those *Mercies of His*, here said to be *over all His workes*, have been *over* and *upon us*. *Upon us*, in LXXXVIII. and many other times: but, *above* all other most sensibly, this day; this day of all dayes. And that with such a *Super*, in so high a degree, in such, so great a *Mercy*, so *great a work of Mercy*, as great as ever was any. In *Saving* so great a number, from so strange and unheard of a cruelty: by a *Mercy*, *super omnia* (I may say;) from a *cruelty*, *Super omnia* (I am sure.)

Then lastly, what we are in *Super* to GOD, for this *Super*. Where, 1 Of the *Super upon* the the head of *all* GOD'S *Workes*, for these His *Mercies* thus *over* them. 2 And, of all His *Workes*, and *above* them all, of the *Super* remaining *upon our heads*, for diverse besides, but for this Day and this *Work*, *Super omnia*: *Above all the Dayes*, we ever say: *Above all the workes*, He ever *wrought* for us. IV.

And, it is the *tenth* year, this; And, naturally, *Decumana sunt grandiora*. A *Fluctus decumanus*, a *deep flood* it was, had like to have *gone over our soules*: And a *Misericordia Decumana*, A *Mercy* of a large size it was, that made, it went not then. That we perform then *Laudes Decumanas*, *great praise* and *large thankes*: now, this *Anno Decimo*, some way answerable to the greatnesse of our *Peril*, and to the greatnesse of the *Mercy*, that made us so well passe it. The numbers of *seven* and *ten* are not without their weight. The *Seventh*, the *Sabbath*: The *Tenth*, GOD'S *part*. Both wayes, as the *Sabbath* day, as the *Tenth* year, sacred to GOD is this Day, and our *duty* upon it. Psalm 38. 4

I. Of the words in order. *Miſericordiæ.* The *Mercies.*

MIſericordia DOMINI. *Miſericordia.* To look into the nature of the word *Mercy*: It is beſt conceived, by the *Object*, and by the *Act*. *Mercy* hath for her *Object circa quod*, her matter and mettal to work upon, *Miſery*: the beſt *Vertue*, the worſt *Object* of all. It is not ſo plain (this) in our Engliſh word [*Mercy*) as in the Latine [*Miſericordia*] for, there, is *miſery* full out at length.

Upon this *Object*, the proper *Act* of *Mercy*, *Miſeratio*, as the Fathers read this Text: *Miſericordia* is the *Habit*; *Miſeratio* the *Act*, which is nothing elſe but *Miſericordia eliquata*, that which runnes from *Mercy*, at the melting; the *Act* that relieves us of *miſery*, and all the degrees that lead to it, *neceſſities*, *impotencies*, *defects*, *diſtreſſes*, *dangers*, and whatſoever would make our caſe *miſerable*, more or leſſe.

To relieve theſe, is the *Act*: and (this you muſt take with you) without *merit*, to relieve them. The oppoſition, the *Church* makes, in diverſe her *Collects*: *Non noſtris meritis, ſed tua ſola miſericordia*, with an expreſs *obſtante* of all merit. For, the Eye of *Juſtice* will recieve all them, that deſerve it. Goodneſſe, *in merentes*, that, is *Juſtice*. *Goodneſſe*, *in immerentes*, yea, and ſometimes
Pſalm 106. 44. a degree farther, *in male merentes*: that is, *Mercy* properly. *Nevertheleſſe* (ſaith the CVI *Pſalm*) for all they deſerved it (to be miſerable) *when he ſaw their miſery* (*ſaw that*, and nothing elſe to move Him) that moved him, and *He heard their complaint*, and *gave order* for their relief. This, is Mercy.

Miſericordia Ejus. Mercies *in* GOD. This, *Mercy* is *in* GOD; *Miſericordia Ejus*. Indeed ſuch is the immutable conſtancy of the Divine Nature; as we ſhould hardly conceive it to be in this wiſe flexible, but that great care is taken of this point (of no one, ſo great;) that there is *Mercy* in GOD, there be *Miſericordia Ejus*.

But what *Mercy*? From the nature and force of the word רחמים, which (I am not now to tell you, I have done it heretofore) is properly the *bowels*: that is, there are *tender mercies in* GOD (ſo we turn it, in the *Benedictus*.) Not, of the ordinary ſort, ſlight, and ſuch as pierce not deep, come not farre: but, ſuch as come *de profundis*, from the very *bowels* themſelves; that affect that part, make the *bowels* relent.

And what *bowels*? Not the *bowels* of the common man (for then מעים had been the right word:) but רחמים are the *bowels* of a *parent* (ſo, we ſaid, the word ſignifies) and this adds much; adds to *mercy* στοργὴ, *natural love*. To one ſtrong affection, another as ſtrong, or ſtronger than it.

And what *Parent*? the more pittifull of the twain, the *Mother*. For, רחם (the ſingular of this word) is Hebrew for the *womb*, So as this, to the two former, addeth the *Sex*; the Sex holden to be the more paſſionate, and compaſſionate of both. 1 Of all *mercies*, thoſe from the *bowels*: 2 and of all *bowels*, the *bowels* of a *parent*: 3 and, of the two *parents* thoſe of the *mother*, thoſe from the *womb*: ſuch *pitty*, as the *mother* takes of the child of her womb; ſuch, as the *womb*, of the *child* that lay in it. *Mercies* are *in God*; *ſuch mercies* are in *God*.

And GOD, willing to ſet forth unto us the exceeding great tenderneſſe of His *mercy*, to have it throughly apprehended by us, *Humanum dicit*, ſpeaks to us in our own *Puerilis*. And, to expreſſe the efficacie of his action, takes to him the affection: and to expreſſe the affection, takes to Him the part of the body, the ſeat of it, the *bowels*: and the *bowels* of a *parent*; *of that parent*; whoſe *bowels*, in our nature, are the pittifulleſt of all, the *mother*. And (if you will) you may add this: that one mother hath but one womb, for all her children; but, he ſpeaks (here) of GOD in the *plural*; as if He had the compaſſion of more wombes than one, the *pity* of many *mothers* put together.

In God, with a *Super*. It is good newes for us, theſe *mercies* are in *God*: but, better yet, that they are in Him; with a *Super*. But, beſt of all, that that *Super*, a *Super*, not *Super quædam*, but *Super omnia*.

And that *Super*, *Super omnia*, Much is ſaid in few words, to *mercies* praiſe, when this is ſaid, *Super omnia*. *Nihil ſupra* were much, none above it: but *Super omnia*, it *above all*; he that ſaith that, leaves no more to ſay: there is no higher degree; *Super omnia* is the *Superlative*.

Super omnia, *Above all*. For, *Opera ejus*, *His works*: theſe two might well be ſpared. *All*, are *works*: and *all* are *His* workes. *Super omnia opera ejus*, that is, abſolutely *Super omnia*. For, *works*, is no term diminuent here: *All His workes*: that is, *all*, ſimply. Beſide *God* and *His workes*: there is in the wide world, nothing at all.

But yet, with *His workes*, with them it is laid; and well: Not, with God's other Attributes, abſolutely; but with them, in the point of *workes*: His Attributes are all alike: all, as Himſelf is; infinite, all; and one infinite is not more than another. But, take the *workes* (and *Virtus in actione*, we know) lay it there; Compare the *workes* of any of them, nay, of all of them, with the *works of mercy*, and *mercy* carries it clear. More *workes*; more in number: (If they their *thouſand*, *mercy*
1 Sam. 18, 7. her *ten thouſands*:) More great, more glorious *Workes*, of it, than of any of them all; Nay, than of all of them: *Super omnia opera*, that it is. And now to our *Super*. And firſt, *Super*, *above*.

II. Of their *Super*. I. *Super*, *above*.

Super, *above*, is ſaid (here) by way of figure. Properly, *Super* is of *height*: height is a dimenſion, that pertains to quantity; and quantity, to *bodies*: whereof *Mercy* is none. The meaning is, it is the *chiefeſt*. So, heaven in the greater World; So, the Head, in the leſſe: both of them the high-

eſt,

eſt, both of them the chiefeſt; chiefeſt of all, and rule all. As (indeed) of whom is ſaid ſo rightly, as of the *Soveraigne*? So doth *Mercy*: namely, His *Power* (which may ſerve for all) *Deus* (ſaith the *Church*, the *ninth Sunday after Trinity*) *qui omnipotentiam Tuam parcendo maximè & miſerando manifeſtas*; GOD, which ſheweſt thine Almighty *power*, moſt chiefly, in *ſhewing mercy*: *Super*

But to keep us to the letter. *Super, above*, is either 1 *reall*, or 2 *local*. 1. Reall as *Saul above the people, higher by the head and ſhoulders* than any of them. 2 Locall, as *Zachee*; though *low in ſtature, yet above in the top of a Sycamore tree*. 1 Sam. 10.23. Luk. 19. 4.

Mercy is it ſelfe higheſt. We will ſoon end this point, by the heavens, the uppermoſt of *all his workes*. *His mercy* (ſaith the *CVIII Pſalme*) is ὑπὲρ *above*; and that, with a μέγα, a *great way above the heavens*: and, if *above* them, *above all* under them. It is it ſelf higheſt. 1 Above *really*. Pſal. 108. 4.

And it hath the higheſt *place of all, above all*, the precedence before all. The higheſt place. The *Ark* was (on earth) the figure of the ſpirituall heaven: *Over* it were the *Cherubins*; *Above*, upon the top of their *wings*, was the *Mercy-Seat*: there ſits *mercy* in the higheſt place of all. 2 Above *locally*. 1 In *place*. 2 In *precedence*.

As the higheſt place, *above all*: ſo the *precedence before all*. In *Gods* owne ſtile framed and proclaimed by Himſelfe, *Exod. XXXIV.* conſiſting of *thirteene titles*, (מדות) *meaſures* or *degrees*) next after the *Lord God*, the very firſt is this word, here. And take this withall; that of the *thirteen*, nine of them belong to *Mercy*: that proportion it hath, that ſo, it may have the *ſuper* every way. Exod. 34.6.

From this place it hath, *over all* (and by God's appointment; it took it not, it ſelfe, we gather the place it hath, in God's eſteem. That, which one moſt ſets by, he ſets by himſelf: and next himſelf ever the deareſt, the neereſt ſtill. GOD, by thus ſetting it, next to Him (none between *God* and it, in His Stile) ſhewes plainly, what vertue it is, He *loves above all*; and what vertue He commends to us *above all*. To us all; but eſpecially, to them that are *above all*: To be *ſuper omnia*, in them that be *ſuper omnes*. As the nobler the Nature, and the neerer to God, the more eaſie (ever) to take the impreſſion of it. To hold you no longer in this firſt. It is one of *Gods* Titles: (*Melchiſedeck* firſt gave to him) *Altiſſimus*. As He, *Altiſſimus*: ſo *Mercie, altiſſima*; ever: *Altiſſima, in Altiſſimo*, the higheſt Vertue in Him that is *moſt high*, which is *God*, *above all to be bleſſed*, and to be *bleſſed* for this *above all*. And this, for *ſuper, above*. Gen. 14. 19. Rom. 9. 5.

But, there is more than ſo in it. *Super* is *over*, ἐπὶ πάντα is *over* all. All that are *above*, are not over. It is not *above* only, as an *Obelisk* or *May-pole*, higher than all about them, but have neither ſhaddow nor ſhelter; no good they doe. *Mercy* hath a broad top, ſpreading it ſelfe *over* all. It is ſo *above all*, as it is *over* them; too. As the vault of this Chappell is *over* us, and the great vault of the Firmament *ovir* that. The *ſuper* of *latitude* and *expanſion* no leſſe than of *altitude*, and *elevation*. 2 *Super* over.

And this, to the end that all may retire to it, and take covert: It, *over* them; and they, *under* it. Under it, under the *ſhaddow* of it, as of *Eſays great rock in the Wilderneſs*, from the *heat*. Under it, under the *ſhelter* of it, as of *Daniels great Tree*, from the *Tempeſt*. Eſay 32.2. Dan. 4.12.

Over all his works, now, *O lord* (ſaith the CIV. *Pſalme*) *how manifold are thy workes!* We ſhall never get thorow halfe of them, GOD knowes; *Non eſt pertranſire infinitum*. We will contract them, thus: take the two extreams, ſo ſhall we take in all betwixt them. *Over all*, that is, none of them all ſo high, but as high as they be, they need come under it. Nor none of them all ſo meane, but as meane as they be, they are not left out: one way or other, within it, under it, all. So we divide His *workes*, into His *OPERA*, and His *opuſcula*; and *over* both it is. *Super omnia*, Over all. Pſal. 104. 24.

None ſo high: None on earth, not His *Saints* (who of all on earth, have the *ſuper*, are of higheſt perfection) *In them He found no ſtedfaſtneſs* (*Iob XV.*) they be *Vaſa miſericordiæ* all. If you will take it with *Iacobs ſtaffe*, He ſaith, *minor ſum cunctis*, he is under them, under them all. 1 All His *workes*. His *OPERA*. Iob. 15.15.

Not in earth then: No, nor in Heaven. Neither heaven it ſelfe, nor the brighteſt part of heaven, the *ſtares*; they are not *cleane in His ſight*, they alſo need it. Nay, not the *Angels*, the very *brighteſt of them all*: *In them He found Pravitatem*, σκολιόν τι, ſomewhat amiſſe even in them. So, *over* them too; they need it. The very *Seraphin* have ſomething to *cover*. As for the *Cherubin*, they will ſet *Mercy a ſeat upon the top of their wings*: So glad and fain are they to have it *over* them. All the tongues of Saints and Angels muſt ſay this verſe with us. *Miſericordiæ Domini ſuper omnia opera ejus*. Both ſay it, for both need it: And if both they, I would faine know, who needs it not. Rom. 9.23. Gen. 32.10. Iob 15.15. Iob. 4. 18. Eſay 6. 1. Exod. 37. 9.

Now, as none ſo high; none of His *opera, His folio workes*: So, none ſo meane, none of His *opuſcula*, but *over* them too. As His art no leſſe wonderfull, in making the Ant, than the Elephant: So, His care no leſſe *over* the one, than *over* the other. *Naturas rerum minimarum non deſtituit Deus*: The very *minimus* of the world, His *Mercy* leaves them not deſtitute. Not the *Wilde Aſſes*, without *a place to quench their thirſt*. Not the *young Ravens crying on Him*. Not the *Sparrow of halfe a farthing*, lets not *them light on the ground without His providence*. Even theſe, even ſuch His *mercy is over* alſo. It is not *Pallium breve*; the *Mantle* is wide enough, it leaves none out. 2 All His *Opuſcula*. Pſal. 104. 11. 147. 9. Matth. 10. 29.

None out? What ſay you to hell and thoſe there? Not them? *Nazianzen* (that had the honour to be called the *Divine*, of his time) thinks it may be maintained, not them: and ſo do the *Schoole-men* all, in aſmuch as even there, *Mercy* moderates, too. That it is not, with them there, as it might and ſhould be, but *tolerabilius*, eaſier, than they to deſerve by much. None, no not in that place, though *beaten with many ſtripes*; not yet with ſo many as the quality of his offence, in rigour of juſtice would require. This is ſure: *Deus præmiat ultra, punit citra*: *God* (ever) *rewards beyond* but *puniſhes* on this ſide; *ſhort* ſtill, of that we deſerve: that His very puniſhment is tempered with *mercy*, that *even in His wrath*, He *remembereth mercy*. Luke 12. 47. Hab. 3. 2.

But we will not ſtand upon this; we need not, we ſhall find another *Super* for theſe, anon. For many are the *Super's of mercy*. Not in any one (poſſibly;) but in one ſenſe or other, *over all*. Then if it go by *quo communius eo melius*) None ſo *good*, for none ſo *common* (I am ſure.)

The reaſon is *Ejus*, referred to *Mercy*. Mercy the maker of them all. Pſal. 116. 5, 6, 7, &c

And reaſon, why *Mercy* ſhould ſpread the *wing* of her *mantle* thus, *over all*. *All* are *Opera ejus*: *Opera ejus*: *Ejus* may be referred indifferently: to *Mercy*, as well as to God. *Mercy* hath the name from DIT the *womb*. For, ſhe was the *womb*, (indeed) in which, all were conceived at firſt, and ſhe delivered of them all. Plaine, by the *CXXXVI. Pſalme*; *Who by* His *excellent Wiſdome made the heavens*, *Who layd out the earth above the waters*, *who made great lights*, *&c.* And the cauſe of every one, at the end of every one, and of twenty more, *For*, *His mercy endureth for ever*. That, ſet all on work: *His wiſdome*, to contrive, *His power* to execute; appointed all, did all.

Mercy the preſerver of all. Exod. 19. 4. Mat. 13. 37.

It was *Mercy*, and nothing but *mercy*, ſet the *Creation* in hand. For, it is well known, *in non ente*, there could be no moving cauſe at all. Nothing we were; We, and all His *workes*: In nothing, there can be nothing to induce, why it ſhould be brought out of the ſtate of being nothing. So that, His *mercy* it was, that removed that univerſall defect, of *non entitie* at the firſt.

And having then made them, it is kindly, that *Viſcera miſericordiæ* ſhould be *over* thoſe *Opera* that came *de viſceribus*; whom it brought from nothing, to be *over* them, and not ſee them caſt away, and brought to nothing againe. The *Eagle* (ſaith *Moſes*) the poor *Hen* (ſaith our Saviour) will do it for their young ones: ſtretch *their wings over them* to preſerve them, what they can.

The reaſon. 1 In *Ejus*, his poſſeſſion, 1 ſal. 119 94. 2 In *opera*, his handywork. Pſal. 137, 8

So that theſe very two words [*Opera ejus*] containe in them a reaſon, why *mercy* ſhould do no leſſe. A reaſon? Nay two. 1 One, for that they be *Ejus his*, *I am thine*, *ô ſave me*; a good reaſon: *He* they be, a part of His *poſſeſſion*. That alone, is enough with us, to preſerve that is ours; only becauſe it is ours; though we never made it. 2 But Beſides that they be *His*, they be *His handywork*. Another good inducement. *Deſpiſe not*, *O Lord*, *the works of thine own hands*. We ſee, then, why *over all*: *quia ejus*, *quia opera*; becauſe *His* all; becauſe His *workes*, all. And it is well for us, the reaſon is ſo large. For, what ever we be or do, or what ever become of us, *His* we are, and *His workes* we are ſtill. So, ſtill *His mercy is over us*, and we under it.

Super omnia. 1 For mercies praiſe.

It made me ſay at firſt, This *Super*, as it is highly to the *praiſe* of *Mercy*, that it is *over His workes*: So it is every way, as highly to the *good* of *all his works*, which are *under mercy*. The *vanity*, *Salomon* ſaw (*One ſet over others for their hurt*) hath no place, here. That *Mercy is over all*, is for the generall good of all, and that is ever a bleſſed *Super*. We ſhall not need to feare any heart-burning, any emulation, for this *Super*: or to aske what the *workes* ſay to it? they all ſay *Amen Halleluja*: glad are they, that *mercy* is in that place; they would have none other, if they might. It followeth next, *Confiteantur tibi opera*; *His workes* are ready all to *confeſſe*, to acknowledge this Supremacie without any ſcruple; to take the *oath* to it.

2 For the good of *His workes*, Eccl. 8. 9. Verſe 18

For *Super* (*over*) there is no doubt, that it is as the *Cherubims wings ſtretched forth from one ſide of the Temple to the other*; *Over all*, for all to flie under and finde ſuccour there. *Tutiſſimum eſt* (ſay they, that can ſay leaſt by it:) when all is done, nothing, whereto we may ſo ſafely commit our ſelves. And, therefore *Super omnia*, that *Super omnia* we might truſt in it. But I ſay, that, even *Super* (*above*) it is not, as a bare pole upright; there is a *brazen Serpent upon the top of it*, for us to *look up* to and receive comfort by. I will touch two or three: for thus we deduce. Firſt if it be *above all his works*, it followes, then *above* every one of them: And, One will ſerve the turne. Of all *the works of God* there is no work we are afraid of, but one; that is, *His judgment*, the *work of his juſtice*. *Above* that, it is: for, *above all* it is. And, that is to our comfort greatly. For which (beſides this generall *above all*, and therefore *above it*) we owe to Saint *Iames*; that we have expreſſed in particular, even in termes terminant, *Miſericordia Super-exaltat judicium*, *Mercy is exalted* (*more than exalted*, *Super-exalted*) *above judgement*, *nominatim*. That *work* of *His*, we moſt ſtand in awe of, *over that work* by name, *Mercy Triumpheth*. And, in the very *Decalogue*, there may you ſee the *Super* of a *thouſand* to *four*, in *Mercy over juſtice*. Even there, even in the rolle of His *Juſtice* (the Law;) there would *God* have it extant upon record, that *Mercy is above* it.

1 For, if *above all His workes*, above His *judgment*.

Iames 2. 13

Exod. 20 6.

And if *mercy* be *above* it, thither (to *mercy*) we may remove our cauſe, as to the Higher *Court*. There lieth an Appeale thither, A *Solio Juſtitiæ ad Thronum Gratiæ*, from the Bench of *Juſtice*, to the Throne of *Grace* and *Mercy*. There, we may be relieved. Now, if it be *above* that *Opus*, *that work of Gods*, for *Gods works* we ſeek no more.

Heb. 4. 16.

A ſecond we deduce thus. If it be *above all his works*, ſhall it not much more be *above all ours*? What are we to Him; ours to His? No, *no work of ours* then, or to be done by us, but the *mercy of God* is *above* it; no *ſinfull work* (I meane) that we erre not *Cains* error, *His ſin was above Gods mercy*: No; *Mercy above* it. *Grande eſt barathrum peccatorum meorum* (it is *Chryſoſtome*) *ſed major eſt Abyſſus miſericordiæ Dei*: Great is the *whirlepoole* of my wicked *workes*, but greater is the *Betheſda*, the wide and deepe gulfe of the *mercy of God* that hath no bottome. And indeed, it were not truly ſaid, It is *above all His works*, (*all His*, and much more then, *above all ours*) if any of *all our workes* were *above* it; No more then, *There is a Lambe*, that *taketh away the ſins of the world*, if there were any *ſin* in the *world*, He takes not away. And this is the *Super* indeed, that would be looked into by us, by reaſon of another *Super*, *Iniquitates noſtræ ſupergreſſa ſunt capita noſtra*, Our ſins are *gone up*, *above our heads*; *over head and eares*, in ſin. And another *Super* yet, *above* them; Even the *phials of Gods wrath hanging over our heads*; ready to be *poured on us* and them, were it not, that *mercie* is *above* them, and ſtaies them: Were it not that, Over whom *miſery*, over them *mercy*: Elſe were we in danger to be overwhelmed with them every houre. We ſee then: the compariſon was well ſaid in *Super*. Our *ſins over us*; *judgments* over them; but *mercy over all*, *Super Omnia*. Always, where there is *Super*, there is

2 Above *all our works*, our *ſinfull* works. Gen. 4. 13.

John. 1. 29.

Pſal. 38. 4

Apoc. 16. 1.

Satis;

Satis; *Satis superque* shewes, *super* is more than *Satis*, Enough then there is, and to spare, for them all.

One more: not only *above* all ours; but if it be *above all his works*, then is it *above* all the *works* of them that be *His works*: and so (not to hold you) *above the Devil and all his works*. For he also, is one of them: Of *Gods* making, as an *Angell*; of His own marring, as a *devill*. *Above his works* (I say) and *above the works*, and practices of his limmes, and all they can do or devise against them; *over* whom His *mercy* is. The Son of *God* (saith Saint *John*.) in *mercy* therefore appeared; *Ut solveret opera Diaboli*, that *He might loose, undo, quite dissolve the workes of the Devil*. No worke shall he contrive, never so deep under ground, never so neer the borders of his own region, but Gods *mercy* will bring it to light; it, and the workers of it. *His mercy* will have a *Super*, for their *Subter*. There shall bo more in *Mercy*, to save; than in *Satan*, to destroy: More, *dicat nunc Israel*; more, *may this Realm now say*. A notorious *Work of* His, as ever any; Nay, *Super omnia*, as never was any, this day by His *mercy* brought to light, and *dissolved, quite dissolved*. *We heard* it not with our eares, *our fathers told it us not*; *our eyes beheld this Super*.

3 Above *the works of all His works.*

1 Ioh.3.8.

Psalm.24.1.

Psalm.44.1.

So we are come, to our own case, yet we were aware, That is *Super*, *upon*. *Over all* it is; yet, not *over all* alike: at least wise, not *upon all* alike; *upon some*, more than *over* other some. *Æqualiter est Illi cura de omnibus*, but, not *æqualis*; Equally, a care of all, but, not an equall care, though. No, *His mercy over all* in generall, is no barre, but *upon* some there may be a speciall *Super*; and so, some have a *Super* in this *Super* too.

3. *Super upon*, 1 *upon* some, more than others of His *workes.*

For, if the reason, why *mercy is over all his workes* be, because they be *His workes*: then, the more they be His *workes*, the more *workmanship* He bestowes upon them, the more *is His mercy over them*. Whereby it falls out, that as there is an unequality of *His works*, and one *work above* another; so is there a diverse gradation of His *mercy*, and one *mercy above* another, or rather one and the same *mercy*, as the same *Planet* in *Auge*, in the top of His *Epicycle*, higher than it self, at other times.

To shew this, we divide His *workes*, (as we have warrant) into *His works* of *Fiat* (as the rest of *His creatures*:) and the *Work* of *Faciamus*, as *Man*, the master-piece of *His works*; upon whom He did more cost, shewed more workmanship, than on the rest: the very word [*Faciamus*] sets above all. 1. *Gods* προβουλία: that He did deliberate enter in consultation (as it were) about his *making*, and about none else. 2. *Gods* αὐτουργία: that Himself framed *his body of the mould*, as the *potter* the *clay*. 3. Then, that He *breathed* into him a two-lived *soule*, which made the *Psalmist* break out, *Domine quid est homo*, &c, *Lord, what is man that thou shouldst so regard Him*, as to passe by the heavens and all the glorious bodies there, and passing by them, breath an immortall soule, put thine own image, upon a piece of clay? 4. But last, *Gods* setting him *Super omnia opera manuum suarum*, *Over all the works of His hands*. His making him (as I may say) *Count Palatine* of the world; this shewes plainly, His setting by Man more than all of them. As he then, *over them*; so, *Gods mercy over him*. *Over all His works*; but, of *all His works*, *over this work*. *Over His* chiefe *work*, chiefly: in a higher degree. And not without great cause. Man is capable of eternall, either felicity or misery; so are not the rest: He sins; so do not they. So, his case requires a *Super* in this *Super*, requires *mercy* more than all theirs.

2 *Upon* Man more than other creatures.

Gen.1.26.

Gen.2.7.

Psalm.8.4.

Psalm.8.6.

Upon men then, chiefly. They, the first *Super* in this *Super*. But, of *men* (though it be true in generall, *He hath shut up all under sin*, *that He might have mercy upon all*, yet) even among them at *Super* too, a second. Another *workmanship* He hath yet, *His workmanship in Christ Iesus*: the *Apostle* calls it (*Ephes.*2.10.) *His new creature* (*Gal.*6.15.) which his *mercy* is more directly *upon*, than *upon* the rest of mankind; *Servator omnium hominum*; the *Saviour of all men* (saith the *Apostle*; marrie, *Autem*, most of all, *of the faithfull Christian men*. Of *all men*, *above all men*, upon *them*: They are His *Work* wrought on both sides; *Creation* on one side, *Redemption* on the other. For (now) we are at the *work of Redemption*.

Rom.11.32.

1 Tim.5.10.

And here now is *My* right, in kind, רַחֲמָה רַחֲמִי *Rahame Rahama*, the mercy of the bird of mercy, that is the Pellicans mercy (for, כַּחֹת is the *pellican*, which hath her name of *mercy*, as the truly *mercifull bird*.) For, here (now) is not the *womb* to hatch them, nor the *wings* to cloake them, but the *Pellicans bill* of *mercy*, striking it self to the heart, drawing bloud thence, even the very heart-bloud, to revive her young ones, when they were dead in sin, and to make them live anew the *life of grace*. This is *Misericordia super omnes misericordias*. Shall I say it? (I may truly:) *Mercy*, in all else, *above his works*: but, in this, *above* Himselfe. For, when it brought Him down from Heaven to Earth, to such a birth in the *manger*, such a life in *contradiction of sinners*, such a *death on the Cross*, it might truly be said then, *Misericordia etiam triumphat de Deo*. You shall mark therefore, at the very next words, when he comes to his thanks, it is *Confiteantur Tibi opera Deus*, but *Sancti Tui benedicant Tibi*: *Thy works*, let them say *Confiteor*; *Thy redeemed*, *Thy Saints*, let them sing *Benedictus*. *Thy works*, let them tell truth and *confesse*; But *Thy Saints*, let them *speake all good* and *blesse* Thee; highly blesse Thee, for this thy *high mercy* of all other *upon them*, as of all other, they have most cause to do.

Luk.2.11. Heb.12.3. Phil.2.8. Verse 10.

To elevate it one degree, one *Super*, more. For (I know not how, but you shall observe, that) even among the faithfull, even among them, God singles out some one People still, from the rest, that He makes of *above* the rest, and vouchsafes His speciall favour upon more than the rest, though Christian men, as well as they; and no reason in the world to be given of it, but the *Super of* His *mercy*. It was ever so: Some Nation, of whom it might be said, *Non taliter fecit omni Nationi*, He *hath not dealt so* with *every Nation*: Nay, *Non omni* is *nulli*, He *hath not dealt so with any Nation*.

Psal.147.20.

Some of whom it might be ſaid, Of all the people in the Earth, *I have choſen you*, to come neareſt to you, to vouchſafe you my chieſeſt, my choiſeſt *mercies*, *Super omnes*. Not in matters only pertaining to the ſoul, in which all Chriſtians are intereſſed alike; but even in the things pertaining to the courſe of this life, *ſeculer* (as we call them) and *temporal*: In them, too. And, in both, is better than one alone. In ſaving that way with the *ſalvation*, *the King rejoyceth in* (21 *Pſalm.*) *ſaving* them, from plots and practiſes, even againſt their worldly proſperity; from *Achitophels plots*, from *Abſalons Vow*, and ſuch like.

III. Our *Super* in this *Super*.

And now to our *Super*. For, may not we (think you) reckon our ſelves in all, in this laſt, *above all*. *His workes* firſt: ſo are all His creatures. *His chief workmanſhip*: ſo are other men. *His workmanſhip in Chriſt*: ſo are other *Chriſtians*. But *above all*; theſe, *His non taliter*. For, if we be not very dim-ſighted, without any perſpective-glaſs, we may ſee ſuch *mercies* and favours of His, *Super* upon our ſelves, as (ſure) the Nations round about us have not ſeen: and I think I may ſay, not any Nation on the Earth ſeen the like.

Many wayes might this be made appear, and many dayes brought to give us light to it: But, let all elſe paſſe in ſilence: this Day, this *fifth of November*, is *inſtar omnium*. Nay, is *ſuper omnes*, before, beyond, *above* them all: to elevate to us, this point, of the *tender mercies of our God*, *whereby* Luke 1. 78. *this day ſpring from on high did viſit us*. This Day (I ſay) enough and enough, to bring from all our mouthes, that it brought from His Majeſties, and that with admiration, *Miſericordia Dei ſuper omnia opera ejus*! And the *Confiteantur*, and the *Benedicant* of right belonging to it.

I The mercy of *Ne inducas*.

We, right now, divided His *works*: we will now divide *His mercies*. That do we, according to their *Object*, which is *miſery*: And that is double. 1 For, either it is already *upon* us, and we in it: 2 Or but *over* us, yet ſo over us, as we are within the *ſhadow of death*, at the very pits-brink (as they ſaid) and even now ready to be tumbled in. To quit us of theſe two, there is a double *mercy* (they follow at the 14. *verſe*.) 1 *Erigis lapſos*, 2 *Suſtines labentes*, *Lifts up them that be down*, and *ſtayes them that be going down*. There is a *Super* in theſe two. 1 One of them, the better (which our *Pater-noſter* will teach us:) *Ne inducas* firſt, and then *Libera*. Better, *lead us not in*, than *deliver us out*. If we are in, *deliver us*: but, better never come in at all. *Jonas was delivered*: So was *Nineve*: *Nineve's* was better (they came not in;) than *Jonas* his: he was in, but got out. That of *Libera*, God ſend us too, if ever we ſhall need it: and ſend it all them, that at this preſent, do. But yet give me the *mercy* of *Ne inducas*, let it not light, let it paſſe over; the *Paſſe-over*, that, is the memorable Delivery: that, the high Feaſt.

And, that was the *Super*, *upon* us. And it behoved ſo to be. We were not in: It came not to that; thank *Mercy* for it. If it had, it had been paſt with us, paſt *Libera*: that other *mercy* could have done us no good. If it had not been *prævenisti*, *poſtveniſti* had come too late. For, if in, never out more. This, our firſt *Super*.

2 The mercy of *Libera*, from a cruelty cloſe to us.

But, being not in, we were as near it, as near might be, and ſcape it. *Over*, it was; nay, it was rather *under* us, then: but all is one, *Super* or *Subter*: either will ſerve, here: that *Subter* would have ended in a *Super*, ſent us up high enough (I wot well;) therefore we will keep the word of the Text [*Super*] let it go.

First, when it was contrived, *Over us* it was: then, when it was ſet in hand, *Over us* yet more: but when it came to *parata ſunt omnia*, all ready for the *match*, and the *match* for it (for, ſo near it came) then, it was *over us* (I trow) hard over us: and, then to ſcape it, when it was even in a manner ready to ſeize on us, that, is another *Super*: for, then to eſcape it, that, doth us the more good, ever; and that is ever praiſed, for the Superiour deliverance. The ſecond *Super*.

3 And cloſe, from us.

Specially, if you add the third: that when it was ſo near us, and we to it, it was not ſo cloſe by us, as cloſe from us; we knew it not. And none ſo miſerable as they that are ſo, and know not they are ſo: Nay, think it clean otherwiſe. The *Laodicean* miſery, that (we ſay) is of all other the moſt wofull: *Tu dicis quod*, *Thou ſayſt*, thou art this, and thou art that; ſafe, and ſure, and happy: and behold, thou art none of all theſe: but, even then when thou ſayeſt it, miſerable, and Apoc. 3. 17. even in the *jawes of death*. That is the miſery, that comes as the *throwes of a woman in travail*: as the *flood*, upon the *old world*; as the *fire*, *upon the five Cities*. Jer. 6. 24.

And that was our caſe right: they, in the *dayes of Noe*; they, in the *dayes of Lot*, never reckoned leſſe, of the *flood*, or the *fire*, over them: than we, of the *powder*, under us. And I blame us not: Who would not have thought himſelf ſafe in that place? who, that he might not have trodden on that threſhold, that floor, without danger? If ſafe at all, if any where, there. It is the *Aſylum*, the ſureſt place (one would think) in all the Land Ἐφ' ᾧ φρονεῖς μέγιστα, ἀπολεῖ τοῦτο σε Where our greateſt truſt, there our danger moſt deadly; and that is (ever) the *Super* of all miſeries. Mark 24. 37. Luke 17. 26, 28.

Being then ſo *over* us, or *under* us; under us, and near us, near us, and we not aware of it: ſo near, that they made full account (I ſay not (as the *Pſalm*) *to have ſwallowed us up quick*, but) to have *blown us up* quick, and in a moment ſent us up, ſhivered all to pieces; it was a third, and a principal *ſuper* (this) more than ordinary, that made us *ſupereſſe*, to remain ſtill alive, after ſo great, ſo preſent, ſo ſecret danger. Pſalm 124. 3.

4 The *ſuper omnia* of this cruelty.

And yet another *ſuper* more, againſt this laſt; which will ſerve, as *black work* (I mean, their *cruelty*) to make this *white work* of *Gods mercy* ſhew the better to us. It is a *Super omnia*, too. As our deliverance, a work of *Mercy ſuper omnia*: ſo; our intended deſtruction, a *work of cruelty ſuper omnia*. *Super*

Super omnia, above all examples (to begin with.) For, the like never ſeen, nor heard of. Nay, not to be raked out of any ſtory, in any Age, of any Countrey, civil or ſavage, of the like. And *Super omnes*, *over all* it would have gone, not ſpared any, no degree, high or low; no eſtate, Nobles or Commons; no calling, ſacred or civil; no ſex, King or Queen; no age, King or Prince; no Religion, their own, or others. This is but *ſuper omnes*: Nay, *ſuper omnia*, it was too: *Super*, *up* with lime, and ſtone, and timber, iron, glaſſe and lead: *up* with floor, windowes and walls, roof and all. Yet another *ſuper omnia*: all bands of birth, countrey, allegiance, nature, blood, humanity and Chriſtianity; tread upon them, trample upon them all, tear them all in pieces. Never ſuch a *ſuper omnia*, in all ſenſes. So (indeed) a cruelty for the Devil himſelf: To make the oppoſition perfect, of GOD's *Mercy*, and *Satans Cruelty*. Of whom (to give each their due) it may be ſaid, and no leſſe truly ſaid, *Crudelitates ejus ſuper omnia opera ejus*, his *Cruelties* are above all his *works*: than of GOD, that *His Mercies are above all His*.

Super omnia opera ejus, it is; and *contra omnia opera DEI*: *Above all his own*, and *againſt all* GOD's *works*. The enemy of GOD he is, and ſo of all GOD'S *works*; and of thoſe *His works* moſt, that GOD moſt ſets by (that is) mankind; And of that part of mankind moſt, *God* hath done moſt for, and ſo may be thought, moſt to favour (that is, *Chriſten men*:) And then of them, if there be a *Non taliter* in *His mercy*, a *Non taliter* too, in *his malice*, ſtraight. If a *ſuper omnes* with *God*, a *Super omnes* with him, *in ſenſu contrario*.

To any *creature* (only becauſe it is a creature) is he cruel: he will into the *Hogſtie*, to ſhew it rather than not to ſhew it at all. Matth. 5. 13.

But, to *man*, to one man, rather than to a whole heard of Swine.

And among men, his malice is moſt at *Chriſten men*: they are nearer to the Kingdom of GOD. To keep them from that, Himſelf hath irrecoverably loſt (that is) Heaven; and to plunge them into eternal miſery, whereinto himſelf is fallen, without all redemption.

And among Chriſten men, to the *beſt* ſort; to publike perſons, rather than to private mean men.

But, if he could get a whole *Parliament* together: A King, his Nobles, his Commons; that is, a King, Kingdom and all; and up with them all at once, all together: there were none to that: that (ſo) he would over ſea and land to compaſſe. For, that, were indeed, with him, a *ſuper omnia*: He never had done the like.

Of this their *Father*, were thoſe ungodly men of this Day. Ungodly (I ſay:) For *Salomon* ſets us this ſigne, to know *ungodly men* by; *Viſcera impiorum crudelia*, if the *bowels be cruel*, then *ungodly*, certainly. No *pity*, no *piety*, with him. And we find, that *mercy* is a plant of our nature: So incident to the nature of man, as they are holden *inhumane*, that are without it. No *pity*, no *humanity*. Why then, *Satanitie*, it muſt be, if *God* and *man* diſclaim it: Even of him, *cujus crudelitas ſuper omnia opera ejus*. Prov. 12. 10.

Now God cannot abide *cruelty* at any hand. By what He placeth higheſt, may we know, what He loves beſt (*mercy*:) and by that, may we know, what He can worſt away with (*cruelty*.) Nay, if once *he take his fellow by the throat, deal cruelly* with him: *never hear him* more. No *cruelty* can He endure, at all: ſpecially, no ſuch cruel cruelty, as this that paſſed all. Matth. 18. 28.

And in this caſe of ours, I make no doubt, *God* was moved both wayes.

One way, by *Mercy*: for us, that *our bones might not be ſcattered*, in every corner; as *when one heweth wood*, chips flye about. And again; for them, we ſhould have left behind, that *Videns JESUS turbas, miſertus eſt eis*, He looked upon them too, and ſaw, they ſhould have been ἐσκυλμένοι and ἐρριμμένοι, *ſcattered all*, and *hurried up and down*, like a ſort of poor maſterleſſe *ſheep*: *His mercy* wrought with Him, in both theſe reſpects. Pſalm 141. 7. Matth. 9. 36.

But on the other ſide, their *Cruelty* moved Him alſo. And (I am perſwaded) *God*, looking upon thoſe mercileſſe bowel'd men, when in their hearts they hatched that monſter of *cruelty*, even at the ſight of that barbarous reſolution (yea more than barbarous) His heart even turned againſt them, His very ſoul abhorred that deviliſh intention of theirs. They had thought to have had the Day; but, to the high praiſe of His *mercy*, and to the confuſion of *Satan* and all his *cruelty*, He gave order, *Mercy* ſhould have the day: and ſhe had it, that there might be a *mercy*, *ſuper omnia*, *above* this *Cruelty ſuper omnia*: as there was. Their counſel brought to light; brought to nought; brought upon their own heads: and both counſel and counſellours brought to a ſhamefull end.

Nay, would they make mens bowels fly up and down the ayr? Out with thoſe bowels: what ſhould they do in, that have not in them that, that bowels ſhould have. Would they do it by *fire*? Into the fire with their bowels, before their faces? Would they make mens *bones* flie about like *chips*? *Hew* their bones in ſunder. Juſt is *Davids* prayer: *Their delight was in cruelty, let it happen to them: They loved not mercy, therefore let it be far from them.* Pſalm 109. 17.

But, how now? We are gone now from *mercy* quite. No no: there is *mercy* even in this ſeverity. In the *Pſalm of Mercy* (*CXXXVI.*) *Slaying* is made *a work of mercy*; *Slew the firſt-born of Ægypt*: *cruel Pharaoh, cruel Og, For his mercy endureth for ever*: *Mercy*, in ridding the world of ſuch. For, they are not worthy to be *inter opera DEI*, among *Gods works*, that renounce that Vertue: that is, *ſuper opera DEI*, *over all Gods works*. Pſalm 136. 10. 15. 20.

And ſo now ye ſee that *Super*, I told you, we ſhould come to at laſt; *Over hell*, and them there. The *Super Superantis*, the *Over* of an *Overcommer*; of *Mercy* a *Conquerer*. *Above His* other *works*, with the *Super* of a *Soveraign*, to protect them: *Upon* the *devil* and deviliſh men in their *works*, with *Super Aſpidem & Baſiliſcum*, to tread upon them, to *make His enemies His foot-ſtool*, and ſo a *Super*, *Over* them too. Pſalm 91. 13. Pſalm 10. 1.

And

IV. The *Super* of our *Duty.*

And now, we have set *Mercy* in her Chariot of triumph; In which, if ever she sat, she sat in the *Super omnia* of this Day. Let us now come to the last *Super*, the *Super* of remaining upon the head of all *Gods works*, for His mercy over them all; but, among them all, and above them all, upon our heads (if it were but for the Soveraign Mercy of this Day) what we were in *Super* to *God*, for it.

From his *work.*
[a] Verse 10.
[b] Verse 11.
[c] Psalm 150. 6.
[d] Psalm 117. 1.

The *Super upon all Gods works* followes, in the words next ensuing, [a] *Confiteantur.* Are *His mercies over all his works?* Why then, [b] *O all ye works of the Lord, all flesh,* [c] *every thing that hath breath*; but chiefly His chief *work*, the *sons of men*, [d] the *nations* and the *kindred of the earth*, come all to *confession*: all ow this (to *confesse*) at least. *Confesse?* what? Nothing but *mercy*, and the *Super* of the *Mercy*. Nothing, but that it is, as it is: do but as *God* doth, exalt it, place it, where He sets it. Let the *deep* say, it is *over me*; and the *dry land* say, it is *over me*; and so of the rest, every one: so many *works*, so many *confessions*.

From *his Saints* Verse 10. Psalm 65. 1.

There is a further *Super*, *upon His Saints*: they, owe more to Him than His ordinary *works*. His *works* but to *confesse*: *His Saints*, to *confesse* and *blesse*, both. They are *double works*, *needle-work on both sides*: more becomes them. *Te decet hymnus in Sion*: Both, to *confesse*, it is *above all*; and to *blesse* and *praise* it, *above all*. For, if it be *above all*; it followes, more *praise* is to come to Him for it, than for all. If *Mercy*, *above all*; the *praise* of His *Mercy*, above the *praises of all*.

From *us.*

There is a further *Super* yet, upon us that have found and felt the *Super* of it: the *Non taliter* (say I) *above works* and *Saints* both. All are bound: but we that are here *super omnes*; more than all, we. We that should have been *Martyrs* of *Satans cruelty*, it stands us in hand to be *Confessors* of GOD'S *Mercy*, as, to which we owe even our selves; our selves, and our safety; safety, of souls, and bodies, every one of us.

Then, let the *King*, *Queen*, and *Prince*; let all the three Estates; let the *whole Land* delivered by it, from a *Chaos* of confusion; let our souls, which he hath held in life; let our bodies, which he hath kept together from flying in *pieces*; let all think on it: think how to thank Him for it; say, and sing, and celebrate it *above all*. We, *above all*: for it, *above all*.

For, if ever *Mercy* were *over work* of His; if ever *Work* of His, under it directly; it was so *over us*, and we so under it, this Day. If ever, of any it might be avowed; or to any, applyed; If ever any, might rightly and truly, upon good and just cause, say or sing this verse; we of this land, may do both: It will fit our mouths best, best become us.

For, such a *work* did He shew on us, this Day, as if *Mercy* have a *Super omnia* of other, this may claim a *Super omnia* of it, of *Mercy* it self. *His mercy* is not so high *above* the rest of his *works*, as this Dayes *Work*, high *above the works* of it. That, supream to all: this supream to it. *Mercy*, in it: even *above* it self.

We then, that have had such a *Super* in this *Super*; we, of all others, nay more than all others, to have it yet more specially recommended. A bare *confession* will not serve; but the highest *confession* of all, to take the *Oath* of the *Supremacy* of it. We, if ever any, to say it, and swear it: if it had not been in Soveraign manner *over* some of *His works* (that is, our selves) we had been full low yet this, *infra infimos*, beneath, under *all his workes*: not (now) above ground, to speak and to hear of this Theme.

Let it then claim the *supremacie* in our *confiteantur*, and in our *Benedicant*, both *above works*, *Saints*, and all. And that, not mentally, or verbally alone; in heart so to hold, and in tongue so to report it: but, which is worth all, really in *work*, so to expresse it. I mean, as our thanks for *His mercy above all our thanks*; so our *works of mercy*, *above all our workes*. But, be they so? *His* are so: are ours? I would to God, I could say they were: but (sure) they are not. *His mercy above all his works*: With us, in this point, it is clean contrary: all our *works*, above our *mercy*. The least, the last, the lowest part of our *works*, are our works of *mercy*: the fewest in number, the poorest in value, the slightest in regard. Indeed, *infra omnia*, with us, they.

But sure; GOD, in thus setting it *above all his works*: sheweth, He would have it, with us, so too. That which is *Super omnia ejus*, to be *Super omnia nostra*: as *above all His*, so above all ours likewise. And CHRIST *our* SAVIOUR would have it so; His *Estote*, is *Estote misericordes*: Luke 6. 36. and how? not barely, *Estate*; but *Estote, sicut Pater vester cœlestis*; *Mercifull*, *as He*. And, how is He? So, as, with Him, it is *above all*. To imitate him then in this, let it be highest with us; as with Him, it is highest. Sure, we are not right, till it be with us, so too: As in *Gods*, so, in ours: *above* ours; *above* them all, that so, it may have the Supremacy, in *Confiteantur*, in *Benedicant*, in *praise* and *thanks*, in words, and *works*, and all.

To set off the *Super* of this day then, and to conclude. If the generality of His works *confesse Him*, for theirs: and the speciality of His *Saints blesse Him*, for theirs, what are we to do, how to *confesse*, how to blesse for the singular *Mercy* of this Day (and let all others go?) Sure, *our mouthes to be filled with praise as the Sea*, and *our voyce in sounding it out, as the noise of His waves* Psalm 71. 8. *and we to cover the heavens with praise*, as with clouds for it.

But, we are not able to praise thee, O *Lord*, or to extoll thy Name, *for one of a thousand*. Nay, not for one of the many millions, of the great *Mercies*, which thou hast shewed *upon us* and *upon our children*. How often hast thou rid us from Plague, freed us from Famine, saved us from the Sword, from our enemies compassing us round, from the *Fleet*, that came to make us no more a people!

Even;

Even; before this Day, we now hold; before it, and ſince it, have not thy compaſſions withdrawn themſelves from us. But, this *Day*, this *Day above all dayes*, have they ſhewed it *Super omnia*: and, not *over*, but *upon* us.

Wherefore, the powers thou haſt diſtributed in our ſouls, the breath of life thou haſt breathed into our noſtrils, the tongues thou haſt put into our mouthes, behold, all theſe ſhall break forth and confeſſe, and *bleſſe*, and thank, and praiſe, and magnifie and exalt *thee* and *thy mercy*, for ever. Yea, every mouth ſhall acknowledge thee, every tongue be a Trumpet of thy praiſe; every eye look up, every knee bow, every ſtature ſtoop to thee, and all hearts ſhall fear thee. And *all that within us*. Even our *bowels*: thoſe our bowels, that (but for Thee) had flowen, we know not whether: Even our *bones*: thoſe bones, that (but for it) had been ſhivered bone from bone, one from another: *all* ſhall ſay, *Who is like unto thee* ô *Lord* in Mercy? *Who is like unto thee, glorious in holineſſe, fearfull in praiſe*; doing wonders, wonders of *mercy*, as this day, *upon us all*, to be held by us and our poſterity, in an everlaſting remembrance.

Glory be to Thee ô *Lord, glory be to Thee*: *Glory be to thee, and glory be to Thy Mercy*, the *Super omnia*: the moſt glorious of all thy great and high Perfections: *Glory be to Thee*, and *glory be to it*: To it, in Thee; and to Thee for it. And that *by all thy works*, in all places, and at all times. And, of *all thy works*, and *above them all*, by us here; by the hearts and lungs of us all, in this place, this day, for this day, for the *mercy* of this day; for the *mercy* of it *above all mercies*, and for the *work* of this day *above all works* of it. And, not this day only, but all the dayes of our life; even as long as *Thy mercy endureth*, and that *endureth for ever*; for *ever*, in this world; *for ever*, in the world to come. *Per*, through the Ciſterne and Conduit of all *Thy mercies*, *Jeſus Chriſt*. Pſalm 136. 1.

A SERMON

Preached before the

KINGS MAIESTIE

AT

WHITE-HALL,

On the *Fifth of NOVEMBER*,

Anno Dom. MDCXVI.

Esay
~~Psalm~~ XXXVII. 111.

Venerunt filii usque ad partum, & virtus non est pariendi.

The Children are come to the birth, and there is no strength to bring forth.

I Have taken this piece, and no more. More I could not (you see) It will not fit our turn, or this *Day* (the fore-end of the *verse*:) *This is a day of trouble, rebuke, blasphemy*, cannot we say? We must say, This is a *day*, not of *trouble*, but of *joy*; not of *rebuke*, but of *praise*; not of *blasphemy*, but of *thanksgiving*, with us. And so may we say too, and yet keep these words for our ground still. Nothing lets, but that one and the same *day*, may be, both a day of *joy* and *sorrow*. They that have the *day*, and they that lose the *day*, the *day* is but one: but, to the winner, a *joyfull day*: to the loser, not so; but *a day of sorrow*, and of *blasphemy*, otherwise. And so this *day*, a *day* of *Sorrow*, to some: they might have taken up the whole verse, as it stands: those (I mean) that, do what they can, must be fain to *father* the *Children*, that this day were *comming*, but *came* not forth. That they came not forth, the want of *strength* to be delivered, made it to them a *day* of *Sorrow* (some say, of *blasphemy* to:) Not so, to us. To us a *day* of *praise* and *thanks*: that they lost *h*eir so looked-for and longed for *children*; that they are not born, who if they had been born, would have been the bane of us all. To us then, as this, a *day*; So this, a *verse of Joy*.

the

The words are (in *Hebrew*) of the nature of a *Proverb*; and used by them, as a By-word upon the defeating of any plot. Not every defeating; but then, when a plot is cunningly contrived, and closely followed, and is near brought to the very point to be done, yet not done though; but defeated, even then: then, take they up this Proverb, and say, *Venerunt*, &c. *The summe.*

And two wayes take they it up, thereafter as the design is. If it be bad, yet well layed, and well seconded, and for all that, in the end disappointed; then utter they it cheerfully, *Aha, the children*, &c. but as GOD *would*, &c. by way of *gratulation*. But: if good, and for a while come fairely forward, but in the end prove to nothing; then take they it up, with a *sigh*, *alas the children*, &c.

It cannot be denied, but good *King Hezekiah*, whose the words are, spake them here in some *grief*. Grief, two wayes: for 1 first, grieved he was to hear how *Rabsakeh* had raged and raved, and spewed out most horrible blasphemies. Fain would he, he and his men, rather than their lives have been at him for it. They were even great with this (as it were) and *the children come to the birth*; But *their strength* served them not, they durst not give him a word, for fear of a further mischief, if they should provoke him. Now, there is no more hard and grievous case in the world, than when a man shall be forced to hear *blaspheming*, and not to be in case to answer it home.

2 But the *King* of *Assur* (his *Master*) was not far off, with his Forces; but at the siege of *Libna* (not past a dozen mile off;) that Town, not like to hold out long, and then have at *Jerusalem*, and they (GOD wot) but meanly provided to welcome him. But a poor remnant, to so huge an Host; So huge, as with their very *feet* they *dryed up Rivers*, as they went. *Non erant vires*, was their case right; and this here a second *grief*. Verse 25.

For the words, though they sound, as if the *Queen*, or some great *Lady*, were in *child-birth*; yet no such matter. All is spoken by *Allegory*; and no *woman*, but the *State* of the *Kingdom*, here meant.

And it is no new thing to set forth *States* by *women*. The *Prophets do it oft*: *Esays Hephsiba*; *Ezekiels Ahola*, and *Aholiba*; *Hoseas's Loruhamah*, all shew it. Nothing more common with them, than the *Daughter of Babel* for the *State* of the *Chaldaans*; the *Daughter of Sion* for the *State of the Jewes*. Esay 62. 4. Ezek. 23. 36. Hos. 1. 6. Esay 47. 1. Verse 22.

And not to *women* only, but to *women with child*; then specially, when there comes any shrewd plunges upon an *Estate*. *Filia Sion quasi parturiens* (*Hosea* 4. 12.) *Sion is ready to cry out*, in the Old: And, in the *New*, the Church (then) hard bestead, is represented by a *Woman* ready to fall in labour (*Apoc.* 12. 11.) And States, when they would be delivered of ought (would, and cannot) as it were the *throwes of child-birth* seem to be upon them: and this Proverb, then not unfitly applyed to them, *Venerunt*, &c. Hos. 4. 12. Apoc. 12. 2.

A *Woman*, her time is come, and strives to bring forth, and cannot, not having *strength* for it; this (we know) is a case of great extremity: we know it by *Rachel* (*Gen.* 35.) by *Hophnies* wife (1 *Sam.* 4.) both which were in the case here: at the point to be *delivered*, and wanted *strength*, and it cost them both their lives. Gen. 35. 16, 17. 1 Sam. 4. 19.

Now, as when a *woman* is so, all about her are at their wits end; know not what to do, or whether to turn themselves: No more did *Ezekias*; but even turns to the *Prophet Esay*: (as, at such times *Prophets* shall have their turns: not oft, besides.) To him they send for *Leva orationem*: *Lift up thy prayer*: *Prayer*, now, for, but, in *prayer*, no help is left; if that relieve us not, we are gone. This spake then *Hezekias* in *grief*. Verse 2.

It grieves me on a day of *joy*, to hold you so long in a point of *sorrow*; but, the turning all into present joy will make amends. To that, I come.

This for the present, was their case: but this was not their case long. For, within a while after, before the end of the Chapter, the very same words, by the very same persons, were (or might have been) taken up, in a far other more joyfull key. Then, when the *King* of *Assur*, he that cast them into this agony, as he was upon removing to come towards them (and so, the *children* (as it were) come *to the* very *birth*, indeed:) GOD put a *Ring in his nose*, turned him about home again, as fast as ever he could, upon newes of invasion of his Countrey, by the *Æthiopian*: When, being so near come to the *birth*, he came not, had not the power to come one foot toward them; then (I hope) the case was altered: then might we have said this Text as *Iopæan*, with joy, *Venerunt*, &c. Verse 29. Verse 9.

And this (Io) is our very case, this day. For, why are we here met, but that (as the Text is) *a birth there should, this day* [the *fifth of November*, this very *Tuesday*) have been with us? should have been, but was not: That it was not: This *day* should have been a Dismal day; that it was not so. A *birth* was in bearing, and *venerunt ad partum* (I promise you:) that it was not born, that it was *partus non partus*, a *birthlesse-birth*, it is (with us) a *day of joy*: and as this, a *Day*; so this, a *Text of joy*: and thanks be to God, it is so. And we say these very words of *Ezekias*, not as (here) he did: but, as after he might have, and as we, this day, may speak them, with a chearfull accent, *Venerunt ad partum*, &c.

There be in the Text, *two parties*, which makes us *two parts*: 1 the *Children*, and 2 the *Mother*. The *Children*, in the very first word: The *Mother* in the last: *Pariendi* it is here; *Parienti* it is in 2 *Reg.* 19. If there be no strength *pariendi*, it is, because there is none *parienti*. Of these two, two things are here said: One affirmed: The other denied. *And division.* II. 2 King. 19. 3.

Affirmed, the *children* were *ready*: Denied; the *mother*, not, *non erant*. The *children* not unwilling; for they *were come*: the *mother* unable; for, by that time they were come, her *ſtrength* was gone. The end is left for us to gather: for, if no *ſtrength* to *bear*, no *birth* there will be: No more there was, And, that there was not, it is *holy-day* with us, to *day*.

Applying all to our caſe, I am to tell you firſt. 1. *Theſe children*, who they were: 2. And ſecondly, how *near to the birth they came*: 3. Thirdly, of the *ſtrength* to bring them forth, the *failing* of it, and how it came to fail: Upon theſe, two queſtions: 1 Why they were not ſuffered to *come forth*? 2 Why they were ſuffered to *come* ſo *far*? 4. And laſt of all, of the *Tu ergo*, or inference upon all this: Which is not that which *Hezekiah* inferres (the next *verſe*) *Tu ergo leva orationem*; But another *Ergo*, as it were a new *birth* of ours, *Tu ergo leva gratiarum actionem*. Yea, yea: That, and *leva orationem* too: And ſo let us lift up our prayer, and for nothing more, than that we may raiſe a good levie of *thanks* indeed, to ſend up to GOD that *there was no ſtrength to bring forth, when it was ſo near brought*.

I.

The *Children*: 1 Who they were.

THe *Children*, are the firſt word, and ſo offer themſelves to be begun with. And with them, we muſt begin: For on them all depends (whether the *Day* ſhall be kept, or the Text uttered, with joy or not. For (indeed) *prima facie*, it may ſeem to be ſomewhat an unkindly joy, to take pleaſure in the periſhing of *Children*, when they be come to the *birth*. Yet ſuch may the children be, that are to come, as it makes no matter. Nay, as we well may wiſh, they may: and well rejoyce, if they do miſcarry there, and come no further.

Gen. 3. 15. To begin, from the beginning. There read we of the *Seed of the Woman*, and the *Seed of the Serpent*: we are back at our Text ſtraight. If it be the *womans ſeed*, ſave it alive in any wiſe, *let it come*, not only to the *birth*, but, from the *birth*, well: and if by any miſchance it do not, ſay the words of the Text, but ſay them with grief, *Venerunt*, &c. On the other ſide, if it be the ſeed of the *Serpent*, away with it, let it not come to the *birth*: if it do, let it not be *born*, ſtifle it in the *womb*, and be glad when you have done, and ſay with *joy* and ſpare not, *Venerunt*, &c.

Heb. 11. 23. And yet I cannot tell neither, whether we make the Rule ſo generall, as to extend to all the *Womans Seed*. But, if the *children* be, as of *Moſes* it is ſaid, *Hebrews* 11. ἀστεῖον *proper ſweet children*: Nay, if they be but according to kind, regular *births*; when they be come ſo far, it is grief, if they come no further. But, otherwhiles they fall out theſe ſame παρεκβάσεις φύσεως, *Naturæ errores*, *Miſt apen monſtrous births*: and then, in that caſe, and for ſuch, it skils not when they be thither come, if farther they come not. Yea, I dare ſay, it will not diſcontent the unhappy parents that begat and bare them, though this Verſe be verified of them, that when they *come to the birth, they might not be born*, but have the *womb* for their *grave*, and *no ſtrength to deliver them*.

Since then, upon the matter, all is thereafter as the *children* be, our firſt enquiry is to be, what theſe children were? Where let me tell you this, you ſhall not look for ſuch *children* as *women go* with: (the verſe is *proverbially*, not *verbally* to be underſtood:) Not of any *Womans birth*; none there was, at the ſpeaking it. *Ezekias* meant it of *Zennacheribs* intent, to ſack *Jeruſalem*: and we of their attempt or enterpriſe, this day, to have made a *maſſacre* of us all. Of them that went *big with this monſter*.

To begin with the *ſoul* then, of their *children*. For, there is not only *fructus ventris*, there is *partus mentis*: the *mind conceives*, as well as the *womb*: the word [*conceiving*] is like proper, to both. Men have their *womb*, but it lieth higher, in them; as high as their *hearts*; and that which is there *conceived* and *bred*, is a *birth*. So, I find, the *Holy Ghoſt* in the *Pſalm* calleth it; *Behold,*

Pſalm 7. 14. *he travelleth with miſchief, he hath conceived ſorrow and brought forth ungodlineſs*. And that is, when an *evil man*, in the *evil womb* of his *heart*, ſhall hatch or conceive ſome *devilliſh device*, and go with it as *big* as any *woman goes* with her *child*, and be even in pain, till he have brought it.

Mat. 15. 18, 19, This is is the *birth* here meant: and there in the *heart*, is the *matrix* or *conceptory* place of all *miſchief*. *Thence* (ſaith our Saviour) *de corde exeunt*, From the *heart* they come all.

Uſually they ſay in Schooles, *Conceptus*, *conceptio*; *partus*, *opus*: the *conceipt* is a kind of *conception*; and the work, a kind of *birth*: the *imagination* of the heart is an *embrio*, conceived within: the *work* now brought to paſſe, is a *child* born into the world. Nay, they go further, to more particularities, and carry it along through all the degrees: *child-bearing*. 1 When a *device* is intended, then is (ſay they) the *child conceived* (as it were.) 2 When *projected* and *plotted* handſomely; then, the *child articulate*. 3 When once *actuated*, and ſet in hand, then it is *quick*. 4 When ſo far brought, as all is ready; then the *child is come to the birth*. 5 And when, *actum eſt*, all is done and diſpatched, the *child is born*. 6 But, if it fall out otherwiſe, than was looked for, *no ſtrength to bring it forth*; then have you a *dead-born child*. 7 And look, with the *natural mother* what *joy*

John 16. 21. there is, when there is a *man-child born into the world*; the ſame for all the world, is there with theſe bad men, when their *imaginations proſper*. And, what grief the *poor woman hath*, at the periſhing of the fruit of her body; the like in a manner is there with them, when their *powder* will take no *fire*, So have you the *ſoul*, or *ſpiritual* part [illegible] with.

Will

Will ye see the *body* also, in the *birth* of *this day*? You may, even *ad oculum*, have it laid out before you. In imitation of the *natural womb*, wherein we lay, and whence we come all, there is (by analogie) another *artificial*, as Art doth frame it: Such I mean, as was the *Trojan Horse*, of which the Poet — *Uterumque armato milite complent*, the belly or *womb*, when it was full of armed men: and so many armed men as there were, so many children, after a sort, might be said to be in it. And, if that: may we not affirm as much of the *vault*, or *cellar*, with as good reason? The verse will hold of it too ——— *Uterumque nitrato pulvere complent*. The *uterus* or *womb* of it, crammed as full with *barrels of powder*, as was the *Trojan Horse*, with men of armes. This odds only. Every one of these *children*, every *barrel of powder*, as much, nay more force in it to do mischief, than twenty of those in the *Trojan Horses belly*.

The more I think of it, the more points of correspondence do offer themselves to me, of a *birth* and *coming to a birth*, and that in every degree. 1 The *vessels* first give forth themselves, as so many *embrio's*: 2 The *vault*, as the *womb*, wherein they lay so long: 3 They that conceived this device were the *mothers*, clear: 4 The *fathers*, were the *fathers* (as they delight to be called) though, oft, little more than *boyes*; but here, *night-fathers*, in that they perswaded, it might be, why not? might be *lawfull*; nay, *meritorious*, then: so, it was they, that did animate, gave a *soul* (as it were) to the *treason*. 5 The *conception* was, when the *powder*, as the *seed* was conveighed in, 6 The *articulation*, the couching of them, in order, just as they should stand: 7 The *covering* of them, with *wood* and *faggots*, as the drawing a *skin*, over them: 8 The *Venerunt ad partum*, when all was now ready, *train* and all. 9 The *Midwife*, he that was found with the *match* about him, for the purpose: 10 And *partus*, the *birth* should have been upon the giving *fire*. If the *fire* had come to the *powder*, the *children had come to the birth*, *inclusivè*, had been born. But, *Non erant vires* (which, I turn) there was no *fire* given: and so, *partus* they wanted, as *God* would.

And, that only wanted: for, all the rest held to an hair. Nothing, that could be in a *birth*, was wanting: all, to be pointed at, from point to point: that, the Text is fitly enough applyed to it. By this time, ye see the *Children*, both *body* and *soul*. Now, when *looks the mother*; when *reckons she*, her time will come?

2 How near the birth.

Will ye now (which is the second point) weigh a little better, what is in these three words, *Venerunt ad partum*. 1 They were not upon their way, *coming*; but *venerunt*, they were even *come*. 2 And come; not *versus*, toward; but even, *ad*, to. 3 *Ad*, to; not, *loca partui vicina*, some parts near, or next to it; but, *ad partum*, to the very *birth*-place, the *neck*, or *orifice* of the *matrice*. Or, if you will take *partum*, for the time; not *ad tempora partui propinqua*, within some few dayes of their *reckoning*; but, *ad partum*, to the very time, the *day*, and within a very little, to the *hour* it self; it missed not much: (that is) as near, as near might be. If ever there were a *venerunt ad partum*, and no *partus* upon it, here it was.

And, if you marvel, it was *ad partum*, and not *ad parturitionem*, first: Marvel not at that: why, it would have been a very *short travel*, that. That of the *Prophet* (in the sixty sixth *Chapter*) *Antequam parturiat, peperit*, would have been fulfilled in it: she should have been *delivered*, before ever she had fallen in *labour*. To the *birth*, they *came*, then. And you will remember, how far they came, how many degrees they passed, before they got thither. They came, 1 to *generation*: they came 2 to *conception*: they came, 3 to *articulation*, 4 to *vivification*, 5 to *full maturity*; and yet, none of all these, our *venerunt*, here. Passed all, and every one of these, never staid, till they came 6. even *ad partum*, could come no further, unless they had come forth: which *God* forbid; and so He will, you shall see. For, thus have we done now, with the first part (the *Children*.) Chap. 66. 7.

II. The Mothers.

Now to the *Mothers* part. The *Children came to the birth*, and: The right *and*, the kindly Copulative, were, *To the birth they came, and born they were*; In a kind consequence, who would look for other? It is here, *Venerunt, & non*: thither they came, and no further; there stopped. *Ad*, in [*ad partum*] is but *usque ad*, *exclusivè*; that is, to it they came; through it, they came not.

And, why *came* they not? By meanes (as is here set down) of a *non erant*. Somewhat there was not, that would have been; somewhat missing: a *non erant* there was, whatsoever it was.

What *non erant* was that? It was not, *Non erat ingenium* (I am sure) Pestilent *wit* they lacked none; as deep, as dangerous an invention; as ever came into the brain of man. Neither came it thither, or was bred there without the *Seed of the Serpent*. Nor can it be said, *Non erat*, that they wanted will; For, so maliciously were they bent in that wretched will of theirs, as they resolved to know neither friend nor foe, but *up* with all togerher. Nor did they want opportunity, of a place: Got the *vault* first, and the *cellar* after. No, nor *meanes*: had their *iron-tooles*; had *powder* enough, and good *stowage* for it. These they had, all: yet, *Non erant* (saith the Text;) what *Non erant* might that be? *Non erant vires*, they had *no strength*,

2 Her want of strength.

To a *birth*, there be two things: 1 *The Children* must be *come* thither, to the *birth-place*. 2 When the *children* be come thither, there must be *strength*, at least as much to deliver them. *Ad partum, opus est nixu*; *ad nixum opus est viribus*: To a *birth*, there goes a kind of *stresse*; to a *stresse*, there is required some *strength*. *Nixus inanis sine viribus*; and *nixu inani nihil paritur*: To no purpose

purpose is the *ſtreſſe*, if there be no *ſtrength*, but all in *vain*: And, if that be in *vain*, there will no *birth* be. (No more there was) but the *child periſh*; and if the *mother* ſcape, it is well; but (oft) they go both. And ſo fell it out here: the *children dead-born*, and the *Mother* dyed for it too. To ſpeak without *allegory*. To the producing of any effect, *two things* there go: 1 *Counſel*, and 2 *Strength*: not *counſel* alone: but *counſel* and *ſtrength*. For as *ſtrength* without *counſel*, will procure but a *mola*: So *counſel*, without *ſtrength*, will prove but an *abortement*. We ſee daily, many excellent devices come to nought; all, becauſe they be not *ſtrongly* followed to execution. *Strength* then, there would be.

And *ſtrength* they had not. Not *ſtrength*? yes (ſure) that had they. To follow them, in the allegorie; the *mother* was *ſtrong*, elſe would the *children* never have come ſo far, as they did, to be ſo ripe, and ready for the *delivery*. And, the *children* were *ſtrong children*: *ſtrong* enough, but with one *ſmall ſparke*, to have ſent us all up aloft, if we had been twice as many more. To leave the *allegory*: *ſtrength* they had enough, to handle the *pickaxe*, to *dig deep into ſtone-walls*: *ſtrength* enough, to lay in great *barrels*, and thoſe all full, and a great many of them. *Strength* enough to remove them up and down, as they might ſtand beſt for the purpoſe: and to clap on iron and ſtones, and wood enough, upon them. And how then was there no *ſtrength*?

You will eaſily mark, *Vires* is the *plural number*: and ſo, *many ſtrengths* there be: and, that he ſaith not [*Vires*] ſimply, *any ſtrength* at all; but, *vires pariendi*, *ſtrength to bring forth*. *Vires*, is one thing; *vires pariendi*, another. *Vires*, they had; *vires veniendi*, *ad partum*; elſe had they never come ſo far; but *vires pariendi* that, they had not.

For *partus* is *opus* (we ſaid:) and nothing was *done*. All the while, till they came *ad partum*, their *ſtrength* ſerved them well. At the inſtant, they ſhould have been brought forth, it failed them: *Strength* there was, to carry it along, to bring it ſo farre: but not *pariendi*, to bring it to iſſue.

To bring a thing to iſſue, that, paſſes the devils power. He could give them the *counſel* (as, no doubt, he did: it was too devilliſh, to grow in any mans head.) But, the *ſtrength to iſſue*, that lieth not in his hand. Ye may be ſure if it had, they had had that too. He longed, as much as they, to hear the blow, and ſee the ſight. He, that helped them to lay in the *powder*, would have helped to have put to the *fire*, had it been in his *power*. But it was more than they could do: the *ſtrength to iſſue* is *Gods* ever, and He took it from them.

Pſalm 68. 20. *Domini ſunt exitus*: The *Iſſues* of all attempts are in the *hands* of GOD, them He reſerves to Himſelf, as His own Peculiar; yea, even of *evil attempts*. For, howſoever He be not at the beginning of them: at the *end*, He muſt be, or no *end* will be: *Domini ſunt exitus*. The *horſe* may be prepared to the *battel*? the *lots*, *caſt in the lap*; the *Cellar* made ready for the *powder*; and the *powder* for the *cellar*: And, when all is done, that the wit or malice of the devil, or man, can do or deviſe, comes GOD and daſhes all in a moment. The *Counſel of Achitophel*; *Hamans high favour*; the *great Fleet* at *Ezion-geber*; *Sennacheribs* huge hoſt: defeats them all. For, *counſels* may be in the heart of man, and *words* at his tongues end, and *acts* at his *fingers-end*: yet nothing ſhall be ſaid or done, unleſſe GOD will ſo have it. He gives or denies ſucceſſe, as Him pleaſes. That when the children are upon the point to be delivered, there ſhall *be ſtrength*, or *no ſtrength* to do it, as pleaſes *Him*. And here, it pleaſed Him not: ſo, *no birth* there was; but *quando filii venerunt*, *vires abierunt*, when the *children were come*, *all the ſtrength was gone*.

Prov. 21. 31.
Prov. 16. 33.
2 Sam. 17. 14.
Eſter. 7. 7.
2 Chro. 20. 37.
Verſe 36.

It ſeemes, it was ſomewhat doubted, leſt when it came to the pinch, this *ſtrength* ſhould fail: therefore was their ſtrength ſought, even the *ſtrength of prayers*; to *leva orationem*, they gat them: but, they ſent to the wrong party: Not to *Eſay*, but to *Baalam*, to *curſe*, *where* GOD *did bleſſe*; and to *bleſſe* that *curſed birth* of theirs, which His very *ſoul abhorred*. So many Prayers were ſaid, they might have a good *heire*. They ſay, they were ſo, for *Queen Maries child*: But, ſhe had no child to come, theſe had. But all in vain: when the time came, for all their *Maſſes*, and *Proceſſions*, and *Roſaries*, and *Jeſus's Pſalters*, it would not be. *No children came*, *ſtrength* there was not.

Numb. 28. 8.

And will you know, how it came to fail them, this *ſtrength*? Ye may, and never go out of the Text, or the termes of *child-bearing*. Or ever the *birth* was fully *come*, one of the complices fell to be *with-child*; and no remedy, but he muſt needs be *delivered* before *his time*; had not the power to keep his hand from the *paper*, and ſo *diſcloſed* it. And, *diſcloſe* a *Treaſon*, and the *neck of it is broken*, the *ſtrength* of it is gone: as *Sampſons ſtrength* ſoon was, when the *Philiſtims* knew once where it lay. And this was the *ſtrength*, and none but this, that failed them. An eaſie *ſtrength* (one would think) to hold ones *tongue*, or to hold the *fingers* ſtill. That, had he not: but for lack of that muſt needs be *ſcribling*: and that marr'd the *faſhion* of the *birth* quite. His not having the *ſtrength*, not to *bring forth* his, made, they had not the *ſtrength* to bring theirs forth. His putting his *hand to the paper*, made, there could be no *fire put to the powder*; made, the *mid-wife* was *intercepted*; and ſo, the *birth*, though near the *delivery*, yet never *delivered*.

Judg. 16. 18.

And yet, I cannot tell you neither: for when this work of *darkneſſe* was brought to *light*, the *light* was ſo *dim*, and the *Riddle* ſo *dark*, even then; that for all that bringing to *light*, the *children* were *coming* forward to the *birth*, ſtill. Till *ſtrength* was given to deliver us from this *birth*, by another *travel*. For, a *travel* I will call it, the *ſtudying*, and the *bringing* forth of the hidden *myſterie*, of the *burning of the paper*, the *ridling* of that *Riddle*. For, ſo came out, who the *children* were,

were, and of what element they were made, what, and whereabout the *womb* was, they lay in. So by a *birth*; and by that *birth*, we were *delivered* from this. That *birth* ſmote all dead. For, it was found, even ſo: and then came *proſtratio virium* indeed. Then, all *ſtrength* (indeed) was quite and clean taken from them. That being taken from them, they were not deſivered: and by their not being *delivered*, we were all *delivered*.

To the *joy* now. Divide the Text: *Venerunt ad partum*, is their *joy*, *Non erant vires* is *ours*. *That, theirs, for a time: this, ours for ever.* To make their grief the greater, when it came, they were for a while, put in joy. Glad were they (I dare ſay) to ſee it go currant, kept cloſe ſo long. They even itched for joy at it, and fell into a *fooliſh paradiſe*: provided a *Protector* and all. Comes me *Non ſunt vires*, all their joy was at an end, and with that began *their ſorrow*. We by their *grief*, ſhall beſt conceive our own *joy*, taking the whole verſe intirely together. 1 The joy of *Non erant vires.*

A *grief* it was, and it went to their hearts, theſe *children*, that they came not. A *double grief*, that when they held well ſo long, and were ſo likely to come, yet they *came not*: had *ſtrength* all the *while*, had it not, *then*. *Venerunt ad partum, & venerunt ad partum* are much alike. Any *wrack* is a *grief*; but no *grief* to the grief of that *wrack*, that is made, even in the very havens mouth. To goe the voyage well, and arrive well, and then, before the very port to ſink, and be caſt away! To bring the game to the upſhot, and then to loſe it! It trebled their griefe, that ſo many *Ladies Pſalters*, and *Jeſus Pſalters* were ſaid for it; and that neither *Jeſus* nor *our Lady bleſſed the birth* no better. And laſt, that the *children* periſhed; and periſhed not alone, but the *mothers* went too, and ſome of the *fathers*, for company. It ſhould have been *parientes pepererunt*: it was *parentes*, or *parientes*, (if you will) *perierunt*.

Now looke how many wayes they were grieved, and ſaid, *alas*, for *venerunt ad partum*. Alas for *non erant vires*; ſo many wayes do we *rejoyce*, and ſay, It is well, that *venerunt ad partum*? Thanks be to *God*, that *Non erant vires*. 1. Firſt, for *non erant vires*, by it ſelfe: that, defeated it was. 2. Then, for *Venerunt ad partum, & non erant vires*, together: that it proſpered ſo long, and yet defeated it was; this was *gaudete* with an *iterum dico*. 3. Then, that without any *leva cratiouem* on our parts; without any on ours, and againſt ſo great a leavie of theirs, of I know not how many *prayers* and *proceſſions*, and all for the *proſperous ſucceſs of a buſineſs knowne to none* but the *Superiors*, 4. And, to make it *terque quaterque*, that we ſaw them come *tumbling downe* that made full account to have ſeen us *flie up*.

That we were *delivered* from a *danger* ſo neer; brought to ſo narrow a point; we not *praying*, nor ſo much as once thinking on the matter, but *delivered* as it *were in a dreame*: Our *ſelves* not only *delivered from*, but they that ſo *ſought ours, delivered to their own deſtruction; brought not forth* but were themſelves, *brought forth to Juda's* end, the end of all *traitors*: and their *children*, not brought out, but, as ἐκτρώματα, pulled out of the *wombe* of the *cellar*, piece and piece, and never ſaw the Sun alive, or the *Sun them*; pitty it ſhould. Pſal. 126. 1.

Shall I now tell you a reaſon or two, why *Non erant vires pariendi*? 1 One out of *pariendi*, 2 the other from *Non erant vires*. 2 The Reaſons of *Non erant vires.*

1. This *pariendi* was indeed *perundi*; the *bringing forth* a quantity of *powder*, the periſhing of a *whole Parliament*. They were not; but, put caſe they had *come forth* (it is well, we are in caſe, to put this caſe) certainly, they had been *Benoni's*, *ſons of ſorrow*, to this whole land; *Ichabod's* right, our *glory had been gone cleane*. For, what a face of a *Common-wealth* had here been left? *Excluſivè* they came *ad partum*: if, *incluſivè* they had, their *incluſivè* had been our *excluſivè*. We had been *ſhot off* and that out of this life and this world, every one. *Venerunt*, if they had come *ad partum*; if they, *ad partum*, we *ad perniciem*: *Non erant vires*: If there had, theſe *vires* had been *virus* to us, and their *pariendi* our *periendi*. If thoſe *children* had not been loſt, many *fathers* had been loſt; many *children* had loſt their *fathers*, and many *Wives* their *Husbands*. There had been a great *birth* of *Orphanes* and *Widows*, brought forth at once. What manner of *birth* ſhould this have been, firſt in it *ſelfe*: then to us? In it *ſelfe*: we ſaid, for *Vipers*, there ſhould be no *ſtrength*, to deliver them. Were not theſe *Vipers* the *wombe*, they lay in muſt have been rent, for them to *come forth*: were they not the *brood of Vipers*? What talke you of a *Viper*, that ſometime (it may be) *ſtings* a *child* to death: or an *elder body*, if it be not looked to in time? What are *Vipers*, to them, that at once, would not have *ſtung*, but have *ſent up*, and *borne in pieces a King*, a *Queen*, a *Prince*, and I know not how many of *the Nobles*, *Clergie*, *Commons*; all the *Eſtates* of a *Realme*, a *whole Country*, their owne *Country*, all at one blaſt? We ſaid, for *Monſters*, there ſhould be no *ſtrength* to de deliver them. Theſe were ſuch *Monſters*, as not in *Chriſtendome* alone, but, even in *Africke* (that *mother* of *monſters*) the *Turkes*, and *Moores*, and all that heard of it, were amazed, that ever the earth ſhould beare ſuch a *brood of Miſcreants*. For, they ſhould not (as *children*) have *cryed* at their *birth*, but *roared* as *devils*; or, as if all the *infernall furies* had broke out of hell together. Let this ſerve: it was ſo out of meaſure bad, as it was too bad, ever to be *brought*. What marvel then, if nature ſhrunk in and would give no *ſtrength*, for ſuch a *birth* as that. 1 Why they *not ſuffered to come forth.* Gen. 35. 18. 1 Sam. 4. 21.

2. Shall I tell you another, why *non erant vires*? *I* will: it is ſomewhat a ſtrange one, but it is raiſed out of the words of the Text, and it is a *birth* borne of late, and *Chriſtened* by the name of a *Non erant vires*, that you may know, they be a-*kin*, this and that: And ſo (I hope) it comes not out of ſeaſon, ſince for that *childs* ſake, this (I hope) fared never a whit the better.

You cannot but remember a *clauſe* not long ſince printed, and ſo (as it were) a *child* but lately born, a *Cardinals child* it is (I mean the *Tenet* late taken up at *Rome*:) That, all is now to goe, all *Chriſtianity* to ſtand or fall, by *ſunt*, or *non ſunt vires*.

The

The old Christians never knew of any such *birth* as this: *Id fuit, quia deerant vires*, saith the *Cardinall*. As much to say as, if they now in these dayes, be so as they were, carry themselves quietly, it is *quia non sunt vires*: and to hold no longer, than *donec erunt*; and then you are like to heare of them, to have them goe againe with such another *birth*. (You shall have them as *milde* as *Gregory* the first, when they have no *strength*; but as *fierce* as *Gregory* the seventh, when they have.)

Nay, and they would bear the world in hand, this *Child* may claime kindred of the *Fathers*: that this was the minde of the *blessed Saints*, and *Martyrs*, in the persecutions of the *Primitive Church*. That, with them, all went by *Si adessent vires*, and if then they had had *strength*, never an *Emperour* should have kept his *Crowne* upon his head. For, it was neither *Allegiance, Conscience, Christian duty*, nor *respect*, that held them in. *Id fuit, quia deerant vires*: as (if they had not been wanting) full well they should have understood. That they were *gentle* and *meek*, gramercie *non erant vires*; that and nothing else. O write a book for Gods sake, *de gloria Martyrum* (*Turonensis* so hath) of the *glorious Martyrs* that suffered then; but it was because they had no strength: else, the *Emperours* should have suffered, not they.

But, they mightily wrong the *Fathers*, to *father* this opinion on them. *Two hundred yeares* after *Christ*, in the midst of the fervor of persecutions, *Tertullian* tell us another tale; that they had *strength* then, more than enough; and so, suffered then, upon a better *quia*, than *quia non erant vires*. Well nere two hundred yeares after that; the *Ecclesiasticall* Story sheweth under *Julian* the *Apostata*, and under *Valens* the *Arian*, they wanted no strength then (the greater part of the *Apostates* Army being *Christians*; and the chief Leaders and bravest Companies, under the *Arian*, being *Orthodox.*) And two hundred yeares yet after that, against the *Lombards*, *Gregory* saith, was then strength enough, to have left them neither *King* nor *Duke*, if all had gone by *vires*, then. But, he (*good man*) might not *miscere se*, meddle with ought that might be the death, *cujusquam*, of any one man. And these would have been the *death* of I know not how many, but that *Non erant vires*. No such *children* then, as those, this day brought forth. It is not the *Divinity* of the old *Christians*, but of the new *Iesuits*, this: They must take the *child to themselves*; It is no *babe* of the *Fathers*, it is a *brat* of *their own breed*; hatched in these dayes of ours, never heard of before. And such an one it is, as if it be let go, we shall have a generation of *monsters* come of it soon.

He began with *vires*: Another since him saith, if ye have not *vires*, *virus* will serve as well. And since, that another; if *vires*, and *virus* faile too, go to it with *fire-work*; *Pulvis Serpentis* which is worse than *virus Serpentis*; *Serpentine poder* worse than *Serpentine poyson*. *Poyson* kills one by one; *powder*, with one *puffe*, dispatcheth all. For *poyson*, ye may have a *counter-poyson*: No *antidote* for *powder*, if it once take fire. *Poyson* gives men leave yet, to die with some *leasure*: *Powder*, that it doth, it doth at once in a moment.

To the utter confusion of this error, that all is to goe by *sunt vires*, was it, that *non erant vires*, this Day. And do but mark it, that God payes them with their own mony. They put all upon this very point; in this point, God this day *foiled them*. They go all by *strength*; and that *strength*, then failed them. All, upon *Si essent vires*: God took order *quod non essent vires*. And God never let them have *strength*, that so resolve to put it; that, can they once gather *strength*, no *King*, no *State* shall stand before them; but *blow* them up, *sinke* them; *poyson* them one way or other, away with them all.

You see the reason, with GOD: but, see you not withall, next under GOD, where we are to ascribe our safety? Even to *non erant vires*. There is a point hangs by that. For, while that lasts, while ye keep them there, ye shall have the *Primitive Church* of them; have them lie as quiet, as still, as ever did the *barrels* in the *vault*, till *vires* (like *fire*) come to them: and then, off goe they: then, nothing but depose *Kings*, *dispose of kingdomes*, *assoile subjects*, *arme them against their Soveraigns*: then, do they care not what. But, if the *powder* take not *fire*, then shall you straight have books tending to *mitigation*; then, all *quiet* againe. Certainly, thus standing, it were best to hold them *in defectu virium*, to provide *ut ne sint*; to keep them at *non sunt vires*, till time they be better minded in this point, and we have good assurance of it. For, minded as they are, they want no will, no *virus*: they tell us what the matter is; *strength* they want, they write it, they print it; and *si ad desse*nt *vires*, they would *act* it in earnest.

2. Why they were *suffered to come so farre?* 1 Reason *on Gods part.*

But yet, why was it suffered to come so farre? Why not taken sooner? *Evill* (we all know) is *best nipped* in the *bud*; best (ever) *destroyed in the Spawne*. Being then so evill, as it was, why was it let goe all the while?

I will give you two reasons: 1 One on *Gods* part, 2 The other on ours. 1. On Gods part: I know not how, but ye shall observe that he loves, that He takes delight thus to do: It is His *play* with *Leviathan*. To suffer his Whelps and him to have their course for a time, and for a long time; and then suddenly give them a twitch, and down they come. Let them goe even till they come to the birth, and then come in the neck of them with a *non sunt vires*, and all is marr'd.

Here in the text, how many *Countries* wan *Senacherib*? How neer was he let come to *Ierusalem*, even to *Libna*, within lesse than a dozen miles? Newes came suddenly, of the *Blackmoors invading his Country*, back he goes, had not the power to stirre on foot farther. How far was the *invincible Navie* suffered to come sailing in LXXXVIII. to cast *anchor*, even before the *Thames mouth*, every houre ready to deliver her *children a shore*. In an instant, a fatale faintnesse fell

Vers. 9.

upon

upon them; their *ſtrength* and courage taken from them; about they turned, like a wheel: fled, and had not the power to look behind them. But, *non erant vires pariendi*, we all know. God loves thus to do: and then do it, *cum venerunt ad partum*. His glory is the greater, He can let it come ſo nigh, and then put it by; let it alone till then, and then do it.

2. There is another on our parts. For, eaſie account, and but eaſie, would have been made, if they had been taken at firſt: no greater matter, that. That we might make no eaſie account, we ſcaped not eaſily, but hard and ſcant: ſo, to make our eſcape the ſtranger, and our *joy* the more, that it went ſo far, and came ſo near, and yet miſſed us.

Of it ſelf, it is beſt, *Ut malum ubi primum contingit, ibi moriatur, Evil be cruſhed at firſt*, the *Serpents head* troden, at his firſt peeping in or putting it out. But God doth not alwayes that, which in it ſelf, is beſt to do: but that, which will beſt affect us, and we take in beſt part. And ſo did He this: thereby to beget in us, and bring forth of us, a *new birth of praiſe and thanks* according. 2 *On our parts.*

For, now we have done with this degenerate birth of theirs, we are to ſtay a little, and ſee if we can get another, a more kindly *birth*, come from our ſelves. For barren we may not be: this *delivery* from theirs, is to make us *delivered* of another; we to *bring forth* ſomewhat, for their not *bringing forth*. 4 *The inference.*

What is that? The Text will lead us to it, if we look but over the next verſe. For there, when any evil travel threatens us, we find by *Ezechia*, the kindly *Birth* then, on our parts, is *Tu ergo leva orationem*, a *levie of prayers*. Now, that being turned away, and turned away in a manner ſo miraculous, the natural kind iſſue then, is another *Tu ergo*, *Tu ergo leva gratiarum actionem*, a new *levie of thanks*: a new *leva*, *quia levatus*, for His eaſing of us, of ſo heavy a chance, like to light ſo heavy on us. Verſe.

At the preſent (ſure) while it was freſh, we were raviſhed with it; for the time, we ſeemed to be even with *child*, as if we would bring forth ſomewhat: and ſomewhat we did bring forth, even an *Act*, that we would from year to year, as upon this *Day*, *bring forth* and be *delivered* of *thanks and praiſe*, for this *delivery* for ever. And here we are now, to *Act* that, we then *enacted*: even to travel with this *new birth*. *God* ſend us *ſtrength*, well to be *delivered* of it.

For, ſo ſhall we double our *joy*; 1 One *joy*, for the turning away of that *miſcreant birth*, of theirs; 2 another, for the welcoming this of our own,

This *birth*, we now travel with, is a good and a *bleſſed birth*. *Bleſſing*, and *glory*, and *praiſe*, and *thanks*, are *in bonis* all; all, good in us (if any thing be good in us:) the beſt fruits of our nature, when it is at the very beſt. And if they be brought forth, it is as it ſhould be, and as *God* would have it.

But if (which *God* forbid) they ſhould either not *come*, or when they be *come*, our *ſtrength* fail, and they not brought *forth*, then are we at an after-deal again; then would not this day be ſo *joyfull* for the miſ-going of the other, as ſorrowfull for the abortion of this. Our joy (at leaſt) not ſo entire, but mixt with ſorrow: for, there is *ſorrow even to Death*, if we go with ſo good a fruit, and it come to the *birth*, and there periſh; if we ſhall but make an *Act*, and do no *Act* upon it.

We ſeem to ſorrow at nothing more, than that many a good purpoſe there is, and many a vow made in time of need, ſickneſſe, or adverſity (ſo many, as it is by Divines held, There be moe *good purpoſes*, and that by odds, in *hell*, than there be in *heaven*) but, *abortive purpoſes*, and *vowes*, all. For, O that we were but the one half of that we then promiſe to be, when we want and would have ſomewhat! O then, how thankfull we would be! how never forget! how faſt the *Children come to the birth*, then! And when we have what we would, our vigor quailes preſently, our *ſtrength* is gone from us, *& non ſunt vires pariendi*. For, all the World ſeeth, nothing we *bring forth*. Alaſs, how many aborcements are there daily of theſe *Children*! No where may this Verſe be taken up: No where ſo oft, ſo fitly applyed: No where ſo uſed upon better cauſe than this, upon the failing of good deſires and intents.

That this we may do, to take us to *leva orationem*: let this be our laſt. To *lift up our prayer* firſt, againſt ſuch unnatural *births* as that was, the *Prophet Hoſees prayer*. *Give them, ô Lord, what wilt thou give them?* a *barren womb* and *dry breaſts*. There was no ſtrength for that *birth* of theirs: It was well, there was not: Thanks be to *God*, there was not: *Thanks* be to *God*, for *non erant vires*. And, *Ne ſint vires* (ſay I) Never let there be *ſtrength*, for any like this *birth*; Never *ſtrength*, but *weak hands, and feeble knees*, for any ſuch enterpriſe. *Ne vires pariendi*: Nay, *Ne veniat ad partum*; not neither, not ſo far: Nay, *ne ad conceptionem*; Nay then, *Ne ad generationem*, if it may be. If it may not, but they ſcape thither, to the *birth*; then, *lift up your laſt prayer*: and let this be it, and let it come up to Heaven, into God's preſence, and enter in even to His eares, for the equity of it; in all ſuch *deſignes*, that *pariens* may be *ſine viribus*, and *partus*, *ſine vita*; the *mothers, no ſtrength*; and the *children, no life*; But *child* and *mother*, periſh both, as this day, they did. And, better ſo, they periſh, than ſuch a number, than a whole Country periſh, by their meanes. This, a *Ne veniant*, and a *Ne ſint vires*, againſt theirs. Hoſ. 9. 14.

But, for ours, for our *praiſe* and *thanks*, *Veniant*, *Let them come*; and *Sint*, ô *ſint vires*, and let there be *ſtrength*, when they *come*; for ſuch, for ſo good a *birth*. Ever be their *ſtrength*, *to kindneſſe, to thankfulneſſe*, to the *accompliſhment* thereof, whereto we are in duty ſo deeply bound.

Strength (ever) to all honeſt and good reſolutions. *Pity*, but they would be ſo; *Pity*, there ſhould want *ſtrength* for them. Well may they be *conceived*; *come well to the birth*; when they be come thither, *vigor* enough, to *deliver* them: and never, when they be *come ſo far, to miſcarry*.

We may take our light from that. It is *venerunt filii*: and *filii* is the *plural number*. So, more than one, many there would be. And *filii* falls well with the word *gratia*, which lacks the *ſingular*. No ſuch phraſe, as *Agere gratiam*. A ſingle thank was never heard of. And both falls well likewiſe, to quit the *birth*, we were *quit* of: For, the *barrels* were many and full, and ſo would our *thanks* be.

Again, they would be *filii*; that is, ſuch as *children* be; and *children* be *fleſh*, *blood* and *bone*; I mean, ſome *real*, ſome *ſubſtantial thanks*. Not to travel (as it were) with *wind*, with a few words only, which are but *aer*, and into the *aer* they vaniſh again. *Partus opus* (ye remember) we ſaid before: ſome *work* there would be, *Actio gratiarum*, ſomewhat actually done; leave ſome reality behind it, as in a *Child* there is.

Thus far, like: but then, a difference. Come it would, not as it did their *ad partum excluſivè*, thither and no farther: but, *incluſivè*, to the *birth*, and from the *birth*, have the bleſſing of the Womb and of the *breaſts*; of the *womb*, to bring it forth; of the *breaſts*, to bring it up, till it proved ſomewhat worth the while.

That ſo we may rejoyce as much in the affirmative of this *birth* of ours, *Venerunt & ſunt vires*; as we did in the negative of that of theirs, *venerunt & non erant vires*. So doing, GOD ſhall again and again turn away thoſe *births*, if any be in *breeding*; take away all *ſtrength* from them being *bred*, as to Day, He did: And give us new occaſions daily to bring Him forth *praiſe* and *thanks*, for His daily continued mercies, in *delivering* our *King*, our *Land*, *Us*, and *Ours all*.

A SER

A SERMON

Preached before the

KINGS MAIESTIE

AT

WHITE-HALL,

On the *Fifth of NOVEMBER*,

Anno Dom. MDCXVII.

LUKE CHAP. I. VER: LXXIV. LXXV.

The VII. and VIII. Verses of *Benedictus*.

Ut, sine timore, de manu inimicorum nostrorum liberati, serviamns Illi,
In sanctitate, & justitia coram Ipso, omnibus diebus nostris.

That we, being delivered from the hands of our enemies, might serve him without fear,
In holinesse, and righteousnesse, before Him, all the dayes of our life.



THE children were come to the Birth, and there was no strength to deliver them. (There we left, last.) Their not being delivered, was the cause of our being delivered. (And now I go on.)

Esay 37: 3. The Text the year before.

And our being *delivered* was to this end, That, *we being delivered, from the hands of our enemies, might serve Him*, &c. For I demand: *Delivered* we were (as this Day) why was it? Was it that we might stand, and cry out of the foulnesse of the fact? Or stand, and inveigh, against those monsters that were the actors in it? Was it, that we might blesse our selves for so fair an escape? Or bestow a piece of an Holy-day on GOD, for it? And all these we may do. And all these we have done: and upon good ground, all. Yet none of these the very *Ut*; nor we *delivered*, that we might do these. But when all is said, that can be said; hither we must come: to this *Ut* here, and pitch upon it: for, this is indeed, the *Ut finalis*; the right, the true, the proper *That*: *That*, for our *deliverance*, we bethink our selves, how to do Him service.

The end (or *ut*) of this dayes *deliverance*.

Take the whole Tract along, from the first word, *Benedictus*: There is *visited* and *redeemed* in the first verse: A *horn*, or a *mighty salvation*, in the next: After, we *saved from them that did hate us*: But you shall see, that all these suspend still, no perfect period, till you come to this. But at this, there is: *visited, redeemed, saved, mightily saved*: why all? For no other end, but *that* being so *visited, redeemed* and *saved*, we might wholly addict, and give over our selves, to the *service* of Him, who was Author of them all.

Our *delivery* from the *grand delivery* by *Christ*.

I wot well, that principally and properly, the whole song referreth to the *deliverance of deliverances*, our *final deliverance*, from our *ghostly enemies*, and from their fire (the fire of hell) by our blessed Saviour; which was so great, as it was able to open the mouth, and loose the tongue of a dumb man, and make him break forth into a *Benedictus*.

But, inasmuch as in every kind, the chief giveth the Rule (or, as we say here) the *Ut*, to all that are from, and under it: And that, ours and all other *deliverances*, that have been, or shall be, are from or under that of His: Our *enemies*, set on by those *enemies*; Ours lighted their match, at their fire (the fire of hell) and so do all others, whatsoever: therefore it is, that this Text aptly may be, and usually hath been ever applyed to any *deliverance*, *from* any *enemies* whatsoever: those of LXXXVIII. these of this Day: the same *Ut*, in all: as coming, all from the same *principium à quo*: and tending all, to the same *finis ad quem*, that here is set down.

The same *Ut*.

1
The same cause *from whence*, Verse 5. Verse 11. Mercy.

For the *principium à quo*; we have formerly endeavoured, to set that straight, from whence our deliverance came: Even from the *goodnesse* of GOD; yet not expressed under that term, *goodnesse*, but under the term of *mercy*, as elsewhere. As here (but a verse before) *To perform the mercy*. And a little after, *Through the tender mercies of our God*.

Which term is made choice of, for two causes; One, it includes misery: The other, it excludes merit: and so, fittest for our turn.

1. *Goodnesse* may be performed to one, though in good case: Not *mercy*, but to such only, as are in misery. In *misericordia* there is *misery*, ever. And this, to put us in mind of our case, the extream misery we had come to, but for His *merciful deliverance*.

Lam. 3. 22. *The Text An.* 1612. Psalm. 145. 9. *The Text, An.* 1815.

2. Again, *Goodnesse* may be shewed to such as may seem some way to deserve it: So cannot *Mercy*. For, but where *merit* is wanting, *mercy* is not pleaded properly. These set us right, in the *principium à quo*, that we ascribe it not to a wrong cause. Out of *Jeremy*: *It was the mercy of the Lord, that we were not consumed*. Out of the *Psalm*: *That mercy of His, that is over all his workes*.

2
The same end *whereto*.

And now to the *finis ad quem*. For, we are as easily, and no lesse dangerously mistaken in that. By *mercies* meanes, without all merit of ours, we *were not consumed*, but *delivered* from so great a misery, so near us: Why were we so? Were we *liberati*, to become Libertines, to set us down, and to eat, and to drink healths, and rise up, and see a play? was there no *Ut* in it? Yes: what was that? *Ut serviamus illi*.

The *summe* or *Substance* of the Text. *Contractus innominatus*. Verse 5.

So, there growes an obligation out of it. For, *Ut*, is a conditional, and implyes ever a kind of contract, at least, that which is not named, but is much used. *Do ut des, facio ut facias*. So that, the Text is of the nature of a Bond, or Covenant. And I give it not that denomination, of mine own head: I find it so called, in expresse terms, but a verse before, *To remember His holy Covenant*.

The Division.

A Covenant then, names it. And a Covenant divides it: For, a Covenant is ever between two, the two here, GOD and us.

I.

The Covenant on GOD's part, is at the fourth verse; *That we should be saved from our enemies*. Which Covenant is here pleaded, as performed by Him, under *liberati*.

II.

The Covenant on our parts, rests; *That*, then, *we should serve Him for it*, His part is kept, *liberati* shewes that: Then may we put in suit, for ours, that is, for *serviamus*.

GOD'S part, The *Covenant*.

On GOD's part, I set forth these.

1. That we were *delivered*. 2. That, *from our enemies*. 3. That, *from the hands of our enemies*. 4. That, *without fear* (for so it stands in the verse) *Ut sine timore liberati*, that, *without fear being delivered*. So it may be taken; and so it is taken, by sundry of the Fathers.

Our part. The *condition*. The *Matter*. The *Manner*. 1 2 3

On ours, I reckon these. Our *Service*: The matter: and the manner of it. The matter wherein: *Serve Him in holinesse, Serve Him in righteousnesse*: not *holinesse*, or *righteousnesse* alone, but to *serve Him*, in both.

The manner how (often, no lesse acceptable than the service it self.) 1. *Ut sine timore*; that our *service* be freely and cheerfully done (now we are out of *fear*.) 2. *Ut Coram ipso*, That unfeignedly, as *before Him*, not before men (before whom we may and do often halt.) 3. And for the time of it, *Ut omnibus diebus*, that we faint not, or give over, but continue in it all our life long. Three qualities of ours, and indeed, of every true and faithfull service. That these be done: And that they may be done; And that, that which shall be spoken may tend to this, that they may be done, &c.

Ut

UT *liberati*. *That we being delivered.* To shew the great equity on Gods part of the Covenant, we say first: that we were to *serve Him*, though *liberati* were left out: *being*, or *not being delivered*. This to be our first point. I. The *Equity* of *Gods Covenant*.

The Noble Army of Martyrs, it was all their case, they served out their *service*, without any *Ut liberati*, any bond of temporal *deliverance*. Far from any *liberati*, were they three, that were upon casting into the fire, and even then said: *Our* GOD, *whom we serve, He can deliver us out of thy hands, and from the fiery fornace. But, if He will not (not deliver us) Be it known unto thee, O King, we will not serve thy gods, nor worship the golden image, which thou hast set up.* That is, *serve Him* we will, whether *He deliver us or no.* Will ye hear an Heroical spirit, indeed? Not, *Etsi me non liberarit, Though He should not deliver me*; but, *Etsi me occiderit*, yea, *Though he should kill me*, to die for it, I will do my duty, and *serve Him*, though. It is *Job*. These stood not upon *liberati*: but, *deliverance*, no *deliverance*, come of it what would, they were at a point, would and were resolved to *serve Him*. And (κατὰ ἀσθένειαν, *ad erubescentiam nostram dico*, I speak it not to our commendation) if there were in us, any remnant of their generous spirit, God should not need to come in Indentures with us. It savours somewhat of a mercenary, that, *Serviamus* should hold, and let *liberati* go, whether it would: And we live and die, His servants, though He had not, or should not *deliver us*. This is *Ut*, without *liberati*. 1 *Ut*, without *liberati*. Dan. 3. 17. Verse 18. Job 13. 15. 1 Cor. 6. 5.

But then, *Ut*, with *liberati*. If GOD take us, as He findes us, and say with the Apostle; *Parco autem vobis, Go to, I bear with you*; and κατὰ συγγνώμην, by way of indulgence, condescend to condition with us, if He come to *Ut liberati*; shall not that hold us: Our duty being absolute, depending upon no *Ut*; if upon special favour, GOD will come in bonds, and let it run into this tenour, *That being delivered we shall serve Him*; else not: shall we not then do it? This being done, I marvel what we can alleadge, to decline our duty; unlesse we mean, it should be fast with GOD, and loose with us; He bound to do all for us: and we free, to do nothing for Him. 2 *Ut*, with *liberati*. 1 Cor. 7. 18, 6.

And yet a third (to magnifie His mercy, yet more, and to tye us the harder to our Covenant) *Ut*, is not only with *liberati*, but with *liberati*, first: GOD is bound, and first bound, to do for us, before we do ought for Him. It is not, *That we should serve Him*, first, and then *He deliver us*, after: But, *that He should* first *deliver us*, and after, when we are *delivered*, then, and not before, we should do our *service*. It is not *liberandi*, shall be, or may be, hereafter: It is *liberati*, are already. So we are afore-hand with him. He hath done His, before we begin ours. *Liberati*, you see, precedes *serviamus*: *liberati*, the tense past; *serviamus*, but the present (and I would it were the present) I doubt, for a great part it is yet to come. 3 *Ut*, with *liberati*, first, before *serviamus*.

And the reason, why He will have it so to precede; is, He would have our *service* grow out of His favours, our duty, out of His bounty. That is the right, and (indeed) the Evangelical *service*. If He have us at the advantage, on the hip (as we say) it is no great matter, then, to get *service* at our hands. None more servile than we, then. But that, is the Legal, for fear. And that sometimes He hath, but likes it not; He would have it, out of love, out of the sense of His goodnesse, have our hearts broken; with that. That, is the only acceptable *service* to Him, that growes out of that Root. The *serviamus* that growes out of *liberati*; *delivered* and *serve*: first *delivered*, and then *serve*. This for the equity of the Covenant on *Gods* part.

Now come I to plead, that on Gods part this Covenant was performed, that *liberati* we were. Heaven and earth would rise against us, and condemn us, if we should not confesse *liberati* this day. Heaven saw it, and was astonished: And it is gone over all the Earth, the fame of it. But that, we do. The keeping of this Day, the meeting of this Assembly, are both to acknowledge and professe, that a *liberati* there hath been. B. The performance of *Gods* Covenant.

Nay, not one alone: Two there have been: and two such, as *our eyes have seen*, but *our eares have not heard*, neither could *our Fathers tell us*, of the like. Two such, as no Age ever saw, nor can be found in any Story; That of *LXXXVIII.* This of *DCV.* (both within the compasse of seventeen yeares.) One by strand, the other by land (as they say.) From a Fleet by Sea, from a Vault by land, *de abyssis terræ* (as saith the *Psalm*) as well, as de *abyssis maris*: a Summer, and a Winter *deliverance*: either of them, like this of *Zacharie's*, able to bring *Benedictus* from a dumb man. 1 a That *delivered*. b Twice *delivered*. Psalm 71. 20. Psalm 71. 18.

So, *delivered* we were. But, a delivery is a thing at large: though it be, but from a mischance, from some heavy accident, it is a delivery. But, if it be *from our enemies*, it is so much the more: As, in that, there is nothing but casualty: in these, there is rancour and malice, they hate us: So this the greater danger by far. 2 *From our enemies*.

And there is much in the *enemies*: Of them, some reach but at our states, lands or livelihoods: Other some, nothing will satisfie, but our lives. Every *enemy* is not mortal, where he is, the danger is deadly. Ours were such, sought to bring utter destruction on us: and not on us alone, but on ours: not on us and ours only, but on the whole land in general. Mortal *enemies*.

Again, of such as be deadly, some are *roaring enemies* (the Psalm so calls them) such as threaten and Secret *enemies*. Psalm 74. 4.

and proclaim their enmity, like those in *LXXXVIII.* Others lurk, like Vipers, that sting to death, without any hissing at all; as were ours (this day) which are the more dangerous a great deal.

More than *liberati* (which is) *set free.*

This made it (indeed) to be more than *liberati* (ours.) *Liberati*, is properly *set free*, and freeing is but from Servitude. This was more. Our death was sought, and we *delivered* from death, and that a fearfull death, unprepared, suddenly, in a moment, to be shattered to pieces. And yet it was *liberati* too, in the proper sense: for upon the matter, it was from both. The Prophets division would have taken place in it; *Qui ad mortem, ad mortem; qui ad servitutem, ad servitutem.* They, that had been blown up, to death; they, that had been left, to Servitude (to a State more miserable, than death it self.) So, in one *liberati*, we had two. Both from that of *Haman's lots*, which were, to death (one that was פור in Hebrew, this was κλῆρος in Greek:) and from that of *Babylon*; Besides, which was thraldome and confusion. Thus were we *delivered from our enemies.*

Yet *liberati* too.

Jer. 43. 11.

Esther 3. 7. 9.

3 *The hands of our enemies*, not *our enemies.*

But *from the hands of our enemies*, is more, than *from our enemies.* For let the malice of an *enemy* be what it will, if his hands be weak, or short, or we far enough from them: the matter is so much the lesse. But if we come within his reach, if he get us within his *hands*, then *God* have mercy on us.

Specially, if there be in his *hands*, a knife thus engraven, *To cut the throats of the English Hereticks*: as in *LXXXVIII.* divers so engraven in Spanish, were brought from the Fleet, and shewed. Or if there be in his *hands*, a match, ready to give fire, to *XXX.* barrels of powder (not so few.) If the *hands* be such: that is then a *delivery*, not *from our enemies* only, but *from their hands*: or (as we say) from their very clutches. Ye will mark, that thorow all the Psalmes, ever the *part* is still enforced: Not from the *Lions*, but from the *Lions pawes*: from the *hornes of the Unicornes*, from the *teeth of the Dog*: So here, *from the hands*, from the *bloody hands of our enemies.*

Psalm 22. 14, 125, 9.

4 *From* their hands, not *out* of them.

Further I say, it is more, to be *delivered from* their *hands*, than out of them. For if (*out*) then (*in*) first. They must first be *in* the *hands*, that are *delivered out* of them. But *from* them, that may be from coming in them at all. The better *deliverance* of the twain. And that was ours: And that was CHRIST's: He is said, to have *loosed the sorrowes of Hell*, *Non quibus nexus est, sed ne necteretur*, saith *Augustine*. Not, wherewith He was bound: but that he might not be at all bound with them. So we, not by taking us out, but keeping us *from*, *from* their *hands*, *from the hands of our enemies.*

In Act. 2. 24.

Eruti, the Manner of it. *Eruti.*

Let me yet stay a little. For (methinks) we may find in this word, not only our *deliverance*, but even the very *manner*, and the *meanes* of it. Not in *liberati*, the Latine: but, in S. *Lukes* own words: *pudentes* that will come home to both.

From a *dark hole.*

Pudentes that is, properly *eruti*. *Eruti*, that fits us, for the *manner*, two wayes:

Psalm 17. 13.

Eruere, is *de tenebris in lucem educere.* Out of some dark deep hole (as it might be the Cellar) to bring forth something to light (as it might be those same *vasa mortis*, vessels there couched, and destined to the blowing us all up.) It must be some dark vault or pit, *Unde*, from whence: well therefore said of us *eruti*, that were *delivered* from a pit-danger, a danger under ground, *in abyssis terræ*, in the deep of the earth.

From a *ruine* or *fall.*

Secondly, *eruere*; the compound is, from *ruere* (the simple) that is, from a ruine. Not as if he should have fallen into the pit, but that, there was there bestowed within it, that which would have sent us up, that down we should have come, have fallen down, all to pieces. *Ruina* it would have been, and therefore *eruti*, right. And they talk of helping *incendium ruina*: Here, there had been *incendium* and *ruina* both, and neither helped other, but both been past all help.

With the ruine of our enemies.

Delivered from a ruine; But *eruere* is then in kind, when we are so *delivered* from a ruine, as with their ruine, that sought ours. So it was, we parted not of even hands, we from them, and they from us, neither of both a fall. No: we fell not (no fall with us:) *they fell*, and had a foul fall. We were so *delivered from their hands*, as they delivered into ours. We *eruti*: they *ruti* and *casi* both, fell and were slain. *The pit they digged, they fell into themselves*: *In the snare they laid, was their own foot taken.* The highest *deliverance* of all (so much made of in the Psalmes.)

Psalm 20. 8.

Psalm 9. 15.

Implied in *cornu salutis.* Verse 2. Deut. 33. 17.

And thus much was before implyed, when it was called *Cornu salutis*, a *Horn of salvation.* The salvation that so comes, comes ever with the perdition of the adverse partie. So is the *Horn* expounded in *Deut. XXXIII. With these shalt thou strike thine enemies and push them, as any wild beast. Ventilare* is the word; Tosse them up into the wind, upon the top of their hornes, till they have gored them, and brought them to their end. Such was our *Horn of Salvation*, or (as we turn it) a *mighty salvation. God* shewing His might no lesse against them, than for us: *visited* and *redeemed* us *mightily*, in His mercy; *visited* and *ruined* them as mightily, in His wrath.

Delivered. The meanes of it. By a King. Dan. 7. 24. Rev. 17. 12. *Eruendo.* By picking out. Prov. 16. 10.

And again, in this, not only the *manner*, how, but the *meanes* whereby. For, *He hath raised up a horn of salvation.* Now to *raise up*, must needs be interpreted of a person, the meanes of the delivery. Who was that? In *Daniel*, and the *Revelation*, I find it *totidem verbis*, *Decem Cornua, decem Reges sunt*: Alluding therein, as to their great power, so somewhat to the anointing thence poured on their heads: that it should be *salus Regia*, and *per Regem.* A delivery wrought by a *King*: the *King of heaven* to work it, *mediante Rege terreno. In cujus labiis divinatio*, if ever it were in any's, who did thereby *eruere* that, out of the dark phrase, by which we all were *eruti.* And so, not the manner alone, but the meanes in it, too, that we were *eruendo, eruti.*

5 That *delivered without fear.*

And last, that all this was *sine timore*, For in the Verse so it stands: first, *ut sine timore liberati.* And stands so first, that we might take special notice, and note of it. And though divers Writers draw (*sine tempore*) to *serviamus*, as if there were an *hyperbaton*, to *serve Him without fear*; Yet what should let us, so to take it, as it stands? Specially since divers of the Ancients take

it

It ſo: (I name *Origen*, *Victor Briterenſis*, *Chryſoſtome*, *Theodoret*, and *Theophylact*.) But we may well reconcile them both, if we ſay (which truly we may ſay) That; *without fear we were delivered, to ſerve Him in a ſtate without* (or void of) *fear*.

It is a great favour, when we are *delivered*; to be *delivered*, *abſque hoc*, that we be at all put in any fear. Some, are ſometimes *ſaved from their enemies*, but it is, with ſome fright firſt. It was the *Iewes* caſe, when from *Haman*: It was ours, in *Anno LXXXVIII.* Eſter. 4.13.

They that are ſo, it cannot be denied, but *delivered* they are, but not *ſine timore liberati*, not *delivered without fear*. This was *without fear*. Our caſe, juſt. We had no ſenſe, and ſo, no fear at all, of the danger, till it was paſt. I cannot better expreſſe it, than in *Theodorets* own words. *Sed ſi ſic dicendum eſt* (ſaith he) *virtus non ſentientes tulit, non de periculo tranſtulit in ſecuritatem*. If it may ſo be ſaid, without any ſenſe or feeling at all, did he tranſlate us, from the depth of danger, into the ſtate of ſecurity. In which point, ours did come near to the great *delivery* of the world, by CHRIST, what time the world little thought, either of their own peril, or of His paines and paſſion, that *delivered* it. Yet, in this, ours had more than was in CHRIST's own delivery; That there, though it were *without fear*, yet not without ſomewhat as evil, as *fear*. For, CHRIST's was wrought by his innocent death (a matter of ſorrow, and grief.) But in ours there was none, neither fear nor grief, nor any other unpleaſant paſſion. No innocent ſuffered here; none but they, that had their heads in the contriving, or their hands in the digging about it. *Without fear* it was, without any thing elſe, that might taint our *delivery*, with the leaſt matter of grievance. b Without *fear* or any other paſſion.

So then, 1 *delivered* we were. 2 And not from the caſualty of any miſchance, but from the malice of *enemies*. *Enemies*, and thoſe 3 capital; And thoſe 4 cloſe hidden *enemies*: *From* them; yea, 5 from their very *hands*: And 6 *From* their *hands*, not *out* of them. And our *delivery* was *cruti*, 7 from ſomething in *abyſſis terræ*; And 8 from a rume too: 9 And that, with their ruine, that ſought ours. 10 Our *ſalvation*, *Cornu ſaluis*, a *Royal deliverance*: 11 And yet *cruendo* it was. 12 And all *abſque timore*. 13 Or *Abſque* any thing elſe that might blemiſh our joy with matter of ſorrow in the leaſt degree. The *recapitulation* of all the former.

And this for GOD's part, who hath *remembred His holy Covenant* (I truſt) and performed it in every clauſe; nay, in every word, to us, to the uttermoſt.

II.

Now, to our part (which we may be put in ſuit for.) *Liberati* then, is clear. But how? abſolutely? at large? *abſque aliquo inde*? No condition annexed? No *Ut*? Yes: take the *Ut* with you. *Liberati, Ut. Delivered that we ſhould*; Should do ſomewhat: for, *naturaliter obligamur ad dantem*. This *Ut* is natural: there groweth a natural obligation between him that doth, and them that receive a good turn: (And a *deliverance*, ſpecially ſuch an one is a good turn.) The fields we till, the trees we plant, ſhew it. They return their fruit to them, that beſtow labour, or coſt upon them: That (I know not how) but ſo it falls out, in matter of benefits, we be not ſo ſoon looſed, but we be tied again: Nor eaſed, but loaden afreſh: not freed, but bound anew. It is the Law, the bond of nature: this, *Liberati Ut*. *Our Covenant* or *Condition*. Delivered, *That we ſhould*.

And that *Ut*, is *Ut ſerviamus*. And this particular, *Ut*, groweth out of the Law of Nations. There the Law is, *ut victus ſit in poteſtate victoris*, the conquered, ever, in the power of the Conquerer, to take his life, or to ſave it, at his pleaſure. But, if he will ſave it, then comes the voluntary *Ut*, or Covenant. He that hath his life ſaved, to vow to beſtow it, in his *ſervice*, that did ſave it. *Servi* (the very name) came of *ſervati*. They that ſhould have died, and were ſaved, did willingly covenant, *ſerva & ſerviam*, to ſerve him, by whom their lives were preſerved. This being the Law of Nature and Nations, why ſhould not the GOD of Nature, the King of Nations be allowed it? that if our lives have been by Him ſaved; we ſhould, from thenceforth, come to this *Ut*, *ut ſerviamus Illi*. *Should ſerve Him.*

Well, well, it is paſt now; if it were to come; It is, *that we being delivered*; if it were, *that we being to be delivered*, we would tell another tale: we would be glad and fain ſo to covenant, *O deliver* us (then) but for this once, and we would *ſerve Him* (that we would) and be *holy* and *righteous*, and what He would beſides. Put any *Ut*, to *liberati*, then. We would then ſeek it of Him, that now is offered by Him, to be *delivered*; if being ſo *delivered*, we will covenant, but to do that, which we were bound to do, *delivered* or no. c We would have covenanted to ſerve Him.

And, why ſhould we think much of this *ſerviamus*? All the world knowes, if the plot had gone on, and the powder gone off; the whole land ſhould not have ſcaped *ut ſerviamus*: But ſhould have ſerved *duram ſervitutem*, been not in ſervice, but in ſervitude. Their ſervitude, is changed into this ſervice. A bleſſed exchange for us, Great odds between thoſe two: Nay, no compariſon at all, between *Gods ſervice*, and their ſervitude; their bondage, thraldome, ſlavery, tyranny, I cannot heap too many names. *Gods* ſervice is freedom in reſpect of that: Nay, without any reſpect at all, *His ſervice is perfect freedom*: we ſay it, we pray it, every day. *We ſhould have ſerved*, if not delivered. And ſerved a *worſe*. For the ſervice *ſerviamus*.

And if no compariſon, in *Serviamus*; None, in *Illi* (I am ſure.) Nay, if there were any thing to miſlike in *ſerviamus*, amends is made for it, in *Illi*. For, the *ſervice* is much thereafter, as the *Illi*; the party is, whom we *ſerve*. *Dignitate Domini honorata ſit conditio ſervi*. He may be ſo great a State (we ſerve) as, it is an honour to ſerve Him. Now how great a *Lord*, the *Lord* of Lords is, what ſhall I need to tell you? *There is no end of his greatneſſe*. How great, and how good wit hall, *res ipſa loquitur*: that appeares, by our *delivery*, in part; and more ſhall, by For the party, *Illi*. For *His* greatneſſe.

by His eternall reward laid up, for them that *serve Him*. There is in all the world, no more honourable, nor beneficiall *Service*, than, this *serviamus Illi*.

If we *serve* not *Him*, some other we must, and worse. Rom. 6. 18, 20. Those *worse be His enemies.*

But say, we have no mind to *serve Him*, if we *serve* not *Him*, yet serve we must, and serve we will, if not *Him*, some other. It is the condition of our life, one or other serve we doe. We must hold of some Lord: if free from one, another we serve: And who is that other; when we are free from GOD, from *righteousnes*, we serve *sin* and *Satan* (a worse service, I dare say:) better then, be free from them, and *serve God in righteousnes*.

But, if we not *serve Him*; I aske, what will we do then? will we *serve* His enemies? For so are these. We were not *delivered from our enemies*, to *serve* His enemies (I am sure) That were a foule shame for us: that were against all reason. But, if we *serve* not *Him*, we *serve* them. Resolve then to *serve Him*, that hath *saved us*: Not, His enemies, in a prophane and unrighteous: but *Him*, in an holy and *righteous* course of life. And so, am I now come to that, wherein our *service* lieth.

The *Matter* of our service, *Wherein.*

In holines and righteousnes. In which two, in a sort, are recapitulate the two Tables of the Law; *Holy* to GOD, *Righteous* to men. *Quod quis reverenter se habeat ad divina: Quod quis laudabiliter cum hominibus conversetur* (saith *Chrysostome*) Reverently to performe holy duties: Laudably to have our conversation among men.

Holinesse and *Righteousnesse* Both. Matth. 23. 5.

Both these (first: not either of them. To spend our *service* but in one, is but to *serve Him* by halfes: in both, then, to *serve Him*. Neither in an *unrighteous holines*; nor, in an *holy* kind of *unrighteousnes*. Neither with the *Pharisee*, to have all our *holines* in *our Phylacteries* and *fringes*, and frequenting the Lectures of the Law (no matter how we live:) Nor with the *Sadducee*, live indifferent honestly, but neither believe spirit, nor look for *resurrection*: be *Christians*, like *Agrippa in modico*, a little Religion upon a knifes point, will serve us. Neither in *holines* then only, nor in *righteousnes* only, but in both.

Acts 23. 8. Acts 26. 18. *Holinesse first.*

In both, but in order though, as they stand; And *holines* stands first. So, to reckon of that as our prime *service*. For, if there had not been some meaning in it, it is sure, *righteousnes* might have served for both: Religion, *holines*, all vertues are συλλαβδὼν, in it. *Suum cuique* (saith *righteousnes*) and in that, is *quæ Dei, Deo*. Every one, his due; And so God His.

Matth. 22. 21.

Eccluc. 47. 2.

Yet are they ever thus parted, here, and elsewhere: Partly, to set out GOD's part by it self (as the fat from the sacrifice) for the dignitie of His person: Partly, to keep up the distinction, which ever hath, & ever must be maintained, of severing things sacred from common; and holy, from humane duties. And partly also to check the conceit that runs in the world abroad, O, he is a good man, lives quietly with his neighbours, payes every man his due: Every man his due? and how then? shall GOD lack His due? I trow not, but have His too, and His first. Reason is, He be first *served*.

Exod 28. 36. Esay 6. 3.

And *holines* is His due: you may read it, in the plate of gold, in the High-priests fore-head, *Holinesse to the LORD*: You may heare it, from the mouth of the *Seraphim*, they mention none of all His Attributes, but that. That they do, and do it, thrice over, Pointing us thereby, what is chief in Him, and should be chief with us, and whereto we should chiefly direct our *service*. *Holinesse*, is His due: and (hear you) so His due, as the *Apostle* is direct, *totidem verbis*, without this due payed, *without holines, shall no man ever see God.*

Heb. 12. 14.

To *serve* Him in Holinesse.

But then, you will mark, it is to *serve Him, in* Holines. *Holinesse* is one thing: *To serve God in Holines*, is another: *Holinesse* we may have (at least, thinke our selves to have) but, a stately, surly kinde of *Holines* it is, so as in our *Holinesse*, we *serve* Him not. But it is not enough to be *holy*: a *service in holines* is required at our hands: that we acknowledge *service in holinesse*, and as servants, carry our selves and *serve Him*, in it.

Our service in *Holinesse* in the Congregation. Psal. 111. 1. Deut 29. 29. Deut. 29. 39.

Our *service in holines* I divide, as the Psalme doth: Either *in secreto Sanctorum*, when we are alone by our selves (as, there, in secret, good folkes faile not, to *serve Him*.) Or, *in Synagoga* in the open Assembly, with the Congregation.

Our secret *holinesse* I meddle not with. *Abscondita Deo nostro*, I leave it to GOD. I hope, it is better, and more *service*-like, than our outward is. As *abscondita Deo*, so *revelata nobis*. Our Church-*Service*, our *Service in Synagoga*, the outside of it (so) that is no secret; all men see what it is, that full homely it is, nay, full rude it is (and lightly) the meaner the persons, the more faultie in it. Our *holinesse* is grown too familiar and fellow like, Our carriage there, can hardly be termed *service*, there is so very little of a servant in it.

Psal. 97. 5.

Psal. 96. 9. 1 Thes. 4. 4. 1 Tim. 2. 2.

When we do not only *serve Him*, but to do our *service before* Him, (both, are in the Text, *Illi*, and *coram illo*) as that we do when we come hither, it is to professe our *service*, that we come. When we come, *before the presence of the Lord*, *the presence of the Lord of the whole earth* (so the Psalme doubles it, to make us think on it the better) then, saith he, worship Him *in decore Sancto*, in a holy kinde of decency, or (as we read it) *in the beauty of holines*. Our *holines* should have a kind of *beauty* with it. *Holines* and *Honour*, the *Apostle* joyneth them together; *Godlines* and *Gravity*, εὐσεβεία καὶ σεμνότης, and them too. Now this is that, the world complains of; there is not that *decor* that *beauty*: not that *honour*, not that σεμνότης, that venerable grave behaviour, in our *holinesse*, we carry not our selves in His holy Sanctuary, where our *holines* should be at the holiest, nor at His *service* there, as servants should, and use to do.

We

We ſtumble at the very threſhold. Our very firſt *ſervice* (or rather, the introduction to our *ſervice*) in the firſt Table (the Table of *holineſs*) is there ſet downe to be, *adorabis*. We turne it, *ſhalt worſhip*. How that is, we are told every day in the *Pſalme*, *Let us worſhip, and fall downe, and kneele before the* LORD *our Maker*. It was ever in the Primitive Church, the firſt voyce was heard, the firſt thing they did, *ante omnia adoremus Dominum, qui fecit nos*, Before we do any thing, let us fall down and worſhip the *Lord* that made us. And it ſhall never be found, that they came in without it. But this ſhall, that men came to the Temple, purpoſely to adore, and that, that they did, though, their time or occaſions would ſuffer them to do nothing elſe. That, they held a *ſervice*, of it ſelfe. Now, adoration is laid aſide, and with the moſt, neglected quite. Moſt come and goe without it; Nay, they ſcarce know, what it is. And, with how little reverence, how evill beſeeming us, we uſe our ſelves in the Church, coming in thither, ſtaying there, departing thence, let the world judge.

Our *ſervice* in adoration or worſhip of Himſelfe. Exod. 20. 5. Pſal. 95. 6.

Why? What are we to the glorious Saints in heaven? Doe not they worſhip thus? Off goe their crownes, *down before the Throne they caſt them*, and fall downe themſelves after, when they worſhip. Are we better than they? Nay, are we better than His Saints on earth, that have ever ſeemed to goe too farre, rather than to come too ſhort, in this point? There was one of them, and he was a King (no leſſe perſon) when it was thought, he had done too much. What? uncovered? yea, *uncovered* (ſaith he) and if that be too vile, *vilior adhuc fiam pluſquam*, I will be yet more vile; Why, it is *before the Lord*, before whom we cannot be too low. To humble our ſelves before Him, it is our honour, in all eyes ſave ſuch as *Michal*. And I reade of none, but of *Rabſakeh*, that upbraided King *Ezekias*, for ſaying to his people, *You ſhall worſhip before this Alter*. No more then, is ſought from us, than Kings on earth, than crowned Saints in heaven, in their *holy ſervice* do before *Him*.

The worſhip of the Saints in Heaven. Rev. 4. 10. Of the Saints in earth. 2 Sam. 6. 22. Eſay 36 7.

In *Malachies* time, things were grown much to this paſſe, that now they are, to this want of regard: to think any ſervice (though never ſo ſlight) would ſerve GOD well enough. When they were come to this, GOD is faine to take ſtate upon Him, and to tell them plainly, He would have them know, He is a King, and a great King 1 *Great*: for *He is King of the whole earth*; Others, but of ſome part of it. 2 *Great*: for *He is King for ever and ever*; Others, but for a terme of yeares. 3 *Great*: for *He is King of Kings*, and they His lieges to, whoſe lieges we all are. And ſo falls to termes with them, that He held ſcorne to be ſo ſlighted over, even to theſe very words, *Shall I take it at your hands?* And then, bids them goe, and do but offer ſuch *ſervice* as this, to their Prince, do but come before him on that faſhion: See, if he will be content with it, or *accept his perſon* (that is) give him a good look, if any would ſo appeare in his preſence. No more will GOD: He knoweth no reaſon, why any King or creature on earth, ſhould be uſed with more reſpect, or ſerved with more reverence than He.

Gods diſdaine of our worſhip. Malac. 1 14. Pſal. 47. 7. Pſal. 10. 16. Rev. 1. 5. Mal. 1. 13. 8.

Thus *ſerve* we Him, in His *holy worſhip*: how *ſerve* we Him, in His holy things? how *ſerve* we Him, in our *holineſs* there? I will begin, and take up the ſame complaint that the Prophet *Malachi* doth. Firſt, *Menſa Domini deſpecta eſt*: *The Table of the* LORD *is not regarded*. That Sacrament, that ever hath been counted, of all Holies the moſt Holy, the higheſt and moſt ſolemne *ſervice* of GOD (where are delivered to us, the holy Symboles, the pretious memorials of our greateſt *Delivery* of all;) why, of all others they ſpeed worſt. How are they in many places, denied any reverence at all, even that which prayer, which other parts have? No *ſervice* then: No ſervants there: but bidden gueſts, haile-fellows, homely and familiar, as one neighbour with another. And not only, *de facto* none they have: but *de jure*, it is holden, none they ought to have. And that, ſo holden, as rather than they ſhall have any, ſome will ſuffer for it, or rather for their own proud folly, in refuſing it. What time they *take the cup of ſalvation*, they will not *invocate*, at leaſt not be in *in ſpecie invocantis*: as the King the Prophet would. What time they receive the *Cup of Bleſſing*, they will not receive it as a bleſſing, as children receive it from their Parents, and their children from them. Both which, *invocation* and *receiving a bleſſing* were never done, but *de geniculis*. What ſhall the reſt look for, if thus we *ſerve him*, when we are at the holieſt?

Our *ſervice* in His holy things in the Sacrament. Mal. 1. 7. Pſal. 116. 13. 1 Cor. 20, 16.

Shall we now come to the *ſervice* indeed? λατρεῦσαι the word here in my Text. It is no new thing, for one *ſpecies* to carry away the name of the *genus* from the reſt, as in this: For, though there be other parts of GODS *ſervice*: yet Prayer hath borne away the name of *ſervice*, from them all; עבודה the Hebrews call their Common-Prayer, and that is, *ſervice*. And the Greeke theirs, Λειτουργίαν and that is ſo, too. And we, when we ſay, At Service time, and the Service Book, and refuſe to be preſent at Divine Service, meane ſo likewiſe. And, GOD Himſelfe ſeemes to goe before us, and direct us ſo to do. For, His *houſe*, He hath named *the Houſe of Prayer*. (Obſerving the Rule, to give it the denomination, from that which is the chiefeſt *ſervice* in it.) As indeed, when all is done, devotion is the proper, and moſt kindly work of *Holineſs*: and, in that *ſerve* we God, if ever we *ſerve* Him. Now, in what honour, this part of *holineſſe* is; what account we make of this *ſervice*, do but tell the number of them that be here at it, and ye ſhall need no other certificate; that in His *ſervice* we *ſerve Him* but ſlenderly.

Our ſervice of *God* in the ſervice; that is, in *prayer*. Eſay. 56. 7.

Thou haſt magnified thy Name, and thy Word above all things; ſaith the Pſalm. After invocation then of His Name, let us ſee how we *ſerve* His Word; that part of *His ſervice*, which in this Age (I might ſay, in the errour of this Age) carries away all. For, what is it to *ſerve God in holineſſe*? why, to go to a Sermon; All our holiday *holineſs*, yea, and our working-day too, both are come to this, to hear (nay, I dare not ſay that, I cannot prove it) but, to be at a Sermon.

Pſal. 138. 2. Our ſervice of GOD *in the word*.

The Word is *Holy* (I know) and I wish it all the honour that may be, but, *God* forbid; we should thinke, that *in hoc uno sunt omnia.* All our *holiness* is in hearing: All our *service*, eare-service: that
1 Cor. 12. 17. were in effect, as much as to say, all the body were *an Eare.*

An errour it is, to shut up His *service* into any one part, which is diffused through all. Another, so to doe, into this one. It is well knowne, that, all the time of the Primitive Church, the Sermon was ever done, before the *Service* begun. And that, to the Sermon, Heathen men, Infidels, and Iewes, Heretikes, Schismaticks, *Energumeni*, *Catechumeni*, *Pœnitentes*, *Competentes*, *Audientes*, all these, all sorts of people were admitted: But, when they went to service, when the *Liturgie* began, all these were voided; not one of them suffered to stay. It were strange, that, that should be the only, or the chief Service of *God*, whereat, they which were held no servants of *God*, no part of the Church, might and did remaine no lesse freely, than they that were.

But even, this holy Word (wherein all our *holinesse* is) how *serve* we Him, in it? Nay, we *serve* Him not, we take the greatest liberty there, of all other. We come to it, if we will: we go our wayes, when we will: stay no longer than we will: and listen to it, while we will: and sleep out, or turne us and talke out, or sit still, and let our mindes rove (the rest) whither they will: take stich at a phrase, or word, and censure it, how we will. So, the Word serves to make us sport: we serve not it. At this part of *service in holinesse*, we demeane our selves with such liberty (nay licentiousnesse rather) that holy it may be, but sure *service* it is not, nothing like. And truely, it is a notable Stratagem of Satan, to shrink up all our *holinesse*, into one part: and into that one, where we may be, or not be: Being, heare or not heare: Hearing, mind, or not minde: Minding, either remember or forget: Give no account to any, what we doe or not doe: Only, stay out the houre (if that) and then go our way; many of us as wise as we came.
Ezek. 33. 32. But all (in a manner) hearing as (*Ezechiel* complaineth) a Sermon preached, no otherwise than we do a *Ballad sung*: and doe even no more of the one, than we do of the other. Eye-service Gods likes not (I am sure) no more (should I think) doth He eare-service. *Speak on Lord for thy servant heareth* (and well if that, but scarce that, otherwhile:) but, *speak on LORD*, whether thy
1 Sam. 3. 9. servant hear or no: would any of us be content with such service? Yet this is all: to this, it is come. Thus we *serve Him in holinesse*: This *service* must serve Him (as the world goes;) for, if this way we *serve Him* not, we *serve Him* not at all.

Our service in holinesse out of the Congregation. But all GODs *Service in holinesse*, is not in the Church. Some is abroad. And, when we are forth of the Church, neither Word, nor Sacraments, nor Common-Prayer, there: Onely there, we *serve Him* in His Name.

To His *Name*, Psal. 111. 9. Psal. 99. 3. And, *Holy* and *reverend is His Name* (saith one Psalme,) And, *Great and fearfull is His Name* (saith another.) Now, how unholily, this *holy*; how unreverently, this *reverend Name* is used: upon how small cause, this *great*; how without all fear; this *fearfull Name* is taken up in our mouth, I must say it againe and againe (which Saint *Augustine* saith) *Aures omnium pulso, conscientias singulorum convenio*: I speak to the eares of all in generall; I convent the conscience of every one in particular, that heareth it. That, which by Him is *magnified above all things*, is by us vilified beneath all things. We pray for it first; we regard it last, certainly. For if it be indeed *holy, let no man count it common.* If not, count it so: not use it so: for, what we use as common, *eo ipso* we make it unholy (*quantum in nobis est*;) for, common and holy are *contradistentia.*
Psal. 138: Matth. 6. 9. Acts 10. 15. 1 And to make it so common, that is, to prophane it? Evill enough that. 2 But in the eagernesse of our spirits, to use it to grievous execrations, that is more, even to pollute it: A worse matter far. 3 But beyond both these, to let it come to this, that we grow unsensible of both, and both passe from us, and we have no feeling of either, this is worst of all. Call we this to *serve Him in Holiness*, for this dayes delivery, when we so serve His Name?

Ezek. 39 7. Our service to God in righteousnesse. But neither is all *God service in holinesse* alone: Some is in honest dealing with men, in *righteousnesse*: *Gods* is *served* in that too. He that hath done a piece of good justice, downward: that hath done his duty to his Superiour upward: that hath dealt equally with his even Christen: in so doing, hath not only dealt well with men, but done *God* good service also. That a man may goe from Church, and yet say truly, he goes to *serve God*, if he go about these.

Well, how goes our *righteousnesse*? How *serve* we *God* there? Divers errours are committed in that, too.

Holinesse held a discharge, from righteousnesse. One is of them, that think *holiness* a discharge from *righteousnesse* quite. So they *serve God*, and heare Lectures (as the terme is) they take themselves liberty to pay no debts, to put their mony out to usury, to grinde their tenants; yea, and so they misse not such Lecture, in such a place, they may do any thing then. Nay, *God* is *served* in *righteous* doing, as well, nay, better, than in *holy* hearing.

Righteousnesse held no service A second kinde (which I like not neither) that when men deale honestly, keep touch, pay their debts, they are so brave, so imperious upon it, so like great Lords, as if *righteousnesse* were no *service*, all were meere liberality they did, men were bound to them for doing it, they were not bound to do it, Nay, we *serve in righteousnesse*, too, That also is a *service* (sure.)

Righteousnesse measured by the Common Law Esay 29. 13. Mica. 6. 18. A third, and that very common, of them that make the law of man, a scantling of their *righteousnes*: and further than that will compell them, they will not go, not an inch; nor so fat neither, *fine timore*, but for feare. Yea, not only our *righteousnesse* to men: but even *our fear to God is taught us by man's precepts*: and in both, so *the Statutes of Omri* be observed, all is well. But, whatsoever a man else may make sure, he cannot make sure his soule, by the Law of the Land. This *righteousnesse* here, goes up to God and His Law: and pierces deeper beyond the outward act,

even

even to the inward man: whence, if ours come not, or whither, if it reach not; Man we may (perhaps) but *God, in righteousnesse, serve* we not.

But even according to mans Law, our *righteousnesse* goes not well so, neither. The Philosopher gives a rule, when a people is just or righteous, according to mans law: (GOD's he knew not) and that is, when justice wants work, hath little to do. By which rule, ours is in no very good case: Men are so full of suits, so many causes depending before every seat of Iustice, so much to do: and all to repair the wrongs of our unrighteous courses, while each one seekes rather, to over-rule men by wrong, than to *serve* GOD by right. Our righteousnesse too much worke.

And this were not so evill, if all the injustice were below: if the Seats which are set to doe justice and righteousnesse, were themselves right. For, fares it not even with them, as the Prophet *Hosee* saith, *The Princes of Israel are as they that remove the land-marke?* Each Seat seeking to enlarge their own border, and to set their meer-stones within the others ground? A full unnaturall thing in a body, that one arme should never thinke it selfe strong enough, untill it had cleane shrunk up the sinews of the other. But I stay. These things, being amended, we shall be so much the more in a forwardnesse, to *serve God*, both *in holinesse and righteousnesse*: And so, for the matter of our *service*, keep our Covenant. The Seats of righteousnesse faulty. Hos. 5. 12.

II. The *Manner* of our service, *How*.

For the manner, now. *To serve Him*, 1 *sine timore*, without fear: 2 *Coram ipso*, before Him: 3 *Omnibus diebus nostris*, all the dayes of our life.

1. *Sine timore*, without fear. And so, in a sense we do. So *without fear* at all, as if men were afraid, to seem to *fear* GOD. But this is no part of His meaning, *Without feare* (here) is not *without feare* of Him (of *God*) but, that being now without *feare of our enemies*, we should do it, the rather. For, who being in a bodily feare; who having *Pharaoh* and his host hard at their backes, could quietly think of *serving God?* That, even *God* Himselfe, did rid His people of that feare before ever He gave them His law, to *serve* Him by. But when mens mindes are quiet from the agonie and terrour of it, when they are setled *in tranquillo*: they should in all reason then, better intend His *service*. That, *without feare*. Exod. 14. Exod. 20.

And, will we (think you) if we be so out of *fear*, intend it the better? without doubt, in experience, we find it contrary. For, except we be held in feare, we scarce *serve Him* at all: how soone we are out of *feare*, we forget our selves, and our *service*, yea, *God*, and all. True: yet for all that, the *service* so done in fear, is but a dull, heavy *service*. It likes Him not. *God* loves *lætus, lubens*, when being at liberty, with a liberall minde we do what we do. *Læti serviemus Regi* (say they in *Genesis*) and it pleased the King: And it pleaseth *God* as well, if the *service* we do, we do it cheerefully, without mixture of *fear*, or any servile affection. Gen. 47. 25.

Without This *fear* to *serve Him*, but not without *His fear*. *Nam, si Dominus*, If He be a *Lord* (as if wee be His servants, a *Lord* He is) *ubi timor?* where is My *fear* saith *He* in *Malachy?* As love, to a father: so *fear*, to a Lord, doth belong most properly. And, this is not Old Testament only: the *Apostle* is as direct, in the New; if we will *serve Him* to *please him* (and as good not serve, as serving not *please*) if we will so *serve Him*, we must do it, with *reverence* and *feare*: λατρεύωμεν εὐαρέστως μετ' αἰδοῦς καὶ εὐλαβείας. Neither rudely then, without *fear*; nor basely, with *fear*: But reverently, with *feare*; and cheerfully *without fear*: (that is the meaning.) Mal. 1. 6. Heb. 12. 28.

2. To *serve Him Coram Ipso*, *before Him*, *Coram Ipso*: for, *coram me*, is the terme of the Law. As if He were present, and looked on. And it helps much to our *service*, so to do it. Helps our reverence not to do it rudely: (we do it *before Him.*) Helpes our sincerenesse, without hypocrisie, to do it as *before Him*: For, these two words, *coram ipso*, are the bane of hypocrisie. That, *before* Him. Exod. 20. 3.

All things are *before Him*: In nothing can we get behind *Him*, or where He cannot see us. But, some things are *before Him* and men, both: Those, we call not, *before Him*, properly. Properly, that is, *before Him*, that is, *before* none but Him. That is, the heart. *Coram homine*, the *service* of the eye, *Coram ipso*, the *service* of the heart. Men love no eye-service neither, if they could discover it, but they are fain to take it; the heart is not *coram ipsis*; *Coram ipso* it is. Upon that, is His eye: and nothing pleases Him: if the heart be away: for that, of all other, is His peculiar *Coram Ipso*.

It is a broken *service*, if any part; chiefly, if the chiefe part (the heart) be away. It would be entire, and with all parts, since all are *before Him*.

It is a mock-service, as if what serves man, would serve Him: as if we could complement it with *God*, with face and phrases, as with men we do.

3. The last, is *omnibus diebus nostris*. As sincere, without fayning: So, constant without fainting. *Coram me*, excludes the *Pharisaicall service of the out-side of the platter*: *Omnibus diebus*, the *Bethulian service*, for certaine dayes, and no longer. That, *all the dayes of our life*. Math. 23. 25. Iudg. 7. 30.

You shall have few, but will *serve God* at a brunt: have certain pangs of *godlinesse* come upon them at times: be affected for the present, with a delivery, grow a little *holy* upon it. That little, is little worth. God complaines in *Malachy*, That in their *holinesse* they *puffed*, and blew, as men short-winded, quickly weary of it, and soone out of breath. And in *Hosee*, that their *righteousnesse* was *as the morning-cloud*, scattered, and gone, before the Sun was an houre high. Malac. 1. 30. Hos 6. 4.

To *serve Him* then, not with *usura exigui temporis*, some small time *primis diebus*, two or three dayes at the first, and then, *defuncti*, we have quit our selves well: but from day to day, as long as there is a day left to *serve Him* in; So long to *serve Him*. To *serve Him* to the very last,

Some dayes more than some other, though. Psal. 111. 4. More. The days since.

The merciful and gracious Lord hath so done His marvellous acts, that they ought to be had in everlasting remembrance; all of them. But some more especially: for some are more than marvellous: As was this of ours. That if *quibusdam diebus*, would serve for them: *Omnibus diebus*, is little enough for this: So more than gracious, so more than marvellous, so more than both, in this: as the memory of it, never to die; never to decay, but our dayes and it, to determine together.

And for all that, though *omnibus diebus*, all our days, and in them all: yet not in them all alike. So in all, as in some, more than othersome, *Suscipiunt magis & minus*. So then to *serve*: as in our dayes after the delivery, we do it, more, and better, than before: And upon the day it selfe (that is, as this day) we do it, most of all.

And this day most. It will be wisely done to keep our Covenant.

Thus, we have laid forth our Covenant, both for matter and manner. Wherein, if we will deale as just men, we must keep it: and if deale as wise men, we will keep it. For who knows, but we may (perhaps) stand in need of a *delivery* again? If we behave our selves frowardly in His Covenant, what shall become of us then? How shall we hope for such another at His hands? And if He doe not, who can deliver us from such another?

We shall be without fear of such another.

But, such another (we hope) shall never come: And I wish, and hope so, too. But should hope so the rather, if I could see, we did but set our selves to *serve Him*, as hath been said. Otherwise, the devill, he is our enemy; (that is once.) And if we had no other, he is enough: An unquiet spirit he is; I trust him not, though ever since, he sleeps the Foxes sleep. For the breach of our covenant, if he be let loose, he is able to do mischief enough. And we have the amends in our hands. *Liberati* we had, *Serviamus* we returned not. Returne it then, and then we shall be *without fear* of any more.

We shall be in hope of a reward.

And not only *without fear*: but we shall be in hope also; and that, not of a new *deliverance* only (if need be) but of a further matter. For though our *service* be due; without any: but much more due, upon a *delivery*, specially such as ours this day was, though no more ever should be done for us: yet that we may know, we serve a Lord of great bounty, this shall not be all: over and above our assurance to be *delivered, toties quoties*; we shall not be unconsidered for our service, besides. Let our delivery goe, *transeat*: He desires no service, but for a reward.

Reward is in the body of the word λατρεύειν to (serve.)

And so I returne now to the word of our *service*, the word of our Text, λατρεύσαι. In λατρεύσαι, there is λύτρον: And λύτρον, is a recompence or reward. Gods *service* is λατρεία. *Delivered* we were by Covenant: Of His great bounty, Rewarded we shall be beside. It is in the very body of the word (this.)

So here is λύτρον an λύτρον: λύτρον in our *delivery*, and λύτρον in our recompence. Let one of them, λύτρον or λύτρον: or, if not one of them both of them, prevaile with us, to see *Him served*.

The *reward* of our service.

Without *fear*

Rev. 14. 11.

Before *Him*. Psal. 16. 12. *All the dayes* of our life.

And what shall the reward be? I will tell you that, and so end. It shall be the *Grand deliverance* in the *Benedictus*, here. And ours of the day was a riddance of us, from our bodily *enemies*, for the time; and we set in a State of temporall peace, which we have enjoyed ever since: So, the finall reward of our *service* shall be a riddance from our ghostly *enemies*, for ever, that come not with a puffe or blast of Powder, but with a lake of fire and brimstone, the *smoke* where of *shall ascend for evermore*. To be rid of them, and so being rid, to enjoy a State, of perfect, of eternall peace and security, without ever fearing more, *sine timore*, indeed.

And to make it every way correspondent: for *coram ipso* here; it shall be, *coram ipso*, there. *Even in His presence, in whose presence is the fulnesse of joy.*

And for *omnibus diebus*, here: *all the dayes* of this transitory, short life, we shall enjoy it all *the dayes of heaven. Omnibus diebus?* nay *omnibus seculis*, all the Ages of eternity. And so, for that, which in Law is held but as a lease of seven yeares, have an everlasting free-hold, in *His* heavenly Kingdom, there to reap the reward of our *Service*, world without end.

A SER-

A

SERMON

Preached before the

KINGS MAIESTIE

AT

WHITE-HALL,

On the *Fifth of NOVEMBER*,

Anno Dom. MDCXVIII.

ESTER. CHAP. IX. VER. XXXI.

Obſervantes dies ſortium & ſuo tempore cum gaudio celebrarent: ſicut conſtituerant *Mordochæus* & *Eſter*, & illi obſervanda ſuſceperunt a ſe, & ſemine ſuo, Jejunia & clamores & Sortium dies.

To confirm theſe dayes of Purim, *according to their ſeveral ſeaſons: as* Mordochai *the Jew, and* Eſter *the Queen had appointed them, and as they had promiſed for themſelves, and for their* Seed, *with faſting and prayer.*



HERE have we the making of a new *Holy-day* (over and above thoſe of GOD's in the *Law.*) And the making it, by *Royal authority*, and the *Peoples* aſſent; and ſo, of the nature of an *Act* or *Statute*: a good preſident for us, that have made the like. Here is a joynt concurrence, of *Mordochæus* adviſing, *Queen Eſter authorizing*, *they* (that is, the *people*:) *undertaking* for *them* and their *Seed*, to confirm, what? *Purim*; there is the *Day*; when? at the *appointed times*, that makes it a *ſet day*: how? with *faſting* and *crying* (that is, *prayer*) that makes it an *Holy-day*. Upon what ground all this? That is in the Word *Purim*, the *name of the day*. It is called *Purim:* (that is) *lots*: as much to ſay as, the *Lot-holy-day*.

This name it came to have, for that there was a *diſmal* day coming toward them, by meanes of a *lot* caſt; which (yet) it was their *lot* to eſcape. In the remembrance of which eſcape, *this Day* was thus ordained: and the like may ſo be upon like occaſion.

The ſumme. Thus it was. *Haman*, one in higheſt favour with King *Aſſuerus*, had taken a diſpleaſure of *Mardochæus*: and, a *feud* it was, the ſtrangeſt *feud* that hath been heard of: not with all of his *kinne*; or all of the *name*; but, with all of the *nation*, all the *Jewes*, becauſe *Mardochai* (forſooth) was a *Jew*.

His quarrel was at *Mardochai* alone; none had offended him, but he; yet ſuch was his pride, or malice, or both, as I know not how many thouſands, men, women and children, muſt die all: for no other cauſe, but that it happened, *Mardochai* to be their *Countryman*. For, other treſpaſſe had they made him none.

Well, in the height of his favour with the *King*, and by a wrong ſuggeſtion, he obtained the lives and goods of all the *Jewes* in the Land. And, when he had them now in his hand, and might have diſpatched them out of hand; that he would not; (ſee how men ſhall be tranſported and forget themſelves!) in a ſtrange kind of inſolency (they call it *bravery*) fell to make a *lottery* of their *lives*. And *Pur*, the *lot*, was caſt; what *month* firſt; then, what *Day* of the *month*, they ſhould have all their throats cut. It fell to be the XIV. *of Adar* (that is) *FEBRUARY*: and then, he got a Proclamation, that upon that day all the *Jewes* ſhould be put to the ſword.

Chap. 7. 10. But, before that day came, by the goodneſſe of GOD, it was the poor *Jewes lot*, to eſcape for all that: And in the mean time, the *lot* turned upon the *lot-caſter*: and he that intended this great *Maſſacre*, it fell to his *lot* to be *hanged* himſelf. And, this was the ground of their *holyday*. That, in remembrance of this *lottery-day*, that ſhould have been the XIV. of *Adar*, as the *Eve* or *Vigil*, and the XV. as the *Feaſt* or *Holy-day* it ſelf, ſhould religiouſly be kept for ever; as, to *this day*, it is.

This comes ſomewhat to our caſe. For, as they were in danger then, by a *lot*; So were we, this day, by a *plot*, in as great danger as they, and as ſtrangely delivered; We, from our *plot*, as they, from their *Lot*; and ſo, as deeply bound, and by this Text, as perfectly enabled, to make a *Day* of *Purim*, as ever were they.

A *plot*, and a *lot*, though they ſound alike, yet (with us) they differ much. A *lot* ſeemes meerly *caſual*; a *plot* is laid with great *circumſpection*: but with GOD, they are in effect all one. The beſt laid *plots*, with Him, prove no better but even as uncertain *lots*, but even hap-hazard, if He liſt to diſappoint them. So as upon the matter, *quoad Deum*, *lot* or *plot*, no great odds: both come to one. Seeing then, there is no more odds, and that there is in every Text, a *predominant word*: and, in this Text, the word *Purim* is it, we will inſiſt upon that *word*, and account them *lots* both: ours, as well as theirs.

The diviſion. To make a like day, with a like obſervation, there are required, 1 a like *ground* 2 and like *authoritie*.

To ſhew the *ground* like, we are to ſhew the *lots* to be like: theirs, and ours. Like 1 in the *caſting* in, the intent or *danger*: 2 like in the *drawing* out, the *event* or *eſcape*.

I. In the *caſting* the *lots*, or *intent*, theſe four: 1. The *lots* that were caſt; their peril, and ours. 2. The *parties*, on whom they were caſt: the *Jewes*, and *our ſelves*. 3. The *parties*, by whom they were caſt: their *Haman*, and ours. 4. And the *cauſe*, or *colour*, for which they were caſt.

In the *drawing* or event, *four* more: 1 The *meanes* of their and our eſcape, 2 the *manner*, 3 the *time*, and 4 the *iſſue*.

In all theſe, to match theirs and ours, And, in all theſe, I make no doubt, this of ours will more than match that of theirs: the *lot* of our *danger more fearfull*, the *lot* of our *deliverance* more *wonderfull*.

And if ſo, then have we as good *ground*, as they; nay better, than they any.

II. This for the *ground*. But, that alone is not enough: yet lack we *authority*. Here it is: the *Queen*, by *advice*, *injoyning it*; The *people ſubmitting* to *obſerve the day*, at the *appointed time*.

We conclude then: the *ground* being all one, on which (a famous deliverance:) the *authority* the ſame, by which (the *Queen* there, the *King* here, *injoyning* it:) theſe being alike, alike bound to us, *ſuper animas noſtras*, for a *like day* of ours, even the *day* on which it was our lot to eſcape; at a like time, that is, once a year: and in like manner, to be holden, as theirs, with *prayer*, and *crying*, though of another nature.

And this *Record* (here) in the *Roll of Eſter*, ſhall be our warrant for ſo doing againſt all oppoſers.

I.

THE lot is cast in the lap, but GOD *giveth the hap*: it is *Salomons*, in *Proverbs* c. 16. v. 33. We begin with the *lot in the lap*, *Hamans lap*, the *danger*: And come after to the *hap* GOD *gave*, *the happy deliverance*. The *danger*. 1 They and we had but one *lot* both: to be *destroyed* quite, utterly. And we agree in two more: 2 to be *destroyed all*: 3 to be *destroyed on a set day*: these three. The Ground. 1 The Danger.

But in all three, our *lot* the worse every way. And the worse it is in the *lap* (the *lot*) the better it is in the *hap*, if we scape it.

Utter *destruction* to both. But their *lot* was a *sword*, to be slain. Our *Pur* was πῦρ καὶ ὕδωρ: Our *lot*, *fire* and *powder*, to be *blown up*. Of the twain, this the worse. Utter destruction.

The *sword* is in a hand, and that hand is guided by the heart, and that *heart* may relent at the sight of a silly innocent *babe*, a *poor old man*, a *woman great with child*; so some hope, for some to scape there. But *fire*, no hope for any: *Fire* cannot relent, that spares none.

Yet Saint *Jude* speaks of *saving some by plucking them out of the fire*; But not this *fire*: no *plucking out* here, no scaping for any: all dispatched in a moment, past saving all. *Facti essemus sicut Sodoma*: nay worse. That came from *Heaven*, this from *Hell*: from *Hell-mouth* at least. There, *three*: here, not *one* should have escaped. *Lots* ease, his *lot* will end this; his *lot* to all intents: better when he scaped the *fire* of *Sodom*, than when the *sword* of the *four Kings* in *battel*. This the most *destructive destruction* of all: If any more than other, this is it. Might we draw *lots* for our death, we would never draw this. And this was our *lot*. Jude 23. Rom. 9. 29. Gen. 19. 21. Gen. 14. 12.

2

A general *Lottery* was intended in both. Truly might his *Majestie* have said, as ever did *Queen Esther* (Chap. 7. ver. 4.) *Traditi sumus ego & populus meus*, Betrayed *we* are *I and my people*. General Destruction.

And will ye mark, how like of *Haman* it is said, *Pro nihilo duxit in unum Mardochæum manus mittere*: *He* thought it nothing to lay hands on *Mardochei* alone, *magisque voluit omnem Nationem perdere*: No less would serve him, but the *havock of the whole Nation*: *cap.* 3. *ver.* 6. Said not our *Haman* the same? What? *lay hands on the King*; (as one of them offered) Tush, that is not worth the while, *magisque voluit omnem Nationem*; Nay, if we shall do it indeed, be right *Hamans*, up with *King*, and *Parliament* and all; make a general *lottery* of it in any wise. *Haman* right (this) in his own terms. Chap. 3. 6.

But though in this, they seem to be even (both our *lots*:) yet draw them, ours is the longer, sensibly. For though *Haman* presumed very near, when he came to the *Kings side*, touched the *Queens life*: Yet wel-fare *Haman* (say I) in this, the *King* he touched not; No harm to him; the *King* was out of *Hamans lottery*. Here, the *King* was in, too: Ours went to *Queen*, and *Prince*, *Peers*, and *Prelates*, and *Commons*, yea, *King* and all. *Omnem Nationem*, but not *Regem*, there. *Omnem Nationem*, *& Regem*, here. This was universal indeed: And we, in this, beyond them.

Theirs was *in diem*, against *a day*. Ours was so, too. So, the *lots* even.

3

With *Haman*, *Missa est sors in urnam*, *quo die deberent gens interfici*; *exiit Adar*. Die they must, that was resolved; That was not enough. (See whither pride will carry men!) He would cast the dice (as it were) draw cuts, make a *lottery*, of no less matter than *mens lives*. And that not of a *dozen* or a *score*, but of a *whole Nation*, which *day*, and which *moneth* they should die all. And, *In this casting*; *they went from moneth to moneth*, *and from day to day*, till at last, there (with *Haman*) the *lot fell on the fourteenth of Adar*: and with ours, *on the fifth of November*. On a *set day*. Chap. 3. 7.

And Take this with you too: *Hamans lottery* was in *Nisan* (that is, *March*) the *first moneth*, but it fell not till *Adar* (that is, *February*) the *last moneth*: so a *twelve-moneth* between. And was it not so with us? A year before, nay more than a year, was our day set. And first, it was in the moneth *Adar*, in *February* (as theirs was just;) but by proroguing the *Parliament*, we scaped, and were reprieved once and again. But to it again they went, and so at last the *lot* fell on this very *day*, to be the *day* of our *Purim*. Thus farre the *lots* Even.

4

But then here again there fell odds on our parts, *two* ways. 1. One, the *Jewes* had notice of their *day*; It was *proclaimed*: so they that could, might have slipped away secretly, and so scaped. And they that were watched, that they could not well, yet they might make their *souls* ready, and die prepared. And even that, when there is no Remedy, but die we must, it is good not to be surprized on the sudden, but to have some warning, that so we may make us ready for GOD. But see our case now: We know not of our *day*, we. The *day* was kept as close as the *powder*: we had gone off suddenly, to the great hazard (as it may be feared) of many a But their day known, Our not.

soul,

ſoul, that for default of this, had *periſhed* (indeed:) *periſhed* here, and *periſhed eternally*. Againſt a lingring death we pray not; *ab improviſa morte*, we do: And *mors improviſa* had been our *lot* then. Here is then the firſt odds. Both were *in diem*; but theirs *in diem certum*, certainly *known* to them all. Ours (as I may ſay) *in diem certum*, and yet *incertum*: *Certain* to *Haman*, to them; they knew it perfectly: *Uncertain to us*: We knew not whether any ſuch *day* or no: We had gone to it, We had drawn our *lot* blind-fold. So ours worſe than theirs.

2. Theirs, an *ordinary*. Ours, a *Parliament-day*. 1 Theſ. 5. 3.

Another odds there is (worſe yet than this) in the *dayes*. For, what was the *fourteenth* of *Adar*, but an ordinary common *day*? But the fifth of *November* (as it fell out) was the *firſt day* of a *Parliament*; a famous day, as comes in many years. That not only when we ſhould have ſaid *Pax & ſecuritas*; but when we ſhould have been in all our glory, when even at the time, *Repentinus veniet ſuper eos interitus*, the moſt unſeaſonable time of all had been our *lot*, a heavy *lot*, if it had light.

When men go to their death, they would go *mourning*, all in black, as the manner is. But when they are going in all *Pomp* and *Magnificence*, then to be *ſhot* off, and *flie* all in pieces! No man would draw that *lot* if he could ſcape it. Yet that was our *lot*, and at this very time.

For a *King* to be made away, is a thing not unheard of: but in this manner, a *King* to be made away, in his *robes royal*, the *Imperial Crown on his head*, the *Scepter* in his hand, ſitting on the *Throne* of his *Kingdome*, in the midſt of all his *States*, then and there, and in that manner; that paſſes all: that the *lot*, that never yet hath been heard of. And let it never be heard of? Let never *King* have the *lot* ſo to periſh: Pity any ever ſhould. Yet this was *Yours* (*Sir*) like to have been. Too much oddes this. And this for the *lot*, that was caſt.

2. The Parties *On whom.*

Now for the *Parties*, on whom this *lot* caſt. There, ſure I am, we have the vantage. The Parties, in the Text, who were they, but a ſort of poor ſcattered *Jewes* of the *captivity*, in a ſtrange Countrey far from their own, and in their enemies hands. Far otherwiſe was it with us, here, No *Captives* we, but a *flouriſhing Kingdome*, as any under Heaven. Not in any *forrein part*, ours; but at home in our own native ſoil.

It had been ſomewhat for *Aſſuerus* to take away ſo many lives at once; But his *Captives* they were, he might do with them, what he would, in rigour of Law: ſo, their end had been by *lawfull Authority*. But in ours, no colour, no ſhadow of any law, but a moſt barbarous trechery againſt all Law, both of God and man. Alas! the *Jewes* they had neither *Prince* nor *Peers*, they were no *State*. What talk I of them? I ſhould wrong our ſelves much, to ſtand on this any longer.

3. The Parties *By whom.*

This for *upon whom*. Now, *by whom*, the *lots* were caſt. For it was our *lot* to have our *Haman* too. The *Lot-maſter* and the *Plot-maſter*. I hold them *Hamans* both. But firſt, where they had but *one*, we had *many*. And then theirs nothing to ours. *Haman* was to the *Jewes* a *ſtranger* in *Nation*, for he was an *Agagite*: A *ſtranger* in *Religion*, for he was an *Heathen man*. Ours were no *ſtrangers* in *Nation*; the ſame *Nation* that we. No *Turks* or *Infidels*, but profeſſing the ſame CHRIST, that we; and better than we (they ſay:) for right *Catholikes* they, and not *Chriſtians*, but (which is more than *Chriſtians*) *Jeſuites*, ſome of them. Better for an *Iſraelite* to ſuffer at the hands of an *Ægyptian*, than of an *Iſraelite* his brother, as *Moſes* told them. Better at the hands of the *uncircumciſed*, than of the people of GOD. The *Jewes*, they had periſhed by the hand of an *Alien*, and a *Pagan*; If our *lot* had been ſo, it had been the leſs unhappy. But our *lot* it was, to be *ſhot* thorow with our own *ordinance*: JESUS to have blown up CHRIST; and one *Chriſtian man* to have committed ſuch a butcherly barbarous act, upon another (nay, many others) ſuch an act, as never was heard among the Heathen, to the eternal ſtain of *all that profeſs Chriſt*.

Chap. 3. 1.

Exod. 2. 13.

Chap. 7. 6.

Wicked Haman is his *Epithete*. Too good for thoſe, that not only as a *brood of Vipers*, ſought to gnaw out the *bowels of their own damme* (which *Haman* never did;) but in ſuch ſort did it, as all the malice of man, calling to it the malice of the *Devil*, could never *invent the like*. But a degenerate *Chriſtian* is the worſt man; and the worſt *man* is the *worſt Creature*, of all others.

4. The *Cauſe* or *Colour*. Chap. 2. 5.

And what might be the cauſe of all this? It ſeems the ſame in both. *Hamans* was, becauſe that he was *not worſhipped by Mardochei*. And in ours too, If we aſk ——— *quo numine læſo, Quidve dolens*, we ſhall find it was much to that, even the *not worſhipping of one* no whit leſs proud, than *Haman*. And here, they will fall ſhort too. For in our, *Mardochei muſt fall down*, and *kiſs his feet*; which *Haman* in all his pride never required.

But it were hard to deſtroy an whole *Nation*, for no other cauſe, but that one man of them would not make him a *leg*. We muſt have ſome other than this, ſome better pretence muſt be had, ſure. So have all evill things, one thing for the *cauſe*, another for the *colour*. In good, one ſerves for both. Sure in effect, the ſame was that of ours, that here was ſuggeſted by *Haman*. Theſe ſame *Jewes* (ſaith he) *they are a people with a Religion by themſelves*; As much to ſay (with us) as, a ſort of *Hereticks* they be, the world were well rid of: them: it makes no matter, up with them all.

Chap. 2. 8.

But then, here comes a difference again, to make ours the worſe. *Haman* made it but a matter of *policy*, *It is not for the Kings profit to ſuffer them*. Ours made it not leſs than a matter of *Religion*.

ligion. *Religion* was at the ſtake. A caſe of meer *Conſcience*: not to do any thing, but the *Oracle* conſulted firſt, the *Father Provincial*, who *ex tripode* reſolved it for ſuch. And as if he had all our lives in his hand, anſwered in no other ſtyle, than did *Aſſuerus*, Cap. III. Ver. XI. *De populo fac quod libet*, *As for this people, do with them what ye liſt*: with them, and with the *King* too (which was more than here did *Haman*) blow them up and ſpare not. And though there be of our own *Catholicks* among them, no force; blow them up, for all that: It is for *Religion*, this.

I conclude all, with the very ſight, if this lot of theirs had fallen to our lot.

It had been an heavy ſight (as in the *Maſſacre of Paris*) to have ſeen men tumbling in their own blood here and there in the ſtreets: Nothing to this, to ſee men torn in ſunder, heads from ſhoulders, arms from legs, both from the body; quarters and half quarters flying about: the brains fly one way, the bowels another; blood ſpilt, like water in the river, in the fields, in every corner of the ſtreets, never the like ſight, and ſo never the like *lot* to this.

Now then; ſince in our *lot*, 1 the *deſtruction more deſtructive* (for by *Powder*) 2 more *general* (for *King* and all with us:) 3 upon a leſs certain, and upon a more famous day: Our *Nation* more noble; our *Haman* more wicked: Their *cauſe* and *colour* more to be abhorred: I conclude, our *lot* was the worſe, and the worſe the *lot*, the *better* the *eſcape*: the better it, and the *better deſerving a Holy day for it*. And this for the *lot in the lap*.

Now to GOD that giveth the *Hap*.

Where firſt I note, that the word *Pur* is no *Hebrew*, but a *Perſian* word; yet it was thought meet to retain it. They give this reaſon, for that, the ſame word *Pur* (in *Hebrew*) ſignifieth to diſappoint; ſhewing plainly, that the *Hebrews* GOD ſhould give an *Hebrew Pur* to the *Perſian Pur*, diſappoint the *Perſian lot*: and though it were caſt, yet not ſuffer it to *light*, though. 2 The *Event*.

We find at the XXIV *verſe*, *Haman* did caſt but *Pur* in the *ſingular*, but one ſingle *lot* (He needed caſt but one, ſince all were to go one way, none to eſcape;) yet the Day is called *Purim*, that is the *plural*, as if there were more than one, ſome other beſide that of *Hamans*. And ſo it was fit there ſhould, that there might be as well a good *lot* as an *evil*. The troth is, there can be no *lottery* of *one*; there behove to be two at leaſt: *two* diverſe. The *Law* is ſo. The firſt *lots* we read of, that ever were caſt, were between the *two Goats*, Levit. 16. Whoſe *lot* it ſhould be to *die*, and whoſe to ſcape, to be the *Scape-Goat*. Here was never a *Scape-goat* in *Hamans*; *ſlain-goats* all: ſo, beſide the *Law* quite. *GOD* took *Haman* caſting *lots* beſide the *Law*, and he took the matter into his own hand; and he did it regularly, made *two lots* to *two ends*, and for *two parties*. One for *Mardochai* and the *Jewes*, them one: for *Haman* another: *GOD* put in one for him too, by his leave. *Mardochai* ſaith it plainly in the *Greek Supplement* c.I.v.X. that *GOD made two lots, and gave them forth; one for his own people, and one for the wicked*, (meaning *wicked Haman*) So have ye *Haman's Pur*, (he caſt but one, which was diſappointed and never drawn:) And *GODS Purim* (two of his putting in, and both drawn.) And it is well we have removed out of *Haman's* into a better hand, that we may ſay, *In manibus tuis ſortes meæ* (as ſaith the Pſalm) Not *in Hamans hands are our lots*, but *in thine*. Levit. 16. 1. Pſalm 31. 15.

Two good hopes we have thereby. 1. One that though it was nothing with *Haman*, to lay *hands* on *Mardochai*, nor with ours on the *King*; yet with God it will be ſomewhat, nay much: That God will be otherwiſe minded, than *Haman* or they. Not *magiſque voluit omnem Nationem perdere*, but *magiſque voluit omnem Nationem ſervare*; rather ſee *Haman* hanged, and a *dozen* ſuch as he, than that a *whole Nation* ſhould periſh in this manner.

2. And then ſecondly, ſeeing they be now in *Gods hands*, be the *lot* what it will, or in what *lap* it will, in *Haman's* own *lap* (to be ſure) yet when it comes to the *drawing*, God will give it forth, which way, and with what ſucceſs He pleaſeth. And when all is done, what *Haman*, nay, what *Aſſuerus* himſelf doth purpoſe, God will diſpoſe; and there will be neither *lot*, nor *plot*, againſt the *Lord*. And ſo we come to *Gods Purim*, to His *lottery*.

Wherein we are again before them as many wayes; in the 1 *means*, the 2 *manner*, the 3 *time*, and the 4 *iſſue*, all four. 1. The *fewer means*, the more like a *lot*: and we had no *means*. They had, and uſed means, both to *GOD and man*. To *GOD by faſting and fervent prayer*, which prevails with him much. To *man*, to *King Aſſuerus*; they had the *Queens mediation*, which prevailed with him too. We uſed none, either to *God* or *man*; *faſted* not, *prayed* not, *ſuſpected* no evil to be toward, and ſo uſed neither. There is no cauſe, no *means* in a *lot*. It is Saint *Auguſtines* note, that it is therefore termed the *Lot of Righteous* (in the *Pſalm*) and in the *Apoſtle*, *Sors ſanctorum*, for that, *merit* or *means* there is none at all; God only *allots* it to us. And ſuch was ours; not by *means*, as they; but delivered (as I may ſay) from a *lot*, by a *lot*, a meer *lot*. So our *Purim* (we may ſay) was more pure than theirs. 1 The *means*. Pſalm 125. 3. Coloſ. 1. 12.

But though no means we had to *God*, yet a means from *God* we had; they and we both. For from a *King* it came, in both. But far otherwiſe in the *manner* with us, than with them, two wayes. 1. Firſt, with them the *delivery* came from the *King*, and well might. For from him came their *danger*, from his *proclamation* under his hand and *ſeal*; without which, *Haman* could have made no *lottery* of himſelf. With us, in a better manner; and ſo our *lot* better. For from the *King* came our *eſcape*; but no *danger* from him. He as deep in the *danger* as we. Nothing that was evil, nothing that pertained to any peril from *Him*: but our ſafety *ſolely* and *wholly* from *Him*, next to *GOD*. 2 The *Manner*.

Another yet. For in theirs, the *King* had been miſ-informed by *Haman*, was ſet right by the *Queens* moſt true information; and this is a regular, common way. But ours, by no information of *Eſther*, or of any: only by meer *inſpiration*, immediately from God, by making that come into the *Kings* head, which neither did, nor would have come into any mans head elſe: the more ſure that it came from God, ſince ſo great a ſalvation was wrought by it. For the *burning of the paper*, if he had taken it in the ſenſe that others did, or any would have done, we had all been *burnt* indeed, as ſoon as the *paper*. But God drew from him a *ſenſe beſide all ſenſe*, even as it were by a *lot*, ſince (to all mens ſeeing) it was rather a *caſual*, than a *rational interpretation*. The *drawing* of that *ſenſe*, was even like the drawing of a *lot*: ſo that, *ſorte mira ſervati ſumus*; and never any more true *Purim*, than this of ours. And though men, when they eſcape, ſtand not ſo much on the *means* or the *manner* (it is well, they are well:) yet, it cannot chooſe but do us much good, to ſee our ſelves ſaved, by ſo *royal a means*, and in ſo *miraculous a manner*. It is a ſign *quod reſpicit nos Deus*, God reſpects us, in the *manner* of whoſe ſaving, He would ſhew ſo divine a miracle.

3 The *Time*

But beſide the *means* and the *manner*, thirdly the circumſtance of time is worth the conſidering: For in both all came about in a night. *Haman* had made all ſure, ſo ſure, as he had ſet up the *gallowes* and all, and meant to *move the King*, and made no doubt but to have *Mardochai* hanged, the next morning. This was over-night: And that very night, did God take order, the *King could not ſleep*. And by that *means*, was *Mardochai's good ſervice* read to him. Sure, for *ſaving the Kings life*, he deſerved not to *loſe his own*. Now it comes to the *drawing*. A good *lot*, a *prize*: *Honour* for *Mardochai*. And this good *lot*, for *Mardochai's honour*, God drew even out of *Hamans* own mouth, he, was by the *King* made to be *Proclaimer* of it.

Chap. 6. 14. Chap. 6. 1.

It ſtaid not there. But the day following, the *King* being rightly enformed by the *Queen*, Her *people* were no ſuch people, as *Haman* made them; one of them had ſaved the *Kings life*; with this, forth came there a good *lot* for the *Jewes*: the former proclamation called in, the *Poſts ſent* with all ſpeed to publiſh another for their *deliverance*.

Chap. 8. 9, 10.

Now comes *Haman's lot*. God took him caſting *lots* upon his people, and He caſt one *upon him too*. For when the *Queen* fell on her knees, and *begged her own life of the King*, He was juſtly diſpleaſed with *Hamans* preſumption, that durſt come ſo near him, as touch *her life*; and ſtraight allotted him the ſame death, he had hight *Mardochai*. And the ſame day in the ſame place, and even upon the very ſame *gallowes*, he had purpoſely ſet up for him, the night before, it came to his *lot*, to be *fairly hanged himſelf*. This is God able to: to make *Haman*, in the *lot* he caſt for the *Jewes*, unwittingly to draw his own deſtiny; and make the day by him ſet for them, the fatal day of his own deſtruction. To do this, and upon ſo ſhort warning, to do it: for all this was done, in the ſpace of *four and twenty hours*. Wherein we ſee it verified, that *Salomon* ſaith, That the *Kings heart is in Gods hand*, *and he turns it as a water-courſe*, to run which way He will have it, and other-while makes a *damme* in it, and diverts the current a quite contrary way, clean back upon *Haman*, to overflow him, and to drown him. Thus did He with them.

Chap. 7. 3. Chap. 7. 9, 10. Prov. 21. 1.

And ſo did He with us, and more alſo: and that in leſs time. For ours was nearer than ſo; and the nearer it came, the fairer our *lot* to eſcape it.

For with them, the *fourteenth of Adar* was not yet come; the *Poſts* had time to go and come before it: but with us, it ſtayed till the very *day* it ſelf was come. In a *night* both: but ours, the *night*, the next *night* before; ſo was not theirs. Ever the Scripture doth preſs this point; Not *till the day*, Noe *entered into the Ark*: *Not till that morning*, *that* Lot *went out of* Sodom. So ours, not till the very night immediately preceding the diſmal day it ſelf. And then, when *powder*, and *train*, and *match* and all were in a readineſs, then comes me God with His *Stulte hac nocte*, and daſhes all. They were *delivered* before the *day* came: The *day* it ſelf came before we were *delivered*: It was *hac nocte* (indeed) literally. So we ſcaped more narrowly: our *lot* more near the *drawing*. So ours was *potior tempore*.

Mat. 14 38. Luke 17. 29. Luk. 12. 20.

4 The *iſſue*.

And *potior jure* too. For though the ſame iſſue to both; yet in that alſo, have we the better. A *delivery* there is mentioned (124. *Pſal.*) *Our ſoul is ſcaped even as a bird, out of the ſnare of the Fowler; the ſnare is broke, and we are delivered*, And this is worth the *drawing*. But this is but *Pur*, a ſingle *lot*: For if that be all, the *bird is eſcaped*, and that is well for the *bird*: but the *fowler* (ſave that he is a little deluded) he is not hurt; and ſo he can ſoon ſet another *ſnare* again. This is but *Pur*.

Pſal. 124. 7.

But *Purim* is better; when the *fowl ſcapes*, and the *Fowler ſcapes not*, but comes himſelf to a foul *end*. The *ſnare is broken*: No, the *ſnare is whole*, and they taken in the *ſnare*. It *ſprung* only, and away went the *fowl*; but with the *ſpring*, the *knot* was knit anew, and *Haman*, and his fellow-*fowlers* caught, and *ſtrangled* in it.

And this (loe) is *Purim*: *Purim*, after the *Hebrew idiom*, is the *great lot*. To ſcape a *ſnare*, and in the ſame *ſnare*, to have (not their *foot*, but) their neck taken, that ſet it: There is no greater. The *Paſſeover* is no greater: There *they ſcaped*, and *Pharoah drowned*: here *they ſcaped*, and *Haman hanged*.

Will ye look back to the *Kings* ſentence at the *five and twentieth verſe*? This it is: *Malum quod cogitavit contra vos*, *avertatur in caput ipſius*. Not, *Avertatur a capitibus veſtris*; (*Eſters* firſt petition was no more, *let my life be given me*; Turn away my deſtruction: That it is too:) but that is not it. This is it; *Convertatur in caput ipſius*, The evil he deviſed, be it turned away from your

Chap. 7 3.

your heads (that is well;) not a hair fall from any of our heads; But the ſame evil they deviſed, be it turned upon their own heads that were the deviſers. This is it, and this is as much as the *King* could grant, or the *Queen* could deſire.

And this ſame is the *lot* of *this day*. *They imagined ſuch a device, as they were* near the perfor- Pſalm 21.11.
ming, yet were not *able to perform*. The non-performance was well, *the ſcattering of their imaginations*; we ſcaped by the means. But further, they were taken in their own turn, and the evil they deviſed againſt us, returned upon their own heads: their *heads* and *quarters* both. To *Hamans* end they came: Nay, to a worſe than *Hamans*, and juſtly; for their device, worſe than his. The *place* they meant to have done *execution* upon us in, under the ſame, *place* they themſelves executed: Before their eyes, on whom their cruel bowels had no *compaſſion*, were there cruel *bowels burnt*. The *heads*, from which it came, to have blown up the *Houſe*; the *Houſe* hath blown up their *heads*, and ſo they be *Agagites* right. Their bodies plucked in pieces, their quarters rent in ſunder, ſo their meaning was to have dealt with ours, *This is the lot of the ungodly from the LORD*. Their evil *lot*, and (under one) the ſame, the happy *lot* of our *Deliverance*. Job 20.29.

And ſo we have done with *Purim* now. For by this it is plain, 1 Ours was altogether without means, and ſo more *lot*-like; 2 Ours was more miraculous in the *manner*, and (for all the world) like a *lot*: 3 Ours was more neat brought in time; and (like a *lot*) drawn in the inſtant. 4 Ours was beyond theirs in the *avertatur*; For ours without *ſack-cloth* or *aſhes*, *faſting* or *crying*, at all: And in the *convertatur*; For our *Fowlers* came to a *fouler* end than theirs; and what would we more? Never might *David* more truly ſay, than we, *The lot is fallen to us in a fair ground, the LORD hath maintained our lot*. Pſalm 16.6.

II.

This, GOD hath *drawn* for us: Shall we now *draw* for *Him* again; and for this ſo fair a *lot*, *allot* Him ſomewhat of our part? *Memento* is ſet before the *great*, and ſo before all *Holy-dayes*. All He would draw from us, is, but that the *lot* of this *day*, or the *day* of this *lot* may never be *forgotten*. A *benefit* would not be forgotten: Not mans: GODS much leſs. Such a *benefit* eſpecially. For even in Gods, there is a difference: GOD hath his daily *benefits*, and thoſe to be remembred of courſe. But ſome other He hath ſo rare, as the like never ſeen; Thoſe would have a more ordinary regard. For where God is *Extraordinary*, we to be ſo too. If he make it a *memorable day*, by ſome ſtrange delivery, we to make it *memorable* by ſome rare *acknowledgement*. They ſeem willing ſo to do here. *Illi ſunt dies, quos* (ſay they;) *Ille eſt dies quem* (may we ſay) *nulla unquam delebit oblivio*: and ſo let us ſay: and ſo ſaid, and ſo done, is as much as God requireth. But our *thankfulneſs* is not to flie away, like a *flaſh* of *powder*. To fix it then, *fiat volatile fixum*; that would be done. And fix it in any thing elſe but *time*, *time* will eat it out. Beſt then fix it in time it ſelf: and that hath been ever thought a wiſe way: ſo ſhall it roll about with the *time*, and renew as it doth. And ſo *Time which defaceth all* things, and bringeth them to *forgetfulneſs*, ſhall be made to preſerve the *memory* of it, whether it will or no. Fix it in *time*; what part of *time*? A *day*; *Memento diem*, ſaith God in his Law, and ſo points us to the *proportion* of it. Set ſome *day*; and let there, then on that *day*, be ſome ſpecial *commemoration* of it. This *lot* to have a time of Remembrance. Exod.20.8.

2

But that *day* or *time*, is to be a *ſet day*. *Fix it in time*; but *fix the time too*. The word of the Text [מועד] is an *appointed day*, that comes once a year; as *Solenne* is *quod ſolum in anno*. Now this ſome will not hear of: No *ſet dayes*, no appointed *times* (they) but keep them in *memory*, all the year long. I like not that. For ſo when *time* was, it was ſaid by ſome, they would not have this *day* nor that *day*, to *faſt* on, but keep a continual *faſt* (they:) and it ſeemed a pretty *ſpeculation* at firſt, but proved nothing but a *ſpeculation*: what their *faſt* is come to, by this time we ſee. It is to be doubted, if other *ſet times* were likewiſe taken away, their continual *feaſt* would prove to no better paſs, than their *faſt* is; Better be as it is, and we do, as God and *good people* have done before us. *A ſet time, or day.*

Provided that it ſhall be lawfull for them to keep the *memory* of this *Day*, *every day*, if they be ſo diſpoſed. So yet, as they be content to allow ſome ſuch *Day*, as this for them, that are not of ſo happy *memories*: for fear, leſt it be left at large to every mans *daily devotion*, it may fall to be *forgotten*; and where it now *hath one day*, then to have none at *all*.

3.

And if a *ſet time*, what *day* can we ſet ſo fit, as the day it ſelf it fell on? With them, the *fourteenth of Adar*: with us, the *fifth of November*. It cannot but be the beſt way (this) that God took himſelf: and God took this. The ſame *days* He did His Noble acts upon, thoſe very *dayes*, did He order once a year *ſolemnly* to be kept. The *fourteenth of Niſan*, did the *Deſtroyer* paſs over them; that day; from year to year did He ordain the *Paſſover* to be holden. *Fiftie dayes* after He granted them his *Law*: in memory of this gift, they to keep yearly the *day* of *Pentecoſt*. Can we go by a better example than this of Gods own? *The day it fell on.* Lev.23.5. Lev.23.16.

Theſe two were not all; but God did as great acts after, as theſe were, for the ſame people. They then, ſetting before them this way ſkored them out by God (*for every famous benefit, a ſolemn day*;) for thoſe other benefits after vouchſafed them, they did appoint like *ſolemn dayes* of themſelves.

We inſtance in this of *Purim*, which *Moſes* and the *Prophets* never knew. We inſtance in another after this, which *Eſther* or *Mardochai* never knew, the *Encænia* or *Feaſt* of *new dedicating the Temple*, after it had been polluted by *Antiochus*, recorded in the X. of the V. of *Joſhua*. And I would fain know, why it ſhould not be like acceptable to God, to keep the *fourteenth* of

the laſt moneth *Adar* for their deliverance from *Haman* by *Eſther* in *Perſia*: as it was to keep the *fourteenth* of the firſt moneth *Niſan*, for their deliverance from *Pharaoh*, by *Moſes* in *Egypt*: *Quid intereſt?*

The ground being *moral*, or rather *natural*, as reducible to *thankfulneſs*, which is a vertue of the *Law of Nature*: the *prime example* being Gods own: By warrant of it, the *former* Church having *inſtituted* others, the *Chriſtian Church* knew nothing to bar it from doing the like: ſo *Holy-dayes* ſhe appointed too. It is St. *Auguſtines* (*de Civitate X. 4.*) *Memoriam beneficiorum Dei*, &c. *The memorie of Gods benefits we Chriſtians keep ſacred and holy, by holding ſolemn feaſts for them, leſt elſe, by revolution of time, forgetfulneſs might creep upon us, and we prove unthankfull:* And do we any other thing in appointing this day, than all *theſe did*? I conclude with the ſtyle of the *Councels*: *Sequentes igitur & nos per omnia Sanctorum Patrum veſtigia*: We herein do but tread in the ſteps of our *Holy Fathers*, and follow them were *followers* therein of GOD himſelf.

If it be ſaid all this while we hear no *precept* alledged, we have nothing but *example*: No more had *Eſther* here: *precept* had ſhe none. Only GODS example ſhe had; Picked the *fourteenth* of *Adar*, out of the *fourteenth* of *Niſan*: from *Pharaoh* that, from *Haman* this. It is true, *Dirigimur preceptis*; *By precepts we take our direction*: but it is no leſs true, *Inſtruimur exemplis*: *We receive inſtruction* (in a great part) *from examples alſo.* One ſerves for our *rule*, the other for our *pattern*; and we, as to obey the one, ſo to imitate the other: For *Perfectio inferiorum, aſſimilatio ſuperiorum*: *The inferiour hath no greater perfection, than to become like to them that are his Superiours.* *Superiours* (I ſay) and that, in time, no leſs than in place; that is, ſuch as have in former times laudably gone before us. The *Bible* ſheweth this plain: there, beſide the *Books* of the *Law*, that ſerve for *precepts* to *direction*, God hath cauſed to be written the *Story* of the *Bible*, to yield us *examples* for *imitation*. And thoſe *Books* of Story are in Hebrew, called the former *Prophets*, to ſhew, before there came any *predictions* into the world, there was a *Prophetical force* in them, to guide Gods people by. *To the Law, and to the Teſtimony*; *For the practice of the Saints runneth along with the Law, under the name of Teſtimony*; their *lives* having ever born *teſtimony to God* and his Truth. And as the Hebrewes ſay, a barren divine ſhall he be, *qui neſcit facere legem de Prophetis*, that out of the *Saints practice* cannot frame a *Law*.

The ground then being laid: If this be agreed of, that a *day*, that a *ſet day*, and that this very *day* may be appointed; We have two points more to touch: 1. the *authority* by which it is to be injoyned: and the 2 *manner*, according to which it is to be obſerved.

1 The *authority* by which it was injoyned.

1. The *authority* firſt: for be the ground never ſo good, yet are not we to take up *dayes* of our own heads, but by order of Authority, they are to be injoyned us. Whoſe *authority* here? There be in a *Law* but three things, 1 *Advice*, 2 *authority*, 3 and *ſubmiſſion*, they be all here. It ſhould ſeem at the firſt, *Mardochai* did only by a letter, adviſe them, *Ut ſuſciperent & revertente ſemper anno celebrarent honore*, (ver. 20.) before: and this before he was in place. That latter of his, either not taking place, or not place enough: and they being either laid down, or ſo like to be, here cometh now שניה a *ſecond*, to confirm that (as the word is) and this, no *advice* now, but בכל תוקף with all *authority*: of the nature of a *Law*, to eſtabliſh them for ever.

Now this could not *Mardochai*, nor *Eſther*, nay, nor both of them do of themſelves in *Perſia*: not, without the *regal authority* there, or without *commiſſion* from it. Not ſend over the *hundred twenty ſeven Provinces*: nay, not over any one *Province* of them, but by vigour of *Aſſuerus*'s warrant. His warrant they had at the *XXV. Ver.* and by it proceeded they to do all this. What *Eſther* did, ſhe did in the power of *Aſſuerus*.

Now *Aſſuerus* (it is well known) was a *Heathen King*: yet have we here a *Feaſt* eſtabliſhed by his *authority*. So was the *King* of *Nineve*, a *Heathen* too: yet have we a *Faſt* injoyned by his. Jonas 3. 7. So was the King of *Babel*, a *Heathen King*: yet a Law by him made, upon pain of death not to blaſpheme the true God. Dan. 3. 29. So were *Cyrus* and *Darius*: yet the Temple built by their *authority*. Ezra 5: 13. 6. 12. Things pertaining to *Religion* all. So that there is, in the *Regal power* of all, even of *heathen Princes*, to confirm and to injoyn what may tend to the worſhip and ſervice of *God*.

Power againſt the truth, or for *falſhood*, I know none: no *Power to deſtruction*: *to edification*, all. 2 Cor. 13. 10. And *Prayer is to be made without ceaſing for Kings*, 1 Tim. 2. 2. that they may apply their power to theſe, to edifie in the Truth. So they will, if *Mardochai* may be in a place to adviſe them, not *Haman*. But if they miſ-apply it, and not to the end *God* gave it them; (for He that gave it them, is to take account of them for it, and he will require it at their hands:) to him they be reſpondent.

But be this here and ever remembred, if by an Heathen *Princes* power this was done, ſhall it be denied to a *Chriſtian Prince*, to one in whom *Aſſuerus*'s *power*, and *Eſther*'s *Religion* (both) meet to take order for *dayes*, or rather *rites* of that nature? Well then, having both our *ground*, and our *authority* לקים (which word is, *three* ſeveral times repeated in this one verſe, 1 *Once* for *Mardochai*, that *adviſed*; 2 for *Eſther*, that *injoyned*; and 3 *Once* for the *people* that *undertook* to *obſerve* it: It is the *Jewes operative word* whereby they *enact* all their *ſtatutes*;) Be it then *enacted*, what? *Ut nulli liceat dies hos abſque ſolemnitate tranſigere*, verſe 23. *That it be lawfull for no man, to paſs theſe dayes without ſolemnizing.*

To a *Law* there go *two* כאשר *two Caaſhers*, two *accordings*. Both twain are here. 1 *According as Eſther* with *Mardochai*'s *advice*, injoyned it: 2 And, *according as they* (that is, the *people*) took upon them, decreed to obſerve it.

Which *obſerving* is the life of every Law: even the *publick approbation*, or giving *allowance* of it,

it, by the *constant keeping* it. The *second according* is added for the *peoples commendation*; that what was *prudently advised*, and *lawfully injoyned*, was by them *as dutifully observed*.

And this they not only did, but *bound themselves* moreover, and *their seed*, so to continue. Themselves, and that with the *highest bond*, *super animas suas* (which is more than upon *themselves*, and would not have been put in the *Margent*, but stood in the Text) upon *theirs*, and upon their *seeds*, never to let them fall. The word is קבל at the 27. *verse*, that is, to make a *Kabala*, or *tradition* of it. And that is the true *tradition* of it indeed: when a *thing orderly taken up* (there is קים) *carefully*, and out of *conscience kept up*, (there is קבל) and delivered over from the *Father* to the *Son*, and from the *Son* to the Nephew, to all succeeding ages; none daring to transgress it, on the charge of their souls. This *Kabala* made it a perfect *Law*.

Now a word of the *manner* of *keeping* them, and so an end. They enacted, to *keep* the *Purim-dayes*: How to keep them? It will lead us (this) to the nature of them, whether as *holy-dayes* or no. For, at this, there be that stick too. *A feria* they will allow them, a *play-day*, or *ceasing from work*: or a *festus dies*, if you will, *a day of feasting*, or *encrease of fare*: but not *dies sanctus*, no holy day, no, at any hand; For, then may *Esther* make *Holy-dayes* (they see) it followes. What should one say to such men as these? 2 The *manner* of keeping it.

For 1 first, it is plain by this verse, they took it *in animas*, upon their *souls*; a *soul*-matter they made of it. There needs no *soul* for *feria* or *festum*, *play* or *feasting*. 2 Secondly, the bond of it reacheth to all, that *Religioni eorum voluerunt copulari*, (verse 27) *to all that should joyn themselves to their Religion*: Then a matter of *Religion* it was, had reference to that: what need any joyning in *Religion*, for a matter of *good-fellowship*? 3 Thirdly, it is expresly termed a *Rite*, and a *Ceremony* (at the 23. and 28. Verses) as the *Fathers* read them: *Rites*, I trust, and *Ceremonies* (as *Holy-dayes are* no more) pertain to the *Church*, and to the service of *God*; not, to *merry meetings*; that is not their place. 4 Fourthly, they *fast* and *pray* here, in this verse; *fast* the *eve*, the *fourteenth*, and so then, the *day following* to be *holy-day*, of course: 5 Fifthly, with *fasting* and *prayer* (here) *almes* also is injoyned (at the 22 *verse*) these three will make it past *a day of revels* or *mirth*. 6 Lastly, as a *holy-day* the *Jewes* ever kept it, have a peculiar set *service* for it, in their *Seders*, set *Psalmes* to sing, *set Lessons* to read, *set Prayers* to say, (and that at four several *times* as (out of *Neh. 9. ver. 3.*) their *manner* is, on *Holy-dayes*) and good and godly all. None, but as they have used from all antiquity. 1 Being then taken on their *souls*. 2 *restrained* to the same *Religion*. 3 directly termed a *Ceremony*: 4 being to be held with *fasting*, *prayers*: and 5 *Almes*, works of *piety* all: 6 the *practice* of the *Church* concurring; theirs was a *holy-day cleer*, and so ought *ours to be*. 7 Thus have we a *president*, upon *record*, to draw up ours by: the *Superiours* to injoyn such a *day*, the *Inferiours* to observe it.

And as a warrant to do it, so a rule how to do it; with *fasting* and with *crying*, that is, *prayer*, *earnest prayer* (the last word.) What, and must we fast then? That were no good lot in the end of a Text. No, if we will pray well: I dare take upon me, to excuse us from *fasting*. Their *fasting* was, to put them in mind of the *fast*, their *Fathers* used (*Chap. 4. 3.*) by means whereof they turned GOD, and GOD turned the *Kings heart*, and so all turned to their *good*. But for us, we have no such means to remember in ours: we used not any, and so hold ours without any. They had *two dayes*; their *holy-day* had a *fasting day*. Our *lot* is to have but one; and that no *fasting day*: an *immunity* from that. So much the better is our *lot*: A *feast*, without any *fast*, at all.

But though without *fasting*, not without *earnest prayer* (meant here by *crying*;) nor, without *earnest thanks and praise*, neither. For *joy* also hath her *cry*, as well as *affliction*: *The voice of joy and health is in the dwellings of the righteous.* But *prayer* (sure) will do well at all hands, that a worse thing happen not to us. But *prayer* is but one *wing*: with *Almes* it will do better, make a pair of *wings*, which is before prescribed at the *two and twentieth verse*. *So to eat the fat and drink the sweet our selves, as we send a part, to them for whom nothing is provided*: *Dies enim sanctus est*, saith *Nehemias*; for (by his rule) that makes it a *right Holy-day*. Psal. 118. 15. Neh. 8. 10.

But *prayer* is the last word here; ends the verse: and with that let us end. Even that all, that shall ever attempt the like, let *Hamans lot* be their *lot*; and let never any other *light* on them, but *sors funiculus*. Let *Queen Esthers prayer*, and King *Assuerus's* sentence ever take place, *Malum quod cogitavit, convertatur in caput ipsius*; *Ipsius* or *Ipsorum*, one, or many: *Let not the rod of the ungodly light on the lot of the righteous. Let God in whose hand our lots are, ever maintain this days lot to us*: never give forth other, but as in this Text, and as on this *day*, on the *fourteenth* of *Adar*, and on the *fifth of November*. And praised be GOD, this *day*, and all our dayes, that *this day* shewed, that He taketh pleasure in the prosperity of His servants, and from all *lots* and *plots*, doth deliver them. Psalm 125. 3. Psalm 50. 15.

PSALM CXLIV. VER. X.

Ipſe eſt qui dat ſalutem Regibus: qui eruit DAVIDEM ſervum ſuum, de gladio maligno.

It is He that giveth ſalvation unto Kings: who delivereth David his ſervant from the perillous, or malignant ſword.

SCarce any that hear this Verſe rehearſed, but ſees, that it fits, both to this our purpoſe, and time. The time: Here is mention of *Kings*, of *Salvation given to Kings*, of one, a matchleſſe *King*; DAVID in danger and *delivered*; From the *Sword*, in danger and *delivered*: All moſt appoſite.

For behold *Kings*, *Kings*, to whom GOD hath *given Salvation*: *hath given Salvation*, and *doth give ſalvation*, and I pray GOD he may ever give it, much *Salvation*, for many yeares. Behold our *King* his *ſervant*; whom this day now ſix yeares ſince [I ſay this very day] GOD *delivered*, wonderfully *delivered*, from the *hurtfull Sword*. Verily theſe agree; whil'ſt at once we hear the words of the Text, we have as it were, a Commentary thereof before our eyes.

But for our purpoſe: This meeting, and this, not only honourable, but alſo ſacred Aſſembly, what meanes it, what intends it? What elſe, than to give thanks to GOD, for *ſalvation* given to the *King*? And, what elſe, I pray you, doth this Verſe ſound forth, than, thanks alſo to GOD, for *ſalvation given* to DAVID.

For in the preceding verſe, the *Pſalmiſt* took his Harp, tuned the Strings, promiſed a Song, a new Song. And behold the Contents of this new Song, in this verſe. The ſum of this verſe (for the next verſe is a Prayer, neither hath it any Song in it) and the Argument is, giving of Thanks, and of Thanks, for no other benefit (although there were many more) yet, for no other benefit, than the Kings Deliverance. That namely, the Saviour of Kings, to wit GOD (for this is GOD'S periphraſe, *Who gives ſalvation to Kings*:) that this *Saviour* of *Kings*, had *delivered* his *ſervant* DAVID, from ſome eminent danger: yet, from no other danger, than the *hurtfull Sword*, that is the Traitors.

And thus ſurely, doth this Verſe: and thus then alſo, the people of *Iſrael* praiſed Him for their Kings deliverance: *It is He that giveth ſalvation unto Kings*: *who delivereth* DAVID *His ſervant from the hurtfull Sword.*

And we indeed, here to day, ſing the very ſame thing; every way the ſame, one only word a little changed: *It is He who gives ſalvation unto Kings*: *It is he who hath delivered* JAMES *His ſervant from the perillous Sword.* It is He, that hath done this; It is He, whom, for this *Delivery*, all of us, have met here, to day, to praiſe in a Feſtival, an Aſſembly, a Song.

And, this verily is uſual with GOD, and ſurely no new thing, *To give ſalvation to Kings*: This is His ancient goodneſſe: yet, of this ancient, and no new goodneſſe; ever and anon He ſhewes new examples; yea, in our age He hath ſhown them; nor, doth He ceaſe to ſhew them, even to this day. For this very thing, which to day we celebrate; although it be new (and ſurely new it is) Yet it is not the laſt. For, ſince GOD hath vouchſafed us Him, one, and again another hath befallen us, wherewith GOD hath lately bleſſed us. Twice, or thrice, hath GOD given *deliverance*: twice, or thrice hath GOD *delivered* Him: and (to let paſſe other, ſurely thoſe moſt admirable) He that ſix yeares ſince hath *delivered* him, from the *hurtfull ſword*; Very lately, this year, (this very year) hath delivered him from the *perillous* Gun-powder. Thus yearly He heapes upon us new *Deliverances*. It ſhall be our duty, here to imitate DAVID: and, for ſeveral new Preſidents, to ſing new Songs; for ſeveral new *Deliverances*, new Thankſgivings: So ſhall He every year heap upon us new *Deliverance*: Rehearſing old, He will enrich us with new: nor ſhall there ever be wanting new matter for a Song, if a new Song be not wanting.

If

If old ones be not forgotten, a new Harveſt of Thankſgiving ſhall yearly encreaſe unto us.

And thus, briefly, touching the ſcope of this Verſe. It is an eaſie task to divide it. It falls aſunder of its own accord; and ſevers into two parts. The one a *Theſis*: The other an *Hypotheſis*. The *Theſis* is, concerning His care of Kings in general, *It is He who gives ſalvation to Kings*. The *Hypotheſis*, is touching His care of DAVID in particular. *It is He who delivereth* DAVID *His ſervant from the hurtfull ſword*. Or indeed (becauſe we have to do with Muſick, and are to treat of a Song) His general care of *Kings*, is as the *Cantus*, *Cantus firmus*: his particular care of DAVID, is as the *Diſcantus*, or *Cantus figuratus*. Yet, for DAVID, although GOD hath diverſly delivered him, both many wayes, and times: notwithſtanding he inſiſts on this alone (which is proper both to this ſeaſon, and to us) becauſe, *He delivered him, from the perillous ſword*.

I. I will firſt ſpeak of the ſafety of Kings in general, and alſo both of the cauſe of it, and manner of giving it.

II. Next of King DAVID'S *Deliverance*.

III. Laſtly of our King.

Quæ ego dum ſic ſingula complectar, &c.

It is He that giveth Salvation unto Kings, &c.

I Promiſed firſt to ſpeak of the *Theſis*.

Who gives ſalvation,

Who gives it to Kings.

To give Salvation: So well it agrees to the Divine nature, to ſhew Himſelf a *Deliverer*, that GOD doth challenge that as native, proper, and peculiar to Himſelf, *Iſaiah* 43. 11. *I, even I am the* LORD, *and beſides Me, there is no Saviour*: Thus He is a Saviour: ſave therefore He will.

And indeed, GOD *will ſave both man and beaſt*, ſo wonderfull is His mercy: ſaith our Prophet, *Pſal.* 36. 7. Even thus alſo the nature of Beaſts, is partaker of this ſaving power in GOD: It is He, who *gives ſalvation*, even to bruit beaſts.

Yet, even to bruit beaſts: yet ſo, that nevertheleſſe, the Apoſtle doubts not to demand and ask, 1 *Cor.* 9. 9. *Doth GOD take care for Oxen? doth He not rather ſay it for our ſake?* As though his care for them, in reſpect of that to us, might be eſteemed no care at all. Neither is it. For we are His chief care, thence *Job* ſpeaks unto him on our behalf, as it were by a peculiar title, *I have ſinned, what ſhall I do unto thee, O thou preſerver of men*, Job 7. 20. He, it is who gives ſalvation unto men. He, is the *preſerver of men*: But eſpecially of *Kings* μάλιστα Διοτρεφὲς Βασιλῆων (as the Heathen Poet ſings not amiſſe) for they more than all kind of men, are GOD'S delight, and care: The name θεοφυλάκτους agrees to the King, more than others. For *Great deliverance giveth He to the King*, ſaith our *Pſalmiſt*, *Pſal.* 18. *ver.* 50. He alſo ſaith; *He is the ſaving health of His anointed*, Pſalm 28. 8. In whomſoever He ſhewes Himſelf wonderfull, *He is wonderfull in the Kings of the earth*, as he ſaith, *Pſal.* 76. 12. 1. He, is ſurely wonderfull in Them, in preſerving
2. 3. Them. 2. In none more. 3. In none, ſo wonderfull. Thus by theſe three ſteps we aſcend to our *Theſis*; *It is He that giveth ſalvation unto Kings*.

To Kings, I ſay in general: For touching Kings GOD'S ſervants, I ſhall diſcourſe more fully, when I come to the *Hypotheſis*, concerning DAVID *his ſervant*.

It is He, Who gives ſalvation unto Kings: *He it is*. Therefore let Kings know, to whom they ought to aſcribe their *deliverance*; even to Him. There is no ſafety for them, *In the ſtrength*
Pſalm 147. 10. *of an Horſe, viz.* not in their cavalry, *Not in the legs of man, viz.* not in their infantry. *Not in the*
Pſalm 48. 6. *Ships of Tharſis, viz.* not in their Naval forces. *A Horſe is a vain thing to ſave a man*. A Ship is
Pſalm 33. 16. a weak veſſel, and cannot ſave. Finally, *Vain is the help of man, Salvation belongeth to the Lord*. His
Pſalm 60. it is; Look up thither unto Him. He it is, who tells you from heaven, *I am your ſalvation*. Let
Pſalm 3. 8. Kings know this.
Pſalm 35. 3.

Let the people alſo know, whether, when all is done, they ought to lift up their eyes, whom to
Pſalm 20. 9. implore, when they would have their King ſafe: Namely, to the LORD, to whom *ſalvation* be-
Matth. 21. 9. longs. *O* LORD *ſave the King. Hoſanna in the higheſt*.

Hence let rebels amongſt the people know, That GOD hates thoſe, who labour to ſnatch that *Salvation* from *Kings*, which GOD gives them: Let loyal people know, that they are God's friends, and GOD theirs: who deſire the *ſalvation* of Kings. For God deſires the very ſame thing. *It is he that gives ſalvation unto Kings*.

I come nearer. *Who gives ſalvation*. What ſalvation? Surely each kind, whether that of Phyſitians, of a ſound and healthfull body againſt diſeaſes; namely, as they are mortal. For (as *Da-*
Dan. 2. 33. *niels* image may teach us) *Every Kingdom ſtands upon feet of clay*. Kings alſo are the very
* 2 Cor. 4. 7. ſame * *Treaſures* of their people; But yet, *Treaſures in earthen veſſels*: Therefore they need, this ſalvation.

True

True therefore it is, ſhould we mean this; for GOD gives this, alſo. True indeed; but not proper to this place. For this ſalvation (as our Text tells us) is from the ſword, not ſicknetſe; rather from malignant manners, than malignant humours; from external force, not from internal * diſtemper. I therefore apply my ſelf to that. *He gives ſalvation: He gives this ſalvation to Kings*; to Kings before others. * Συσπασιαι

I now demand the cauſe, and more near and inwardly ſearch GOD'S Will. Why, to them before others? Is it, becauſe *Kings* have need of ſafety, and the *doner of ſafety*, more than others? Yes verily, becauſe they have: for as much as to them, more than others, that *malignant* one ſhewes himſelf more *malicious*. (For thus κατ' ἐξοχὴν S. *John* in his firſt Epiſtle often calls that wicked Spirit) He it is, that deſtroyes Kings. Namely the Angel of the bottomleſſe pit, of whom the ſame JOHN ſpeakes, *Apocal.* 9. 11. His name in *Hebrew* is *Abaddon*: In *Greek*, *Apollyon*, that is a *deſtroyer*. A *deſtroyer*: a name directly oppoſite to GOD'S name. His name, is *Saviour*. And the name of His ſonne; JESUS, a *Saviour* alſo, (an Angel interpreting it,) They give ſalvation. But he is *Abaddon*, he is a *deſtroyer*, who chiefly deſires this, to ſnatch away, to take, wholly to overthrow this ſalvation, all the ſalvation of all. And mark with me, how earneſtly he endeavours it. 1 John 2. 12, 14, & 5, 18. Matth. 1. 21.

We ſaid this formerly. GOD *ſaves even Beaſts*: much more *Men*. And *Princes* moſt of all. This *Abaddon* ſets up himſelf againſt GOD, and is only bent to deſtruction. Yea, rather than not deſtroy, He is buſied in deſtroying bruit beaſts: which very thing is evident in the ſilly Swine, which (CHRIST permitting him) he carried head-long, and choaked in the Sea. Thus he it is, who takes away ſafety, even from bruit beaſts. Matth. 8. 32.

But He covets rather to deſtroy any man, any one man, than whole flocks and herds of Cattel (as JOB witneſſeth) Thus He it is who takes away ſalvation from men. Job 1. 12, and 2. 4.

But to Kings eſpecially, beſide and above other mortals, he is moſt hatefully malicious: And, if any King be eminent in piety, as DAVID: him he chiefly hates. He, indeed, alwayes meditates on miſchief againſt Kings, he deſired to deſtroy even *Aſſuerus*, a Heathen King (only, becauſe he was a King) by his Eunuches. Yea, DAVID alſo! For, how often, was he thruſt at, yea, overthrown, that he might periſh: and now at the very point of deſtruction, unleſſe GOD had delivered him; as he ſpeakes of himſelf, *Pſalm* 118. 13. He, it muſt be, in every reſpect, who *can give ſalvation to them*. It is the other, who takes it away. Eſter 2. 21.

But why doth that *Abaddon*, ſo zealouſly deviſe, to bring deſtruction upon Kings, to take away their ſafety? What have they only done? Surely becauſe there is none, who can be, to him, who can be to his Kingdom, a more capital enemy, than Kings? For it is by their power and authority: that, what likes, may not be lawfull to every one: (I will uſe the words of Scripture) that *Every man may not do* (unpuniſhed) *whatſoever is right in his own eyes*: which, every one both might, and did doe, when there was no King in *Iſrael*. Now for every man to have power to do, whatſoever ſeemes right in his own eyes, unpuniſhed, this verily, that *Abaddon* earneſtly deſires; It muſt needs pleaſe him well, his kingdom may well proſper; if things go thus. Deut. 12. 8.

For, then it will ſeem right to the eyes of MICAH, to make and ſet up an Idol for himſelf, in his private houſe, *Judges* 17. 4. And what's lawfull for MICAH, why not for another alſo? Thus, look, how many Families, ſo many new prodigious Idols. And that's indeed, a miſerable Church, where this is ſuffered.

It, will alſo ſeem right to the *Danites*, to rob, to ſteal, not only to break thorow the walls of MICAH'S houſe, but alſo as LAISH, even to pillage and ſpoil whole Cities, to deſtroy all, not ſave a man, *Judges* 18. Then raviſhings of Women, and Whoredomes not to be named, will ſeem right in the eyes of the men of *Gibea*, *Judges* 19. Lamentable indeed is the face of that kingdom, where there is ſuch work. That theſe, and ſuch like things, may be done, this ſurely he wills earneſtly, and that *Abaddon* would purchaſe this, at a high rate. But that theſe, and ſuch things as theſe may not be done, Kings doubtleſſe are his hinderers. Wherefore, he labours by all meanes, to take them away; to take their ſafety from them, and in this he is wholly employed.

Firſt, and before all things, he deſires *Anarchy*. If that may not be; Then would he incontinently deſtroy Kings, one after another. That ſo Kingdomes might ſhake *as a Reed in the water*. (which uſually happens in often change of Kings) never enjoying a ſetled reſt. Whereby, being alwayes under one new King, or another, they can never get ſtrength againſt evil manners, and wicked men. Ἀναρχίαν. 1 King. 14. 15.

We have already ſeen, for what reaſon: It will be worth our labour, to know, by what meanes alſo, that *Abaddon* ſeekes to deſtroy Kings. And this is plain from the ſame Chapter, in the 9. of the *Apocalyps*. For there he hath his Emiſſaries, *Locuſts* aſcending out of the ſmoak of the Pit, (whoſe king he is) and thoſe alſo, as well as their king *Abaddon*, are ſworn enemies to Kings. He ſubornes theſe for this attempt. But who are theſe *Locuſts*? A kind of creatures, who have a Mans face, Womens hair: but Lions teeth, and their tayles the ſtings of Scorpions. No others, ſurely, (if Fathers which interpret this place, are to be heard) than thoſe very ſame, which our Prophet DAVID, twice in this Pſalm, calls *ſtrange children*: whom S. JOHN afterward perceived to be *Locuſts*. Theſe did DAVID call *ſtrange children*, long before. For that kind of people, was neither unknown to DAVID: neither yet are they unknown to us. Even, our age, brings forth *ſtrange children*. *Strange* indeed. A kind of men, which ſtile themſelves——Of the *Society* of Jeſu. But JESUS (as is aforeſaid) is a *Saviour*. Wherefore theſe alſo, if from him, they have their name, if they be not *ſtrange children*, they ought to miniſter ſalvation: But, Verſe 8, 11.

is not this a ſtrange thing, a monſter-like: that theſe, who from JESUS a *Saviour*, have made a name for themſelves, are accounted moſt wicked, even the Embaſſadours of *Abaddon*, Traitors to Kings, the overthrow of Kingdomes, in what ſtate ſoever they get footing? Are not theſe verily *ſtrange children*, who under a ſtrange *Jeſu* by name, every where attempt practices moſt *eſtranged*, from the nature of JESUS: namely, deſtructions, treaſons, ſeditions? And that you may know, that theſe alſo of ours, are of the ſame lineage with thoſe of *David*: their marks are every way alike, *Filii alieni* (ſaith DAVID, *Pſalm* 18.45.) *mentiti ſunt mihi*. Even the ſame thing which he ſaith twice in this Pſalm: *Their mouth ſpeaketh a lye, their right hand is a right hand of iniquity*. And are not theſe of ours juſt like them? only except, what *David* calls *lying*, that, they call *Equivocation*. A diverſe title, no different things. For, their right hand, is equally wicked. Becauſe, whether they engage their hand, for faithfull dealing; or lay their hand, on thoſe ſacred Evangels, to win belief by religious oathes; Their *right hand* is *wicked*; and deceitfull in both: both wayes, both *mouth*, and *right hand*, is eſtranged from their mind, their mind eſtranged from GOD; at the leaſt from the true GOD: For from an *equivocall* God, that is, the *God of this World*, it is not perchance eſtranged. And now he employes the helps and aſſiſtance of theſe (whether if you pleaſe to call them *Locuſts*, or *ſtrange children*) to whet theſe *perillous ſwords*, to mingle poyſons, to give fire to Powder-plots. To whom their King *Abaddon*, gives in ſtrict charge (theſe being his Cheftaines) that which formerly the King of *Syria* commanded his Captaines; *Fight neither with ſmall nor great, ſave only againſt the King*. But deſtroy him, with Sword, with Fire, with Poynado, with Poyſon, with Powder, diſpatch him what way ſoever.

Nempe,
——Rege incolumi, mens omnibus una,
Amiſſo rupere fidem.

(as the Poet very elegantly) I conclude. Though one there be who would *give ſalvation*; There is another, who would take it away: Though one there be, who would ſtretch forth a gracious ſhield: There is another, who brandiſheth a *perillous ſword*. Though there be true born children, which deſire their ſafety. There are *ſtrange children*, which vviſh their ruine. Though there be a JESUS, vvho can ſave: There is *Abaddon*, who would deſtroy. Though there be CHRIST, who would favour them: There is an *Antichriſt* (neither is he only called *Antichriſt*, becauſe he is an adverſary to CHRIST the LORD, but alſo becauſe he is an enemy to the *Anoynted* of the LORD) I ſay there is an *Antichriſt*, who vvould be *Miſchievous*, and quickly deſtroy them, either with the *perillous ſword*, or elſe a Powder-plot.

You have now already ſeen, both why, and how that *Abaddon* vvould deſtroy *Kings*. Next, you ſhall briefly hear, both wherefore, and by vvhat meanes, GOD vvould give them *ſalvation*. Firſt, vvherefore, vvherefore doth GOD *give ſalvation to Kings?* Namely, becauſe they are his Vicegerents upon earth; Becauſe they are in GOD'S place, becauſe they repreſent his perſon: Becauſe they are his Miniſters, his chief Miniſters. Whereby, is ſhewn, that there is a kind of neceſſity for *God to ſave thoſe, viz.* becauſe they are His Embaſſadours. Surely thoſe that are Kings Legates into forraign Countries. Thoſe vvho are Vice-royes and Preſidents in Provinces here at home: it hath alwayes been accounted part of Princely Wiſdom, by all meanes, to protect them, to vindicate them from contempt. For, the honour of an Embaſſadour, is his honour that ſends him, and the Vice-royes diſhonour, redounds upon the King. Even our Prophet DAVID, vvhen thoſe were reproachfully handled, whom he ſent, inſtead of himſelf, to rejoyce with King AMMON, he judged himſelf to be violated in them. The diſgrace, as though it had been proper to himſelf, he ſeverely revenged. Thus, it is with the ſupream King, to whom our Kings are Vice-royes: His own honour, except Kings be ſafe (who are His Vice-royes) His own honour, cannot ſtand ſafe, and inviolated. Even, for His own honour, He will preſerve them ſafe. For, * *By Him they reign, By Him they are ordained*. By Him they are, what they are. All come to this point, that it belongs to him, in ſome ſort behoves Him; that whom He makes, them, He ſhould alſo favour: And whom He favours, that they may not be wronged: He is alſo their Revenger, if they be violated. This, is one reaſon why He ſhould give *ſalvation* unto them.

Rom. 13.4,6.

2 Sam. 10.4; and 12,31.

* Prov. 8.15. Rom. 13.2.

Further to this, I alſo add another.

God deſires His peoples ſafety, He deſires all our ſafety: (for the benefit of Salvation the more general it is, the more heavenly it is.) The LORD ſaid to *Jonas*, *Is it meet that thou ſhouldeſt deſire the preſervation of the gourd? And ſhould not I ſpare* Nineveh *that great City, wherein are* 120000 *perſons which cannot diſcern between their right hand and their left?* Now He *gives Salvation to Kings*, thereby to derive it to the people, fitly to Them, that by Them, it may extend to all. For thence it is, that He not only calls the Magiſtrates *Gods*: *I have called you Gods*: but alſo *Saviours*. For, ſo it is in the book of *Judges*, as often as mention is made of the ſupream Magiſtrate: GOD (ſaith he) *hath raiſed up a Saviour for them, Othoniel, Gedeon, Jepthe, and others*. Therefore They, ſave many thouſands. Finally, it is moſt agreeable, fit, and a thing well be-ſeeeming GOD, to ſave the *Saviours*, of ſo many thouſands: That is, to give *Salvation* to Them, in whoſe ſafety, Our ſafety, yea all our ſafety, is placed. That place of S. *Paul* is remarkable, *Let prayers* (ſaith he) *be made for all men*. But this is boundleſſe; it is too long, to run through all. Will you therefore, confine it in brief? *Let them be made for Kings*. Becauſe if for Them, for all. If it be well with Them, it will be well with all. In which place the Apoſtle pleads powerfully. Mark his gradations. *For Kings* (ſaith he) that They may be ſafe; thence it is, that whilſt

Pſalm 82.6.

Judg. 3.9,15.

They

They are ſafe, the peace is ſafe: In a ſafe peace, there is the knowledge of God: From the knowledge of God, an honeſt and godly life: from a godly and honeſt life, comes the ſafety of the whole world. Do you not ſee? That the *Safety of Kings* and prayers for it, is laid as the very corner ſtone to all mens ſafety.

But, why ſeek I for theſe examples abroad? Seeing, we have them growing at home, here in our Pſalme, and ſurely far more abundantly. In this verſe, are thankes to be given for the *Deliverance of Kings*: In the next verſe, are prayers to be made. Why, I pray you? Namely (verſe 12.) that, *So*, it might go well with *Our ſons*, *our daughters*: verſe 13. That, *So*, it might be well with *our Store-houſes*, *our Flocks*: verſe 14. That, *ſo*, all might go well with our *Oxen*. That, there be no *Breaking* in, nor *going out*, *or complaining in our ſtreets*. None of theſe, ſhall be, we ſhall have *all theſe ſafe*, if the *King be ſafe*. By account indeed, there are eight (which the Fathers from the words of the Pſalme, *Bleſſed are the people*, *who are in ſuch a caſe*: have called them the eight felicities of this life, the eight earthly beatitudes) all depending upon the ſafety of Kings. Nor only theſe eight, but alſo (which laſt remaines, and is worth all, *Bleſſed are the people whoſe* God *is the* LORD) this alſo (that GOD may be our LORD, that is, that our religion may be ſafe) doth, certainly, very much depend on the Prince. For, ſurely, he that reades of ſix Kings of *Iudah*, ſucceſſively in the books of Kings: or the five Emperours, ſucceſſively in the Eccleſiaſticall Hiſtory: Or he that here at home, hath ſeen amongſt us four Princes ſucceſſively by turnes altering Religion; and as the Kings, ſo the people alſo, changing in Religion: will diſcern, that it is of great conſequence, that *Salvation be given to* SALOMON; leaſt, when he is dead, *Ieroboam make Iſrael to ſin*. Therefore that He may *give ſalvation* to the people, He *gives ſalvation unto Kings*: both for his own honours ſake, and even for all our ſakes, He gives ſalvation to Kings. Why He ſhould give ſalvation, I have already made knowne. How He gives it, that yet remaines. I haſte unto it. 1 King. 15.30.

Firſt, *by ſending his Word*, that he may ſave them: but if that be a ſmall thing, *by ſtretching forth his hands alſo*, that he may ſet them in ſafety.

Firſt, by the *Word of ſalvation*. For, leaſt any ſhould overthrow that *Salvation* which GOD hath given: he hath provided in a triple charge, wherewith (as with a triple trench.) He hath fortified the ſafety of Kings.

I. *Touch not mine annointed*. Whereby He ſecures them from violent hands. Pſal. 105. 15.

II. *Curſe not the ruler of thy people*. Whereby He ſecures them from the poyſon of the tongue. Exod. 22. 28.

III. *Curſe not the King, no not in thy thought*. Whereby He ſecures them againſt the bold and boundleſſe thoughts, of the ſoule it ſelfe. Eccleſ. 10. 20.

And if they be ſafe enough, from theſe three, all would be well: the ſafety of Kings would be abundantly provided for. Thus, God provides by His triple *ſaving Word*, that their *ſafety* may not come in danger.

But if theſe are not enough (and often they are not enough) but this triple bulwark being caſt down, *ſtrange children* dare ſit in counſell, and mutter ill words, nay verily, even lift up their hand, againſt Gods annoynted. Yet then, as it is in the 7. verſe, *He will ſend his hand from Heaven*, He will ſend His hand from Heaven, and will deliver them from the midſt of danger. This truly and indeed He will do, by oppoſing Himſelf, both againſt their counſels, and againſt them.

Againſt their counſells partly by detecting them, whileſt yet, they are ſcarcely ripened: partly by ſcattering them, even then, when they are digeſted, finiſhed; even then, when all is in a readineſſe.

And verily, for to detect their counſell He ſaith, in another place, that He *hath ordained a lanterne for His annoynted*. *A lanterne* ſurely, that is, faithfull counſell: and thoſe that are His miniſters (they being the lampes of Kings) whom it concernes, throughly to know their inmoſt deſignes: But, when the Kings *lampe* is too dim, then Gods *lightning* gives light. For, ſo it is, in the 6. verſe, when the light of the *lampe* ſufficeth not, by Him (*Miſſo a ſe de Cœlo fulgure*) is the whole plot diſcovered. The Kings *lanterne*, I ſay, as, when *Mardochai* brought the accuſation againſt the trayterous Eunuchs: As when *Eliſha* revealed the plot, concerning *Aram's* lying in wait for the *King of Iſrael*. Pſal. 132. 18. Pſal. 144. 6. Eſth. 1. 22. 2 King 6. 9.

But it was *Fulgur Dei*, when as SALOMON ſaith, *A birde of the aire ſhall carry the voyce*, (namely) when by ſome ſtrang means, and by no humane aſſiſtance things are brought to *light*. When *their own tongues ſhall make them fall*, as it is, *Pſal.* 64. 8. That is, when by their own whiſperings, their own writings they betray themſelves. *That all that ſee it may be aſtoniſhed*; *who ſee it to be the hand of* God, *and that thou*, Lord, haſt done it. And doubtleſſe He is *wonderfull in the Kings of the earth*, but in no one thing more, than, in ſending this His *Lightning*, whereby the moſt ſecret counſels of traytors, are often revealed. Eccl. 10. 20.

YEt, ſuppoſe it be ſo: grant, that nothing be ſuſpected, not a word ſpoken, every thing concealed till all be in readineſſe: And now, the treaſon brought to the laſt caſt: Yet: even then; He will ſcatter them notwithſtanding, and, as it is in the 5 verſe, *He will touch the Mountaines and*

Psalm. 144. *they shall smoake*, every one. *Absolom*, now having usurped a Kingdome, grew as big as a mountaine. God will but touch *Absolom*, He, will smite his braine with madnesse, that he might reject that very counsel which was most conducing to his designe. Thus in a moment God scattered them
2 Sam. 17.14. all. *Adonias* also swelled into a mountaine. God will but *touch Adonias*, He will smite his heart with a causelesse feare, that then, when, he was almost fully enthroned, he durst neither go on forward, nor stir: Thus they all vanish into smoake. *All of them are become* (even when all was as sure as bird in hand) *as a bowing wall and tottering fence*; they either fall with
Psalm 62. 3. their own accord, or with the least enforcing are cast downe, they are touched, turne into smoak, and vanish.

And thus God sets up Himselfe against their conspiracies, and showes, that He will assert the *salvation of Kings*: Moreover, he undertakes this very thing, against the traytors themselves: *By making ready the strings of his bow against the face of them*, as it is, Psal. 21. and as it is here (vers. 6.) *By consuming them with His arrowes*. That men seeing there most unhappy ends, might tremble
Psalm 21. 12. at their accursed deeds. *Moses* hath rightly comprised the whole matter, then, when *Corah* first of all withstood him. Hereby (saith he) shall ye know, that Magistrates are from God, that God takes care for their safety. *If these men die the common death of all men, or if they be visited after the visitation of all men.*

Num. 16. 28. 29, 30. Then ye may make a doubt, whether it be He: *But, if God do a new thing*, and bring all of them forth, every one, to punishment, all of them, to fearfull ends: If Divine Justice follow them at the heels, and suffer them not to be carried to their graves in peace, *Morte vel maura vel sicca*: Hereby shall ye plainly know, that *It is the Lord himselfe who gives salvation unto Kings*. Because *the hand of the Lord is gone forth against them*. And, verily so it is: For, what is become of those who boldly assayed, to cast downe that triple bulwark (of which I lately spake?) What is become of *Sheba*, who durst lift up his hand, and sound a trumpet, against *David*? *His head is thrown down, from the wall*. And, what become of *Shimei*, who durst open his mouth, and curse the
2 Sam. 20. 1. annoynted of the LORD? *His hoare head, went downe to the grave with blood*. What also became
2 Sam. 20. 22. of the Eunuchs, who only thought in their mindes, how they might lay hands on the King? *They*
1 King. 2. 9. *were both hanged on a tree*. And what should I say more? The time would faile me, to speak of
Esth. 2. 21, 23. *Baana* and *Rechab*, of *Absolom*, and *Achitophel*, of *Adonia*, and *Ioab*, of *Zimri* and *Iozabad*:
2 Sam. 4. 12. And all the rest, all who have sought the destruction of their Kings, they have all perished, and
2 Sam. 34. 24. are gone to their grave by some shamefull death. All these, cry out as it were with one voyce;
25. *From our example, let no mortall men dare, to take that salvation from Kings, which God hath given unto*
Psal. 18. 1. *them*. DAVID, called God the horne of his salvation: He said truly. For by pouring out oyle from the horne (out of the lowest and hollow part of it) God annoynted Him. And with the same horne (the end of it being sharpened) God scattered his enemies, and brake them all in pieces. Thus, with one end, He *Annoynted* him *King*: with the other he *gave* him *deliverance*. Thus, is God indeed a horne of salvation to his annoynted.

But I may not keep you too long in the *Thesis*; Ye have seen (I suppose) already, both why it should be just with God, to give salvation unto Kings. 1 Because there is a wicked one who would destroy them. 2 *Kings* are in GOD's Place. 3 GOD's honour is concerned in *Saving* them. 4 In their *Safety*, the safety of many nations consists. You have also seen, how GOD brings this to passe; By His Word, and by His Work. 1 He reveales it by His *Lightning*. 2 He touches them and turnes their counsels into smoake. 3 The contrivers themselves, Hee shootes them thorow with His arrowes. And thus He Workes *Salvation* for *Kings*, in the middle of the earth.

THe *Thesis* now finished, I descend to the *Hypothesis*. *It is He who hath delivered* David *His servant*, &c. But I begin with this. God *is the Saviour of all Men, but especially those that be-*
1 Tim. 4. 10. *lieve*. It is S. *Pauls* saying. Let me add, *He is the Saviour of all Kings but especially of those that believe*. For there is like reason in both. Thus I infer it. If Divine providence rest upon Kings, Kings indefinitely, Kings in generall: What, shall it do upon Kings, who also themselves believe, and are the Rulers of those that believe? If, God be wonderfull in the Kings of the earth, what is He in Kings, who, are both *Sons* and *Nursing Fathers* of the Church? If in *Assuerus* a Heathen, what is He in David, a religious and pious Prince. For (as the son of *Sirach* spake wisely of him) *Even, as fat is parted from the flesh of the* Sacrifice, *so is* David *from the Kings of the earth*:
Eccl. 47. 2. That look what Kings are amongst men; Such, is DAVID amongst Kings, what will God therefore do for Him? What, will He do for them, that are to Him, *Faithfull as David, in all his house*? For surely, what you may finde severally, in other Kings, are here in David conjoyned. Namely a *King* and a *Servant* of God. Wherefore both because he is a *King*, He, will *give salvation* unto him, and because He is His *servant*, He will *deliver him from the perillous sword*. That *He* is a *King*, *He*, hath that in common with other kings of the *Heathen*; for whom, that God should thus provide, there is no cause, but only this, because they are *Kings*. That *He* is Gods *servant*, this is peculiar to *Him*, above others.

And God will surely save all *His* servants, of whatsoever even of the meanest condition: But, Kings that are His servants, above others, both because, *as Kings by Him they reigne*, and because, as *servants*, they are governed by him. *O Lord save the King*. This is his prayer:

Psal.

Pſal. 20. 9. *O God ſave thy ſervant*, This is his prayer, *Pſal.* 86. 2. This is one petition and yet not one. One in David: not one in all: For all are not *ſervants*. Yes, verily, all are His *ſervants*, all the Kings of the earth. And ſo it is indeed; all are, for all, although unwitting, although unwilling, yet all, doe His Will. All are, but (which is for our purpoſe) all do not ſo acknowledg themſelves, all carry themſelves like *ſervants*. *Nebuchodonozor* was His ſervant. For ſo GOD ſpake by *Jeremiah*: *Behold, I have given all theſe lands to Nebuchodonozar my ſervant*: Yet notwithſtanding He did not acknowledge this. *He* acknowledged not, either himſelfe to be a ſervant, or Him his Lord. For he ſaid as much to the three Children. *Let us ſee, who is that God which will deliver you out of my hands?* Neither indeed did *Pharaoh* acknowledge it. *Who is the Lord? I know not the Lord, neither will I let Iſrael go.* Our *David* did not ſo, no ſurely. But he acknowledged himſelfe a ſervant: Heare him ſpeake for himſelf, *Behold, O Lord, how that I am thy ſervant; I am thy ſervant, and the ſon of thy handmaid.* Neither is He this in word and ſpeech alone, but alſo in deed and in truth: Not (as they) doing it, neither wittingly, nor willingly, but of ſet purpoſe, *Doing all his Will.* Being ſo carefull in the Lords buſineſſe, that *He would not climbe up into his bed, would not ſuffer his eyes to ſleep, untill he had found out a place for the Arke of the* LORD: And in bringing it back, being girt with a linnen *Ephod*, he ſo behaved Himſelfe, amongſt the ſervants of GOD, ſo (I ſay) that he ſeemed to his wife, to be, too much *a ſervant*. But he could never, be humbled enough before his LORD, never carefull enough to do *His* Will. DAVID was a *ſervant* indeed: *humble as a ſervant*: faithfull *as a ſervant*: *a ſervant after His own heart.* Fitly therefore, and to the purpoſe is it ſaid, in this verſe, *His ſervant David.* Therefore GOD ſpeaks ſo, of him *His ſervant*: Pſal. 89. 21. *My hand ſhall hold him faſt, and my arme ſhall ſtrengthen him: the enemie ſhall not be able to do him violence: the ſon of wickedneſſe ſhall not hurt him.* That is (in one word) I *will deliver him.*

Pſalm 20. 9. Pſalm 86. 2. Ier. 27. 6. Dan. 3. 15. Exo. 5. 2. Pſal. 116. 14. Pſal 132 3. 4, 5. 2 Sam. 6. 20. 1 Sam. 13. Pſal. 89. 21. 22, 23.

And what he ſaid, in his word, he fulfilled indeed; therefore, God often delivered him, both from many (I do not ſay) dangers; that word is too large, for our preſent purpoſe (weapons I do ſay, which is more appoſite) from ſharp arrowes, drawn, and ſhot at him, to deſtroy him. He delivered him from *Goliah's* ſpear: He delivered him from the javelin of *Saul*: and (which is proper to this place) He alſo *delivered him from the ſword.*

From the *ſword yet*, not from any mans at all, in common, and promiſcuouſly: But (as it is in the verſe) *from the malignant ſword*: And is there indeed, a *malignant ſword*? *Do I ſay a malignant one?* Perhaps there is an evill one, perhaps a wicked one: but to call it a *malignant ſword*, that is too violent an expreſſion. Indeed the *ſword* is in no fault, there is no *malignancy in* the iron: all the malevolency is in him, and is diffuſed through his mind, at whoſe ſide it hangs. For in any other ſenſe, there is no *malignant ſword.*

Who therefore, I pray you, is that *malignant one?* Truly it is not he, who openly and in flat termes is miſchievous, or malevolent: Not he, who as an enemy profeſſeth open hoſtility. He is that *malignant one*, who covertly and in ſecret is malevolent. Who under a ſmooth forehead, hath a feſtered mind: under a painted face, a rotten heart. Who (as *Salomon* skilfully deſcribes him) *Speaks faire, but there are ſeven abominations in his heart*, finally he is that *malignant one*, and his *ſword* (in as much as he is *malignant*) is *malignant*, that is, *it is like it's Maſter.*

Thoſe *Locuſts* which I lately mentioned, are the *malignant ones*. They have a *Womans face*, but behind *a Scorpions tayl*: whom I lately called ſtrange *children*, they are thoſe *malignant ones*: whoſe mouth is vaine: But for their ſwords point, that is not vaine, (as we ſee) neither wounds it in vaine, but gives a home, and more than that, a *malignant wound.*

And, is it ſo? Are there ſuch about David, who covertly wiſh him evill? Cannot, ſo good a *King*, ſo faithfull a *ſervant of God*, cannot he however, eſcape thoſe *malignant ones*, Surely he might, and ſo he did. David had ſuch, whom David did not ſatisfie. David had alſo, his *malignant ones*, and they, their *ſwords*: and by them and their *ſwords*, he was in greateſt *perill.* The *King* as yet met with no *Doeg*, and men of *Keilah*: Now the *King* met with *Shimei* and *Sheba.* He had to deale with His *companions*, His *guide*, and *Achitophel*, His *familiar friend.* He had to do with *Abſolom* His *ſon*, His *ſon Abſolom.* He met with others, and thoſe: no few: For in many Pſalmes, You may heare Him complaining of the worſt (for they are not the beſt) ſort of men. Yea even in this our Pſalme, twice *He* complaines of ſome Natives indeed by birth, but in affection forraigners, that is, painted ſubjects, in whoſe *Mouth there is no truth*, nor truſt to their *right hand.* *David* had ſuch as theſe, even he that's like *David* (if any be like *Him*) yet ſuch as theſe He ſhall have. And from theſe, namely, once at the eighth verſe: Nor there once alone; But againe alſo at the eleventh, that is againe, and againe, he prayes, to be *Delivered.* For He knew how perillous this ſword was, that ſurely the enemies *ſword* in reſpect of it, was full of courteſie. For this *ſword* was no *ſword* of Warre, nor of *Goliah*, nor of the *Philiſtims*, who openly invade, which becauſe *He* ſaw, He might avoid: This *ſword* is the Traytors *ſword*: *Ioab* is a *ſword*, even this *ſword*; who friendly ſaluted ABNER, kindly embraced *Amaſa.* Yet thruſt both of them into the belly, and that in ſuch ſort, namely *ſo Perilouſly*, that *hee needed not to give them a ſecond Wound*: For with that alone, both their bowels guſhed out upon the Earth. *Ioab is a ſword, a perillous ſword*: the fault, is in *Him.*

1 Sam. 21. 9, 22. Pſal. 55. 14. 2 Sam. 18. 33.

Now, (that all may know, how good God is to *David.*) God *Delivered him from this ſword*, *Him I ſay*: For ſome there are, yea ſome Kings, whom *He Delivers not*: There are ſome

Kings

KINGS, whom he deſtroyes, whom this *perillous ſword* deſtroyes; Namely, over whom GOD doth not ſtretch forth His Helmet of *ſalvation*. He, deſtroyed *Iſhboſheth*, *who lay on his bed at Noon*. 2 Sam. 4. 5. He, deſtroyed *Elam*, as he was drinking *himſelf drunk*, *in his Stewards houſe*. 1 King. 16. 9. He deſtroyed *Joaſh* affrighted with the peoples uproare. 2 Chr. 24. 25. He deſtroyed *Gedaliah* fearleſly feaſting, with *Iſhmael*, his malicious murtherer. This *ſword* deſtroyed all theſe: that is, GOD *delivered* them not. But GOD *delivered* DAVID, *delivered* Him (whoever that *malignant one was*) from his *ſword*. And becauſe GOD delivered Him, He ſung this verſe to GOD, as it were, his *Canticum corripior*. And thus much for the *Hypotheſis*, that is concerning *David*.

I now come, to our ſelves.

For as GOD formerly *delivered his ſervant David*: ſo lately He *delivered his ſervant James*; He *delivered both*, and both from the *ſword*, both from the *perillous ſword*: So, that this verſe, may truly be applied to them both, that it may be rightly ſung: both on this day, this year; and on this day, for every year.

For, now the ſixt year is paſt, ſince on this day (this very day) *ſtrange children* lay in wait for him: *ſtrange children diſſembled with him*. Pſalm 5. 48. They inticed him home to their houſe; they entertained him, with all ſeeming courteſie, moreover they promiſed (ſome ſecret thing) vanities, and lies, all. And ſo at laſt, he that was not guilty of wickedneſſe himſelf, and therefore ſuſpecting no evil, Him they brought, whether they deſired, namely to a place, in the very inmoſt room in the houſe, where that *Perillous ſword* was. There they ſet upon him (againſt the Law of *hoſpitality*) their gueſt; Nay againſt a far greater Law, for ſubjects aſſaulted their *King*: His retinue was included, the *doores bolted*, thus they ſet upon Him, alone, unarmed, voyd of all defence, and aſſiſtance. For then were *ſtrange children* preſent, who brought forth that *ſword*, true born *Children*, who might interpoſe their buckler, and (if need were) their body too, theſe were abſent: All gone away. What, could here be expected, but a certain death? Surely, my mind trembles, to remember how near that *ſword* was brandiſhed, that He, even felt its cold iron edge, both applied, and more than that, daſhed againſt that ſacred breaſt. What (I ſay) but certain death, the *ſword* being brandiſhed, ſo near unto him? Even then, GOD *freed and delivered him*, GOD *who gives ſalvation unto Kings*, *to Kings*, *His ſervants*: Even then, GOD freed, and delivered him, the *King*, *His ſervant*, in the midſt of danger, in the very jawes of death; from the midſt of danger, from the very jawes of death, He ſaved, and delivered him. GOD *Himſelf* (I ſay) *delivered Him*.

Firſt, by ſtriking that armed man, with fear; who was ready inſtructed, and appointed, to act this great wickedneſſe: So, that he neither durſt, nor could aſſay any thing. Moreover He changed the mind of that armed man ſo ſuddenly, that he, who was appointed to do it, held back his hand, who appointed him thereto (when he would have acted this wickedneſſe.) Further yet by giving preſent courage, both power, and ſtrength ſufficient to the King *ad feralem illam palæſtram*. *That the enemy was not able to do him violence*, that *the ſonne of wickedneſſe could not hurt him*. Pſalm 89. 23. Laſtly by leading thoſe, the right way after a marvellous manner, through unknown paſſages, that knew not the place, unacquainted with the way, and by guiding thoſe men, who being ſummoned by the Kings out-cry, haſted on each ſide, towards his reliefe; (men, for this, ſo happy and faithfull ſervice, worthy eternal memory;) finally by freeing Him, both from this firſt, and alſo from that other *ſword*, of the other brother, yet more *malignant* than the perillous one; and ſo freeing Him, that *their ſword went thorow their own heart*, and their miſchievouſneſſe was turned on their own pate. Pſalm 37. 15. Pſalm 7. 17. Thus the *King is ſaved*, *ſalvation given to the King*, *given* from heaven (if, ever ſalvation was given from heaven, to any) as if, GOD had ſent His hand, from heaven, and brought Him help: at once delivering Him; and at once, overthrowing thoſe perillous cut-throats, and killing them with their own *perillous ſword*. Surely, this is no humane aſſiſtance; not from man. *It is the Lords doing, and it is marvellous in our eyes*: In all mens eyes: and, it is wonderfull in our eares: In all mens eares: and for this cauſe, no poſterity, no future age, ſhall paſſe it in ſilence.

But this alſo, ſeemed a ſmall thing to God, unleſſe afterward often, and indeed very lately He had delivered Him (for yet it is not a year ago) from a like, yea from a greater, from a far greater danger, not of the *ſword*, but of the *Perillous Powder*: An act ſo horrid, ſo black, ſo foul, ſo accurſed: that, it is to be curſed, with all execrations, that, it almoſt exceeds our belief, who yet our ſelves have ſeen it. Later ages, ſure enough (I think) will ſcarcely credit it, that ever there were in a mans ſhape, ſuch *Locuſts* from the nether-moſt hell, who ſhould deviſe ſo helliſh practices. Such, as was the magnitude of the danger, ſuch ſhall be the meaſure of our thanſgiving. And verily that late Powder-plot, might make us forget this dayes deliverance. But, far be it from us, For (as I ſaid at firſt) new deliverances are ſo to be celebrated, that old ones are alſo to be renewed. We ſhall ſing Him, His ſong for that in due ſeaſon. Now it is enough to mention it; 2 Sam. 7. 19.

I will no longer offend your patience: I will finiſh the remainder in few words.

THerefore as they, then, ſung this ſong for their King: So, do we, now, for ours. For ſalvation, is not ſo like ſalvation, as is theirs, and ours. Nor verily, is there any where an example, whence we may take a pattern to our ſelves, what it behooves us now to do, ſo fit for us to imitate, as the manner and method of this Pſalm (nor, do I far digreſſe) of this place, in the Pſalm, which

which we have now in hand. *David* doth two things (which the *Hebrewes*, especially do elegantly expresse:) He mixes *Tehilla* and *Tephilla*: (that is) *petitions* with *Thanksgivings*: *Prayers* with a *Song*. As soon as He had sung His hymn, instantly, with one and the same breath, He said His prayers. For in the foregoing verse, He brought forth His song, He tuned his Strings, takes his Lute, sings thus (as ye have heard) *It is He who gives salvation to Kings: it is he who hath delivered* David *his servant from the perillous sword.* And behold immediately (namely in the following verse) He layes his Lute out of his hand; He falls down on his knees, betakes himself to his prayers: and there dictates a prayer for himself and for us, in these words: *Save Me, and deliver Me, from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.* This was the best way for himself, and for his people, whilst he mixed these: and let us imitate his example. And first, as the ground of our duty requires, let us praise this *preserver of Kings, the Deliverer of his servant, our King.* Let us praise Him with a new song, in singing, with stringed instruments, with Pipes, with wind instruments; with the best and choisest, that our breath, voyce, mind, hand, either hath, or can get. For even the best we have is due to this favour; is due to GOD, for this. Yea, all we have, even the best things are lesse than this favour, lesse than He deserves, for this. But yet, let us assay the best we can, to sing something. And herein let *all that is within us, all our bones*, confesse unto thee, *O Lord, that salvation is thine*, that *thou giveſt it, that thou giveſt it unto Kings, that thou haſt given it to our King*: and in Him, to us all, even, to Three kingdomes, in one; to one in Three. *And now, what can we say more unto thee? For thou Lord knoweſt thy servants*, though we expresse our minds unworthily; yet inwardly in our minds, and inmost thoughts, we are eternally bound unto thee, for this, *the Kings salvation.*

תחלה תפלה

Psalm 103.1, & 35, 10.

2 Sam. 7. 20.

But yet, because to have once delivered him, it is not enough, nor twice, or thrice, nor seven times (for as long as he lives, so long is there this danger, from those *perillous* ones) because all *strange children* are not in a strange Land. Some there are in ours, even with us: In regard all the sonnes of *Belial* are not yet dead, at least their father *Belial* is not dead: But yet is alive, yet he devises his mischievous plots, no lesse now, than in *Davids* time: No lesse, than any time since *David*, till this day: No lesse? Yea certainly, and more, *because he hath but a short time*: Let us also after the manner of our Psalm, least we stay too long in the song, hang up our Lutes a while, and lay them aside for a season; Yea let us also kneel down, and adjoyn our prayes; Yea let us also after his example make publike prayers. No other, than he Himself doth make, here, and in other Psalmes. Here: *Save him: Yea deliver him from strange children; from their mouth, right hand,* their *perillous sword.* And out of other Psalmes: * *Save now I beseech thee, O Lord, O Lord, I beseech thee send now prosperity. O God, send forth thy strength; stablish this good work that thou haſt wrought for us.* * *Shew thy marvellous loving kindnesse*: † *Shew great deliverance to thy King*: * *Præcipe omnimodam salutem* ℣ *ACOBO.* It is Thou, who haſt given salvation: It is Thou, who haſt delivered: *Be thou alwayes the same that Thou art.* Alwayes deliver, alwayes save Him, alwayes continue these blessings unto us.

Rev. 12. 12.

Psalm 118.25.
Psalm 68.28.
Psalm 17. 7.
Psalm 18. 51.
Psalm 44. 5.
Psalm 102. 27.

But for those that remain (for I much fear, that yet some remain) *strange children*, what else pray we, than as *Cushy did*, 2 *Sam.* 18.32. For *David* also, when he, was then in like sort delivered from the *sword* of a *Sonne*, both his own, and a *strange* one, *Absalom*; * *The enemies of my Lord the King and all that rise against him, to do him hurt, let them be as those brothers, brothers in iniquity, mischievous brothers.* * *So let all thine enemies perish (the enemies of thine anointed) O Lord. But those that love Thee, that love Him: be as the Sun when he goeth forth in his might.* That thereby as we, so may our seed enjoy, who under the prosperous successe of his Reigne, have possessed, those eight earthly Beatitudes (in this Psalm) the eight Felicities of this life; Yea that ninth also (worth all the rest) *of pure Religion*; I pray GOD we may long, and many yeares enjoy the same, under Him, in safety, in health, in long life; (which this four yeares we have done) Yearly paying our vowes, on this day, for this dayes sake, for the *salvation given* on this day: Alwayes inter-lacing this verse; in the beginning, in the midst, in the end: *It is he who gives salvation unto Kings: It is he who hath delivered* JAMES *his servant, from the perillous sword.* To him, be honour, praise, glory, thanksgiving, for ever and ever. *Amen.*

2 Sam. 18.32.

Judges 5.31.

FINIS.

CERTAIN

SERMONS

PREACHED AT

Sundry Times

UPON SEVERALL

OCCASIONS.

CERTAIN

SERMONS

PREACHED AT

Sundry Times

UPON SEVERALL

OCCASIONS.

Rutt

A SERMON

PREACHED AT

St. MARIES HOSPITAL,

ON

The Tenth of *April*, being *Wedneſday* in *Eaſter-week*,
Anno Dom. MDLXXXVIII.

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1 Tim. Chap. IV. Ver. XVII, XVIII, XIX.

Charge them that are rich in this world, that they be not high-minded, that they truſt not in the uncertainty of Riches, but in the living GOD, *which giveth us all things to enjoy plenteouſly;*

That they do good, be rich in good works, ready to diſtribute, and to communicate.

Laying up in ſtore for themſelves, a good foundation; againſt the time to come, that they may lay hold of Eternal life.



THE commendation of the Word of GOD is, that *Every Scripture is profitable for our inſtruction.* Every Scripture is profitable; yet, not every Scripture in every place alike. For the Place and Auditory have great intereſt in ſome Scriptures; and a fit Scripture hath a greater and fuller force in his own Auditory. And GOD in ſo excellent a manner hath ſorted His Scriptures, as there lie diſperſed in them, ſeveral Texts, ſeaſonable for each time, and pertinent to each place and degree; for *Prince*, for *people*; for *rich*, for *poor*: for each, his peculiar Scripture, in due time and place, to be reached them. This Scripture which I have read, whoſe it is, & to whom it ſpeaketh, is at the very reading ſtraight: as one ſaith of the XLI. *Pſalm* (*Bleſſed is he that judgeth rightly of the poor*) that it is *Scriptura Pauperum*, the *Poor mans Scripture*: So of this, it may be rightly ſaid, that it is *Scriptura Divitum*, the *Rich mans Scripture*. And if this 2 Tim. 3. 16.

be the *Scripture* for *rich men*, this *place* is the *place* of *rich men*: and therefore, if this Scripture have his place, no where ſo fit as in this place. For no where is there ſuch ſtore of *riches*, by the [a] *Harveſt of the water*, which far ſurpaſſeth the harveſt of the ground: No where are the like [b] *Sunnes ſealed*: No where do they [c] *ſuck the abundance of the ſea, and the treaſures hid in the ſand*, in like meaſure: No where are the [d] *Marchants Noble-mens fellows, and able to lend the Princes of the earth*, ſo much as here. Therefore when as I gave all diligence to ſpeak, not only to true things, but alſo ſeaſonable, both for this time and this place, I was directed to this Scripture. I need not to ſay much in this point; to ſhew, it concerneth this Audience. I will ſay, as the Fathers ſay, upon the like occaſion; *Pavit Deus tam commoda, quam ſit accommodo*. I pray God make it as *profitable*, as it is *pertinent*; as *fruitfull* to you, as it is fit for you.

[a] Eſay 23.3.
[b] Ezek. 28.12
[c] Deut. 33.19
[d] Eſay 23.8.

The Diviſion

I. 1. This whole Scripture hath his name given it even in the firſt word: *Charge* (ſaith he) *the rich*, &c. It is a *Charge*.

II. 2. It is directed to certain men: namely, to *the rich of this world*.

III. 3. It conſiſteth of four branches: whereof two are *negative*, for the removing of two abuſes:

1. The firſt, *Charge them that they be not high-minded*.

2. The ſecond, *Charge them, that they truſt not in their riches*.

The reaſon is added, (which is a *Maxime*, and a *Ground* in the *Law* of *Nature*, that we muſt truſt to no uncertain thing;) *Truſt not in the uncertainty of riches*.

The other two are *affirmative*, concerning the true uſe of riches.

1. The firſt; *Charge them that they truſt in God*. The reaſon; becauſe, *He giveth them all things to enjoy plentifully*.

2. The ſecond: *Charge them that they do good*: that is the *ſubſtance*: The *quantity*, that *they be rich in good works*: the *quality*, that *they be ready to part with*, (and a ſpecial kind of doing good) to *communicate*, to benefit the *publick*.

And all theſe are one *Charge*. The *reaſon* of them all doth follow; Becauſe by this meanes they ſhall *lay up in ſtore*, and that *for themſelves, a good foundation againſt the time to come*. The end, *That they may obtain eternal life*.

I. A *Charge*.

Præcipe divitibus; *Charge* the *rich* of this world, &c, Beloved, here is a *Charge*, a *Præcipe*, a *Precept*, or a *Writ*, directed unto *Timothy*, and to thoſe of his Commiſſion to the worlds end, to convent and call before him: He, the *rich men* of *Epheſus*; and we, the *rich men* of this *City*, and others of other places of the earth, and to give them a charge.

Charges (as you know) uſe to be given at *Aſſiſes* in *Courts* from the *Bench*. From thence is taken this judicial term παραγγέλλειν, as it appeareth, *Acts* 5. 28. *Did not we* charge *you ſtraightly*: ſaith the *Bench* in the *Conſiſtory* judicially aſſembled. Whereby we are given to underſtand, that in ſuch Aſſemblies as this is, the *Lord* of *Heaven* doth hold His *Court*, whereunto all men, and (they that of all men ſeem leaſt) the *rich* and *mighty* of the world owe both ſuit and ſervice. For as earthly Princes have their *Lawes*, their *Commiſſions*, their *Miniſters* of the Law, their *Courts*, and *Court-dayes*, for the maintenance of their Peace: So hath the *King* of *Kings* His *Lawes* and *Statutes*, His Precepts and *Commiſſions* by *authority* delegate, *Ite, prædicate*, Go preach the *Goſpel*. His *Counſellors at Law*, whom *Auguſtine* calleth *Divini juris Conſultos*; His *Courts in occulto conſcientiæ*, in the hid and ſecret *part* of the *heart* and *conſcience*, for the preſervation of his Peace, which the world can neither give nor take away; to the end, that none may offend, or be offended at it.

Rom. 7.
Mat. 28. 19.
Pſal. 7. 8.
Pſal. 119. 165.

This we learn. And with this we learn, all of us, ſo to conceive of, and to diſpoſe our ſelves to ſuch Meetings, as this, as men that are to appear in *Court*, before the *Lord*, there to receive a *Charge*; which when the *Court* is broken up, we muſt think of how to diſcharge.

In which point, great is the occaſion of complaint, which we muſt take up. For who is there, that with aweand reverence ſtandeth before the *Lord*, at His *charge-keeping*, that he receiveth a *charge* with, at an earthly Bar? Or with that care remembreth the Lord and his *Charge*, wherewith he continually thinketh upon the Judge and *His Charge*? Truly the *Lords Commiſſion* is worthy to have as great reverence and regard attending on it, as the *charge of any Prince*; truly, it is. Weigh with your ſelfe; is not *Gods charge* with as much heed and reverence to be received, as an earthly *Judges*? *Abſit ut ſic* (ſaith St. *Auguſtine*) *ſed utinam vel ſic*: God forbid, but with more heed and reverence; Well, I would it had ſo much, in the mean time: And (which to our ſhame we muſt ſpeak) I would we could do as much for the *Bible*, as for the *Statute-books*: for *heaven* as for *earth*: for the immortal *God* as for a *mortal man*. But whether we do or no, yet as our *Saviour Chriſt* ſaid of St. *John Baptiſt*, *If ye will receive, this is that Eliah which was to come*; ſo ſay I of this *Precept*, *If ye will receive it, this is the* Charge *the Lord hath laid upon you*. And this let me tell you farther, that it is ſuch a *Charge*, as it concerneth your *Peace*, the *plentifull uſe* of all your *wealth and riches* (in the ſecond Verſe of my Text, *Which giveth us all things to enjoy plenteouſly*, &c.) Which may move you. Or if that will not, let me add this farther; It is ſuch a *Charge*, as toucheth your eſtate in *everlaſting life*, the very laſt words of my Text. That is the well or evil hearing of this *Charge*, is as much worth as your *eternal life* is worth: And therefore, *He that hath eares to hear let him hear*.

Mat. 11. 14.

Mat. 14. 5.

It

It is a *Charge* then, and consequently to be discharged. To be discharged? Where? *Charge*, saith he, *the rich men*. He speaketh to the *Rich*: You know your own names; you know best, what those *rich men* are. Shall I tell you? you are the *rich*, he speaketh unto you. It is the fashion and the fault of this world, to exercise their authority on them most, that need it least: For *rich men*, to feast them that least need it; for mighty men to preferre them that least deserve it. It is an old *Simile*, we have oft heard it, that the *Lawes* are like *Cobwebs*, that they hold fast the silly *flies*, but the greater *Hornets* breake thorow them, as oft as they list. And as there *Cobweb-Lawes*, which exempt mighty men; So the same corruption that was the cause thereof, would also make *Cobweb Divinity*. For, notwithstanding the *Commission* runneth expresly to the *Rich*, *Charge*, &c. Notwithstanding they be in great danger, and that of many *snares* (as the *Apostle* saith in this *Chapter*) and therefore need it greatly: Yet (I know not how) it comes to pass, whether, because they think themselves too wise to receive a *charge*, any *charge* at all; or because they think themselves too good to receive it, at the hands of such mean men, as we be, (and if they must needs be charged, they would be charged from the *councel*, from men more Noble and Honourable than themselves) they would not gladly hear it, surely they would not; and because they would not gladly hear it, we are not hasty they should hear it. And great reason, why (as we think:) for as it is true which is in the *Psalm* 49. 18. *So long as they do good to themselves, men will speak good of them*; So it is true backward too, *So long as we speak well of them*, spare them, call not on them, *they will do good to us*. And otherwise, if we spare them not, but prosecute our charge, then cometh *Odi Micheam filium Imle*, I hate *Micheas* the son of *Imlah*. And who would willingly live in disgrace, and sustain, I say, not the fierce wrath, but the heavy look of a man in authority? That makes the office of giving a *charge*, a cold office, and therefore to decay, and be shunned of all hands; that makes us, if we cannot of the *Eunuch* learn to *speak good of the King*: yet to follow *Balak's* counsel at the least, *neither to bless nor curse*: that makes, that though for shame of the world, we will not set up for *Upholsters*, and stuffe *cushions* and *pillowes*, to lay them under their *elbowes*; yet for fear of men, we shun the Prophet *Esay's* occupation, to take the *trumpet* and disease them, lest we lose *Balak's promotion*, or *Ahab's friendship*; *Esau's portion*, or I wot not what else, which we will not be without. In a word: this maketh, that *Jonah* was never more unwilling to deliver this message at *Nineve*, than is *Timothy* to give his *Charge at Ephesus*.

The *Apostle* saw this, and what it would come to: and that you may see, that he saw it, you shall understand, he hath besides this of yours, directed another Writ to us, *ver.* 13. *I charge thee*, &c, running in very rigorous and peremptory terms, able to make any that shall consider them aright, to tremble. Straightly commanding us, *in the name of God the Father, and of the Lord Jesus Christ*, laying before us the *Passion of Christ*, *If there be any grace*, and the day of Judgement, *and there be any fear*, that we fulfill every part of our *charge*, and immediately after nameth this your *charge* for one. And knowing that we are given to fear *Princes* and *Lords*, he telleth us of the *Prince of all Princes*, and *Lord of all Lords*; Knowing, that we are given to fear, and be dazled with the *glittering* of their *pomp* (which yet a man may abide to look on) he telleth us of Him, *whose brightness no eye may once abide*; Knowing, that we fear honour and power, though it last but for a small time: He feareth us with one, whose *honour and power lasteth for ever*.

Beloved in the *Lord*, I beseech you but weigh the place: weigh it, and have pity on us. For, *Nunquid nos recipimus? nunquid nos delere possumus? Si delemus, timemus deleri* (saith St. *Augustine*.) We writ not this *charge*, our pens dealt not in it; it was not we that writ, and it is not we that can blot it out, unless we our selves will be *blotted out of the book of life*.

Such is our *charge*, as you see, to *charge* you: and but for this *charge*, but that we are commanded, but that we are threatned, and that in so fearfull a manner threatned, we would never do it; of all men, we should never deal with the *rich*. For who would not choose to hold his peace, and to seek his own ease for his *charge*, many times *chargeable*, sometimes dangerous, evermore *unsavory*, but for this Process that is out against us? For my selfe, I profess, that in the same words that S. *Augustine* did sometime, *Ad istam otiosissimam securitatem nemo me vinceret*; In this *discreet* kind of *Idleness*, no man should go beyond me, if Saint *Paul* would be content: if order might be taken, to have these Verses cancelled: if we could deliver (I say not yours, but) *our own souls* with silence. But this standing in force, *Coget nos Paulus iste*, we are inforced by this *Paul*: His *præcipio tibi*, I *charge* you, drives us to our *Præcipe illis*, to charge them. We charge not you, but when we are charged our selves; we terrifie not you, but when we are first terrified our selves. And I would to *God* we *knowing* this *terrour*, might both *fear* together this day, at the *charge-giving*, that so we might both *rejoyce* together in the great day, at the *charge-answering*. This may serve: and I beseech you, let it serve to stand between us and your displeasure in this behalf: and seeing the Commission is penned to our hand, and that *Rich men* are in it *nominatim* (except the *leaven* of affection shew it self too evidently in us) to think we cannot otherwise do: and therefore it is, because the commandment of our God is upon us, is heavy upon us. The *charge* it followeth.

1 Tim. 6. 11. — To the Rich. — Verse 9. — 1 Reg. 22. 8. — *Ibidem.* — Num. 23. 25. — Esay 58. 1. — Verse 13. — Verse 15. — Verse 16. — *Ibidem.*

Charge

II. 1 The first point of the *Charge*: *Not to be High-minded.*

Charge the Rich, &c. This is the first point of the charge, *that they be not high minded*: 1. First, against that, which if it come with all the *riches*, yea, all the *vertues* in the world, it spoileth them all; that is, against *Pride*. 2. Secondly, against that which is the root of this bitter branch, and the prop and stay of an high raised mind; namely, a vain *trust in our riches*. Both these forbidden, by meanes of their *uncertainty* ἀδηλότης: such, as a man cannot tell where to have them, therefore not to be *boasted of*, therefore not to be *trusted in*.

Ever since our first Fathers, by infection took this *morbum Satanicum*, this devillish disease (*Pride*) of the *Devil*: such tinder is in our nature, that every little spark sets us on fire: our nature hath grown so light, that every little thing *puffeth* us up, and sets us aloft in our altitudes presently. Yea indeed, so light we are, that many times, when the *gifts* are low, yet for all that, the *mind* is as high, as the *bramble*: low in qualities (GOD knoweth) yet had his mind higher than the highest *Cedar in Lebanon*. But if we be but of mean stature once, but a thought higher than others our fellowes, if never so little more in us, than is in our neighbours, presently we fall into *Simons* case, we seem to our selves as he did, to be τὶ μέγας, no doubt *some goodly great thing*. But if we come once to any growth indeed, then presently our case is *Haman's* case: Who but he? *Who was he, that the King would honour* more than him? Nay, *who was there*, that the King could honour, *but he*? He, and none but he. Through this apt nesse in us that we have to learn the Devils lesson, the Devils *Discite a me*, for *I am proud*; (for so it is, by opposition of CHRIST's lessons, which is *Discite a me, quia mitis sum*, because *I am meek* and *gentle*;) we are ready to corrupt our selves in every good gift of GOD: in *Wisdom*, in *Manhood*, in *Law*, in *Divinity*, in *Learning*, or *Eloquence*: every and each of these serveth for a stirrup to mount us aloft in our own conceits. For, where each of the former hath (as it were) his own circuit (as *Wisdom* ruleth in *Counsel*; *Manhood* in the *Field*; *Law* in the *Judgement-seat*; *Divinity* in the *Pulpit*; *Learning* in the *Schooles*; and *Eloquence* in *Perswasion*:) only *Riches* ruleth without limitation: *Riches* ruleth with them all, ruleth them all, and over-ruleth them all: his Circuit is the whole world. For which cause, some think, when he saith, *Charge the rich*, he presently addeth, *of this world*, because *this world* standeth altogether at the devotion of *riches*; and he may do what he will in this world, that is *rich in this world*. So said the Wise man long ago, *Pecunia obediunt omnia*: all things answer Money; Money mastereth all things; they all answer at his call; and they all obey at his commandement. Let us go lightly over them all; you shall see, that they all else have their several predicaments to bound them, and that *Riches* is only the transcendent of this world.

Judg. 9. 15.

Acts 8. 9.

Ester 6. 6.

Matth. 11. 29.

Eccl. 10. 19.

Wisdom, ruleth in *Counsel*; so do *Riches*: for we see, in the Court of the *great King Artaxerxes*, there were *Counsellours*, whose *wisdom* was to be commanded by *riches*, even to hinder a publike benefit, the building of the Temple: *Manhood* ruleth in the *warre*; so do *Riches*: Experience teacheth us, it is so: It is said, it was they, that won *Deventer*; and that it was they, and none but they, that drave the *Switzers* out of *France*, and that without stroke strucken. *Law* governeth in the *Seat* of *Justice*; so do *Riches*: and oftentimes they turn Justice it self into *wormwood*, by a corrupt Sentence; but more often doth it turn Justice into *vineger*, by long standing, and infinite delayes, yet Sentence will come forth. *Divinity* ruleth in the *Church* and *Pulpit*; so do *Riches*: For, with a set of *silver-pieces* (saith *Augustine*) they brought *Concionatorem mundi*, the Preacher of the world JESUS CHRIST to the Barre, and the *Disciple is not above his Master*. *Learning* ruleth in the *Schooles*; so do *Riches*: And indeed, there, *Money* setteth all to school. For (to say the truth) *Riches* have so ordered the matter there, as *Learning* is now but the *Usher*; *Money* he is the *Master*: the *Chair* it self, and the disposing of the Chair, is his too. *Eloquence* ruleth in perswasion; and so do *riches*: when *Tertullus* had laboured a goodly flowing Oration against *Paul*, *Felix* looked, that another, a greater Oratour should have spoken for him: namely, *that Something should have been given him*: and if that Oratour had spoken his short pithy sentence, *Tantum dabo*, *Tertullus* his Oration had been cleat dasht. *Tantum dabo* is a strange piece of Rhetohick; Devise as cunningly, pen as curiously as you can, it overthrowes all. *Tantum valent quatuor syllabæ*, such force is there in four syllables. Though indeed, some think (it being so unreasonable short as it is, but two words) that it cannot be the Rhetorike of it, that worketh these strange effects, but that there is some *sorcery* or *witchcraft* in them, in *Tantum dabo*. And surely a great Sorcerer (*Simon Magus*) used them to *Peter*: and it may well be so, for all estates are *shrewdly bewitched* by them. I must end: for it is a world to think and tell, what the *Rich of the world*, may do in the world.

Ezra 4. 5.

Acts 24. 27.

Acts 8. 19.

So then, *Riches*, seeing they may do so much, it is no marvel though they be much set by. *Et divites cum habeant quæ magni fiunt ab omnibus, quid mirum, si ab omnibus ipsi magni fiant; & cum magni fiant ab omnibus, quid mirum si & a se? Rich men* having that which is much set by, no marvel though of all men they be much set by; and if all other men set much by them, no marvel, if they set much by themselves; and to set much by a mans self, that is to be *high-minded*. It is our own Proverb in our own tongue: *As riseth our good, so riseth our blood*. And Saint *Austine* saith, that Each *fruit*, by kind, hath his *worm* breeding in it: as the *Pear*, his; the *Nut*, his; and the *Bean*, his; So, *Riches* have their worm, *Et vermis divitiarum, Superbia*; and the *worm* of *riches*, is *Pride*. Whereof we see a plain proof in *Saul*: Who, while he was in a poor estate, and his boy and he could not make *five pence* between them, was as the Scripture saith, *low in his own eyes*: after, when the *wealth* and pleasant things of *Israel* were his, he grew so stern, as he forgat himself, his friends,

2 Sam. 9. 21.

friends, and GOD too: and at every word that liketh him not, was ready to run *David*, *Jonathan*, and every one through *with his javeline*. It is very certain; where *riches are*, there is great danger of *pride*. I desire you to think, there is so, and not to put me to justifie GOD'S *wisdom* herein, in perswading and proving, that this charge is needfull for you that be *rich*; that it was needfull for the *Prophet*, to preach under the Law. *If riches increase, set not your heart on the top of them*: Let not that rise as they rise: Nor for the other *Prophet*, *Give me not riches, lest I wax proud*: Nor for the *Apostle Paul* under the Gospel, to say: *Charge them that be rich in this world, that they be not high-minded*. I beseech you, Honour GOD, and ease me so much as to think, there was high cause, it should be in *charge*; and that, if a more principal sin had been reigning in the *rich*, this sin should not have had the principal place, as it hath. Psalm 62. 10. Prov. 30. 9.

How then? What, are you able to charge any here? will some say: It is not the manner of our *Court*, nor of any *Court*, that I know. To us it belongeth only to deliver the *Charge*, and to exhort, that if none be *proud*, none would be; and if any be; they would be lesse: and, if any be not humble, they would be; and if any be humble, they would be more. You that are the *Court*, your part is to enquire, and to present, and to endict; and that, every own in his own conscience, as in the presence of GOD, unto Him to approve your innocencie, or of Him to sue for your pardon. You find none (you will say:) I would to GOD you might not.

When a *Judge* at an *Assize*, giveth his charge concerning treason and such like offences, I dare say, he would with all his heart, that his *charge* might be in vain, rather than any Traytour or offender should be found. A Phisitian, when he hath tempered and prepared his potion, if there be in him the heart of a true Physitian, desireth (I know) that the potion might be cast down the kennel, so that the patient might recover without it: So, truly, it is the desire of my heart (CHRIST He knoweth) that this *charge* may not find one man guilty amongst all these hearers; amongst so many men, not one *high-minded* man. I wish, it might be in vain. The best *Sessions* and *Potions*, and *Sermons* are those, which are in vain: I say not, in vain, if there be cause of reproof and no amends. But, if there be no cause, and so it be in vain, *I joy therein, and will joy*. But, if it be far unlikely, amongst so great *riches* as is here, to find no *pride* at all; then, hear the *charge* and present your selves and find your selves guilty here in our Office, this day, while you may find grace, lest you be tried and found so, in that day, when there shall be no hope of grace, but only a *fearfull expectation of judgement*.

Which that you may do the better, so many as GOD shall make willing (as, some (I hope) He doth) I will inform you, how to try your selves; referring you, to the several branches, in our Statutes, in the *High Court of Parliament* in Heaven: laying them out unto you, as I find them in the *Records* of the HOLY GHOST.

The points are three in number. First. if the mind of any man be so exalted, that he looketh down on his brethren, as if he stood on the top of a *Leads*, and not on the same ground they do, that man is *high-minded*. Saint *Augustine* saith well: *Excipe pompatica hac & volatica*, they are the same that you are. They have not *vestem communem*, the same *coat*; but they have *cutem communem*, the same *skin*: and within a few yeares, when you die, if a man come with a *Joyner* and measure all that you carrie with you, they shall carrie away with them as much: and within a few yeares after, a man shall not be able to discern the shoulder-blade of one of them, and one of you. Therefore no cause, why you should *incedere inflati, insericati*, and from a *high mind*, bewraying it self by a *high look*, contemn them, as many of you do. I say then, if any of you be a child of *Anak*, and look down so upon another, as in his sight his brethren *seem as grashoppers*: 1 Whether it appear in the *countenance*, in drawing up his eie-browes, in a *disdainfull* and *scornfull eye*; such an one as *David* (though he found no penal statute to punish it) could never *abide* (and *David* was a man *after* GOD'S *own heart*, and therefore neither can GOD *abide it*:) 2 Or whether it appear in a proud kind of *Dialect* of speech, as was that of *Saul's*; *Ubi nunc est iste filius Ishai?* Where is this Sonne of *Ishai?* that he come to the Pharisees *Non sunt sicut*: 3 Or whether it be in the course of their life, and that they be like to the great *fishes* (to *pikes*) that think, all the little fishes in the stream were *made for them to feed on*. So that, it appeareth, they care not, what misery, what beggerie, what slaverie they bring all men to, so they may *soke in the broth of the Cauldron*, and welter in their wealth and pleasure: who are in their streets and Parishes as *Lions*, a great deal more feared than beloved; as implacable as *Lamech* to bear any injurie, and will have, for one drop of blood, no lesse than a mans life: what speak I of bearing injurie? which will do injurie, and that for no other reason but this, thus it must be, for *Hophni will have* it not *thus, but thus*; and except they may do thus (what they will; to whom they will, when and how they will) forsooth they do not *govern*, their authority is nothing; in this sort, over-bearing all things with their countenance and wealth, and whosoever standeth but up, *drawing him before the Judgement-seats, and wearying him out with Law*. These men who do thus, from a high *in-bearing* of the *head*, in phrase of *fleech*, and in the order, or rather disorder of their *dealing*: over-look, over-crow, and over-bear their brethren of mean estate; it is certain, they be *high-minded*: Enquire and look, whether any be so. 1 Numb. 33. 34. Prov. 30. 13. Psalm 101. 5. 1 Sam. 20. 27. Habac. 2. 14. Ezek. 11. 3. Zeph. 3. 3. 1 Sam. 2. 15. 1 Reg. 21. 7. James 2. 6.

Secondly, if any mind *climb so high*, that the boughes will bear him no longer, by *exalting* himself above either his *ability*, *condition*, or *calling* (a fault, which hath like to cost our times dear) that mans footing will fail him, he will down; he and his mind are too high a great deal. The late *treasons* and *conspiracies* came from such kind of mindes. For, when the mindes of men will

will over-reach their abilities, what must be the end, but (as we have seen of late) to prove *Traytors?* Why, because they have *swoln themselves out of their skin.* Why so? because they had *lasted on more on their pleasures than they had.* For, so doing, when they had over-reached themselves, they became πρωτεῦσι, they must take some heady enterprise in hand, what is that? to become
2 Tim. 3. 4. προδόται; that, seeing their credit is decayed in this State, they may set up anew; and that is, by over-turning the old.

And not only this passing the ability is dangerous to the over-turning of a Common-wealth; but the passing of a mans condition too: and tendeth to the impoverishing: and, at last, to the overthrow of the estate also. 1 Whether it be excesse of *diet*: as when being no Magistrate, but plain Mr. *Nabal*, his *dinner* must be *like to the feast of a King.* 2 Or whether it be in excesse of
1 Sam. 25. 36. *apparel*, wherein the pride of *England* now, as the pride of *Ephraim* in times past, [a] *testifieth against*
a Hos. 5. 5. *her to her face.* 3 Or whether it be in [b] *lifting up the gate too high*; that is, in excesse of *building.*
b Prov. 17. 16. 4 Or whether it be in keeping too great a *traine* (*Esau's* case) that he go with [c] *four hundred* men
c Gen. 32. 6. at his tail: whereas the fourth part of the fourth part would have served his Father well enough.
5 Or whether it be in perking too high in their alliance, the *Brambles son in Lebanon, must match*
Reg. 14. 8: *with the Cedars daughter.* These are *evidences* and *signes* set down to prove a *high mind*: see and search into your selves, whether you find them or no.

There is yet of this feather another kind of *exalting* our selves above that we ought, much to
1 Cor. 10. 14. be complained of in these dayes. S. *Paul* calleth it *a stretching of our selves beyond measure.* Thus, if a man be attained to any high skil in *Law*, which is the gift of GOD; or if a man be grown wise, and experienced well in the *affaires* of this *world*, which is also His good blessing: presently by vertue of this, they take themselves to be so qualified, as they be able to over-rule our matters in *Divinity*, able to prescribe *Bishops* how to *govern*, and *Divines* how to *preach*; so to determine
d 1 Tim. 2. 7. our cases, as if they were professed with us; and that many times, [d] *affirming things they know not*,
e Jude 10. and [e] *censuring things they have little skill of.* Now seeing we take not upon us to deal in cases of your *Law*, or in matters of your *Trade*, we take, this is a *stretching beyond your line.* That in so doing you are [f] *a people that controll the Priest*: that you are too high, when you [g] *set your selves*
f Hos. 4. 4. *over them that are over you in the Lord*: and that this is no part of that [h] *sober wisdom*, which
g 1 Thes 5. 12. Saint *Paul* commendeth to you; but of that *cup-shotten wisdom* which he there condemneth.
h Rom. 12. 4. Which breaking compasse and out-reaching, is (no doubt) the cause of these lamentable rents and ruptures in the *Lord's Net*, in our dayes. For, *Only by pride cometh contention*, saith the Wise man. Which point I wish might be looked upon and amended. Sure, it will marre all in the end.

3 Thirdly, if a man *lift up* himself *too high*, any of both these wayes, GOD hath taken order
i Hos. 6. 6. to abate him and take him down: for, He hath appointed His Prophets, to [i] *prune those that are too*
k 2 Cor. 10. 4. *high*; and He hath ordained His Word, to [k] *bring down every imagination that shall be exalted against it.* Now then, if there be any man, that shall seek to set himself without the shot of it; and is so high-minded, as that he cannot *suffer the words of exhortation*, and where *God* hath said, *Charge them that be rich*, he cannot abide to hear any *Charge* (and such there be:) sure, that man without all question is very *high-minded*; and, if he durst, he would tear out this leaf, and all other where like *charge* is given thorow the *Bible.* Of *Nabal* it is recorded, [l] *He was so surly, a man*
l 1 Sam. 25. 17. *might not speak to him*: Of [m] *Abner* (a great man, and a special stay of the house of *Saul*) that
m 2 Sam. 3. 7. upon a word spoken, of his adulterous life with one of *Saul's* minions, he grew to such choler, that he forgat all, and laid the plot that cost his Master *Ishbosheth* his kingdom. *Micheah* professied *good things*, that is to say, *profitable* to *Ahab*, the event shewed it: yet because he did not professie *good things*, that is, such as *Ahab would hear*, he spared not openly to professe, *he hated him*: and whereas the *false Prophets* were *fed at his own table*, and fared no worse then he and his Queen, he
1 King. 22: took order for *Micheah's* diet, that it should be the *bread of affliction*, and the *water of trouble*; and all for a *charge*-giving. These here (I dare boldly affirm) *high-minded* men in their generations: If any be like these, they know what they are. If then there be any that refuse to be pruned and
n Deut. 29. 19. trimmed by the *Word of God*; 1 Who either when he heareth the words of the charge, [n] *blesseth him in his heart, and saith, Tush, he doth but prate; th se things shall not come upon me, though I walk still according to the stubbornesse of mine own heart*: 2 Either in hearing the Word of *God*, takes upon him (his *flesh*, and *blood*, and *he*) to *sit on it*, and *censure it*: and say to himself one while, this is well spoken, while his humour is served; another while, this is foolishly spoken, now he *babbleth*, because the *Charge* sits somewhat near him: 3 Either is in the *Pharisees* case, which
q Gal. 1. 16. after they have heard the *Charge*, do (as they did at CHRIST) [q] ἐκμυκτηρίζειν, *jest*, and *scoffe*,
o Luke 16. 14. and make themselves *merry* with it, and wash it down with a cup of Sack, and that [o] *because they*
p Jer. 6. 10. *were covetous*: If in very deed [p] *the Word of God be to them a reproach*, and they take like delight in both, and well were they if they might never hear it; and to testifie their good conceit of the Word, shew it in the account of the *Ephod*, which is a *base and contemptible garment in their eyes*, and the *Word* in it and with it (this is *Michol's* case.) Whosoever is in any of these mens cases, is in the case of a *high-minded man*; and that of the highest degree: for they *lift* themselves *up*, not against earth and man, but against heaven and GOD Himself. O beloved, you that be in *wealth* and authority, love and reverence the Word of GOD. It is the *root* that doth bear you; It is the Majestie thereof that keepeth you in your thrones, and maketh you be, that you are: But for *Ego dixi Dii estis* (a parcell-commission out of this commission of ours) the *madnesse of the people*
Psal. 82. 5. would bear no government, but run head-long, and overthrow all Chaires of Estate, and break in

pieces

pieces all the *Swords* and *Scepters* in the world; which you of this City had a ſtrange experience of in *Jack Straw* and his meiny, and keep a memorial of it in your *City Scutcheon*, how all had gone down, if this *Word* had not held all up. And therefore, honour it I beſeech you; I ſay, honour it. For, when the higheſt of you your ſelves, which are but *graſſe*, and your Lordſhips *glory* and *Worſhip*, which is the *flower of this graſſe*, ſhall *periſh and paſſe away*, *this Word ſhall continue for ever*. Eſay 40. 8. And if you receive it now, with due regard and reverence, it will make you alſo to *continue for ever*.

This is your *Charge*, touching the firſt branch. I beſeech you, enquire of it, whether there be any guilty in theſe points: And if there be, ſuffer us to do our Office: that is, to humble you, or elſe ſure the LORD will do His: that is, pull down *riches*, and *mind*, and *man*, and all. *Patimini falcem occantem, ne patiamini ſecurim extirpantem.* GOD will not ſuffer it certainly: He would not ſuffer it in a [q] *King*; He would not ſuffer it in an [r] *Angel*: He cannot bear it, to riſe, in an [r] *Apoſtle*, *for the greatneſſe of revelations*: therefore, He will not bear it in any man for any cauſe whatſoever. Let this be the concluſion of this point.

[q] Deut. 17. 20.
[r] Jude 6.
[ſ] 1 Cor. 12. 7.

We ſhall never have *pride* well pluckt up, ſo long as the *root* of it ſticks ſtill; that is, a *Vaine confidence in riches*. For if we doubted them, we would not truſt in them, we would not *loſt* of them. But, we *truſt* in them: and that inordinately, as *counter-meanes* againſt GOD: not ſubordinately, as *under-meanes* unto GOD: and in ſo doing, we tranſlate GOD'S Office unto us, and our *homage* unto Him, to a plate of ſilver, or a wedge of gold. And that is (Saint *Paul* ſaith) *the worldly mans idolatry*. And indeed there is little difference: It is but turning the ſentence of the Prophet *David*; of *Idolaters*, to ſay thus; *Their Idols are ſilver and gold*; and of the *Worldly men*, thus: *Silver and gold are their Idols*.

2 The ſecond Point. *Not to truſt in uncertain riches.* Coloſſ. 3. 5. Pſalm 135. 15.

We may examine our ſelves, in this point of the Charge: namely, whether our *truſt be in our riches*, by two wayes: For it being a received ground; that our *ſtrength* is our *confidence*; where we take our chief *ſtrength* to lie, that is it certainly, which we *truſt to*. Now, when that is, we ſhall ſoon find. 1 If we can certifie our ſelves, in our *need*, among all meanes, what doth firſt offer it ſelf in our intention; 2 And again, when all our meanes forſake us, and fail, what is our laſt ſuccour in executions. Prov. 24. 22.

1

By courſe of nature, every thing, when it is aſſaulted, ever rouzeth that part firſt, wherein his principal ſtrength lieth: if it be in his *tuskes*, them; or in his *hornes*, or whatſoever it is, that. To a *poor* man (if he have a cauſe in hand) there is nothing cometh to mind but GOD and *innocency*, and the goodneſſe of his cauſe: there is his *ſtrength*, and that is the *Horn of his ſalvation*. But, the *rich*, (ſaith *Amos*) hath *gotten him Hornes in his own ſtrength*; and not *iron hornes*, as were *Zedekia's*, but *golden-hornes*, with which he is able to puſh any *cauſe*, till he have *conſumed* it. For, indeed, if he be to undertake ought, the firſt thing that cometh to his head is, *Thus much will diſpatch it*: Such a gift will I aſſure ſuch a man, and ſuch a gift will ſtop ſuch a mans mouth, and ſo it is done: *Neither is* GOD *in all his thoughts*. Amos 9. 13.

Tell me then, if your affaires, what cometh firſt to mind? nay, tell your ſelves what it is *Aures omnium pulſo* (ſaith Saint *Auguſtine*) *conſcientiæ ſingulorum convenio*: Tell your ſelves, what it is; and by this, try and know, wherein your *truſt* is; whether this charge meet with you or no, whether your *riches* be the ſtrength of your *confidence*.

2

Now lightly, what we firſt think of, that we laſt fly to. It is ſo. *Salomon* ſaw it in his time and ſaid, *The rich mans wealth is his caſtle*: that even as men, when they are foiled in the *field*, and beaten from the City-walls, flye laſt of all into the *Caſtle*, and there think themſelves ſafe, as in their place of chief ſtrength; So, it falleth out with the *rich of this world*: in any of their cauſes; when juſtice, and equity, and truth, and right, and GOD, and good men, and a good conſcience and all forſaken them (and yet yield they will not, in the *pride* of an *high mind*) they know, when all other have forſaken them, their *purſe* will ſtand to them: and thither, as to their *ſtrongeſt ſalvation* they fly; when nothing elſe comforts them. So that, when they cannot in heart ſay to GOD, *Thou art my hope*, their matter is ſo bad they do ſay ('tis he, in *Job*) *to their Wedge of gold*: Well yet, *thou art my confidence*. And ſurely, he that deviſeth or purſueth an unrighteous cauſe, *becauſe his hand hath ſtrength*, that man may be arraigned of the point. As again if any ſay, and ſay within truly (*dic, dic, ſed intus dic*, ſaith *Auguſtine*) with all my *riches*, with all my friends, and all the meanes I can make. I can do nothing againſt the truth, when a man is ſo *rich*, that he is poor to do evil; ſo *wiſe*, that he is a fool to do evil? ſo *truſteth* in his *riches*, that he dare not take an evil cauſe in hand, no more than the pooreſt Commoner in the City; I dare diſcharge that man the *Court* for this point. Oh beloved, think of theſe things, and ſecretly betwixt GOD and you, uſe your ſelf to this examination: Sure if GOD be GOD, if there be any truth in Him, you ſhall find grace, peace and comfort in it at the laſt. Prov. 8. 11. Job 31. 24. Mic. 2. 2.

Charge the rich, that they be not high-minded, nor truſt, &c. And, why *not high-minded*? and why not *truſt*? Inclufively the reaſon is added in theſe words, becauſe of the *uncertainty* of *riches*. It is *Pauls* reaſon; and it is *Salomons* too, who knew better what belonged to *riches*, than *Paul* or any other. *Travel not too greedily for them, beſtow not all thy wiſdom upon them* (ſaith he:) *for they have the wings of an Eagle, and will take their flight of a ſudden*. Such is Saint *Paul's* word here, the very ſame. We behold them, we hold them, they are here with us; let us but turn our ſelves aſide a little, and look for them, and they are gone. It is, as if he ſhould ſay; Indeed if we could *pinion the wings of our riches*, if we could *nail them down faſt to us*, then were there ſome

The Reaſon: The *uncertainty of Riches.* Prov. 23. 5. Prov. 27. 24.

ſhew or ſhadow, why we ſhould repoſe *truſt* in them: But it is otherwiſe; they are exceeding *uncertaine*; even the *harveſt of the water* much above all *trades*. Yea, I take it, the *Merchants* confeſſe ſo much, before they be aware; For; by this, he claimeth to be allowed an extraordinary gaine, becauſe he *ventureth* his trafficke as *uncertaine*, and that he is driven to *hazard* and put in a *venture* his *goods* continually, and many times his *perſon*, and (to make him a right *venture*) many times his *ſoule* too. And, if they be not *uncertaine*, how commeth it then to paſſe, the *rich men* themſelves are ſo *uncertaine*? that is, that they that were but the other day a little before, of principall *credit*, within a while after, and a very ſhort while after, their *bills* will not be taken? And if *riches* be not *uncertaine*, what need they upon a night of foule weather, Such *Aſſurances* upon the *Exchange*? What need the *Merchants* have *ſecurity* one of another? What need they, to have their eſtates *ſure*, and ſo *good*? ſuch *aſſurances* and *conveyances*, ſo ſtrong, yea, more ſtrong than the wit of man can deviſe, if both *riches* and *men* be not *uncertaine*? I know, they pretend the *mans mortality*: but, they know, they meane many times, the mortalitie of his *riches*, rather than himſelfe; or at the leaſt, of one as of the other. I will by judged by themſelves.

I would have you marke Saint *Paul*'s manner of ſpeech. Before, he called them not *rich*, barely; but, with an addition, the *rich of the world*. Sure, it is thought of divers of the beſt Writers both old and new (I name of the new, M. *Calvin*; and of the old, Saint *Auguſtine*) that this addition is a diminution; and that it is (as it were) a *barre*, in the *Armes* of all *rich men*; and that; even by that word, he meanes to enthwite them, and (as I may ſay) to cry them down; ſo, to make an entrance to his charge, that men ſhould not be too proud of them. For, being *of this world*, they muſt needs ſavour of the *ſoile*; be as this *world* is (that is *tranſitory*, *fickle* and *deceitfull*. And now he comes in with *riches*, againe; and will not put it alone, but calleth it the *uncertaintie of riches*. And I ſee, it is *Holy Ghoſt*'s faſhion, not in this place onely, but all along the Scriptures, to ſpeake nothing magnifically of them, as the manner of the world is to doe. Saint *Paul* calleth them not *rich*, but the *rich of this world*: Saint *Iohn* likewiſe calleth them not *goods* ſimply, but *this worlds goods*. Saint *Paul* calleth them not *riches*, but the *uncertainty of riches*: Our SAVIOUR CHRIST calleth them not *riches*, but the *deceitfulneſſe of riches*. So *David*, the *plate* and *arras* and *rich furniture* of a wealthy man, calleth it of purpoſe, *the glory of a mans houſe*; not his *glory*, but the glory of *his houſe*; (that is Saint *Chryſoſtomes* not.) And *Salomon* calleth them (as they be indeed) GODS *bleſſings of His left hand*. For, *immortalitie*, *eternal life*, that onely is the *bleſſings of His right hand*. All, to learne us, not to *boaſt* our ſelves, to *ſtay* our ſelves, or (as CHRIST calleth it) to *rejoyce* (I ſay not, as He to His *Diſciples*, that a few *devills*, but) *that a few mineralls be ſubject unto us*; but that, by our *humbleneſſe* of minde, *truſt* in God, dealing truly with all, and mercifully with our poore brethren, we are aſſured, that *our names are written in the booke of life*. This then is the *uncertainty* of our *riches*; becauſe, they are the *riches of this world* (the *world*, and they, are all within the compaſſe of our Text) that is, you muſt leave them to the *world*, they are none of yours. *Denique ſi veſtra ſint* (ſaith *Gregorie*) *tollite ea vobiſcum*, If they be yours, why doe you not take them with you, when you goe? By leaving them behinde you to the *world*, you confeſſe, they are not *yours*, but the *worlds*. But, indeed, they are the *riches of this world*; *Hic enim acquiruntur, hic vel amittuntur, vel dimittuntur*: here you *get* them, and here you may *loſe* them; here you get them, and here you muſt *leave* them. And in this disjunctive, you have the certainty of *riches*: the very certainty is *loſing* or *leaving*, that is, *foregoing*; ſo, the very certainty is an *uncertainty*. Leave them, or loſe them we muſt: *leave* them when we die, or *loſe* them while we live. One end they muſt have, *finem tuum*, or *finem ſuum*; thy end, or their owne end. You muſt either leave them when you die, or they will leave you while you live, this is certaine: but, whether you, them; or, they you; this is uncertain. *Iob* tarried himſelf, his *riches* went: The *Rich mans riches* tarried, but he himſelf went: One of theſe ſhall be, we know; but which of them ſhall be, or when, or how, or how ſoone it ſhall be, that we know not.

1 Iohn 3. 17.

Mat. 13. 22.

Pſal. 49. 16.

Luk. 12.

Let us briefly conſider this double *uncertainty*.

1. Of our *riches ſtaying with us* firſt.

2. And then, of *our ſtaying with them*.

1. In 2 *Cor.* 11. 26. when as he would glory, he ſaith, *He will glory in his infirmity*: which when he would recount; as a principall part of it, he reckoneth, that he *had been in perills of waters*, *in perills of robbers*, *of his owne nation*, *among the Gentiles*, *in the City*, *in the wilderneſſe*, *in the ſea*, *and amongſt falſe brethren*. If this were *frailty* then (ſure) *fraile* and weak are *riches*. And ſure, if the *rich* will glory, they muſt glory with *Saint Paul*: for, they are in all, and in more and greater than the *Apoſtle* ever was. He was in perills of *water*; they in perill both of *water* and *fire*: He was in perill of *robbers*, they in perill of *Rovers by ſea*, and *Robbers by land*: He in perill of *his owne nation*; they are in perill of *our own* nation, and *of other nations*: both removed as the *Moore* and *Spaniards*, and neere home, as the *Dunkirker*: He in perill of ſtrangers; they, not of ſtrangers only, but of their own *houſhold*, their *ſervants* and *factours*: He in perill of the *Sea*, they, both of the tempeſt at the *Sea*, and the *Publican* on *land*: He in perill of the *wilderneſſe*, that is, of *wild beaſts*; they, not only of the wild beaſt, called the *Sycophant*, but of the tame beaſts too, called the *flatterer*: He in danger of *falſe brethren*; and ſo are they in perill of certaine *falſe brethren* called *willfull Bankrupts*, and of certaine other called *deceitfull Lawyers*; for the one, their *debts*; for the other *eſtates and deeds* can have no *certainty*.

Mat. 6. *Muſculus* on that place (where CHRIST willeth *Our treaſure to be laid, where no moths come*) ſaith

ſaith, his Auditors did laugh in conceit, at CHRIST, that frayed them with *moths*, their maids ſhould deal with the *moths* well enough: (Saith he) you think, he meant the ſilly poore *flies*: Tuſh, you are deceived, what ſay you to *Tineæ urbanæ*, *evill Creditors*? You muſt needs *credit*, you can have no *vent*, for your merchandize: and what ſay you to a ſecond kind of *moths*, called *Tineæ forenſes*, *Weſtminſter-Hall-moths*? (for I truſt, I may ſpeak of the *corrupt Lawyer*, with the favour of the better ſort) you muſt needs credit them with your *evidence* and *eſtates*, it is not certaine what wealth theſe two *moths* doe waſt, and in what *uncertainty* mens *riches* are, by their meanes.

Theſe are out of *Saint Paul's* perils: he was free from theſe *moths*. But many *rich men* might be brought forth in a fair day and ſhewed, whoſe ſubſtance hath by theſe *moths* been fretted to pieces. Thus little certainty have we, of their *ſtaying with us*.

2 But grant, Let it be that they were *certaine*: yet, except we our ſelves were ſure to ſtay with them alſo, it is as good as nothing. That there may be a certainty between two things (as a *man* and his *wealth*) to continue together, they muſt either of them be *ſure*: elſe, if the one faile, where is the others aſſurance? Grant then, we were certaine of them, we are not certaine of our ſelves; and in very deed, we are no more certaine of them, than they of us. *Leaſes* of them we have for *ſixtie yeares*; but they have no leaſes of us for *three houres*: If they might take *leaſes* of us too, it were ſomewhat. Now, when the *Leaſe* is taken, nay when the *Fee-ſimple* is bought, and the *houſe*; and the *ware-houſe* filled, and the purſe too, if GOD ſay but *Hac nocte*, it daſhes all. For which cauſe; I thinke, *Saint James* (ſpeaking in two ſeverall places of our *life*, and our *riches*) our *riches* he compareth to the *graſſe*, of no certainty; it will either *wither* or be *plucke up* ſhortly: but this is a great certainty in reſpect of that of our *life*, which he reſembleth to a *vapour* which we ſee now, and by and by we turn us to look for it, and it is *vaniſhed* away. To us then that are uncertaine of our ſelves, they cannot be but *riches* of *uncertainty*. Luk. 12. James 1. 11.

But, let us admit, we were ſure of both theſe, what is it to have *riches* and not to enjoy them? And the enjoying of *riches* dependeth upon two *uncertainties* more.

1 Firſt, a mans *uncertainty*, which hangeth upon the *favour* of a *Prince*; which is many times wavering & uncertain. I know not, whether I ſhall make you underſtand it, becauſe of the want of examples in our time, by meanes of the mild and bleſſed government that we live in. For, a practice it hath been, and many *Records* doe our *Chronicles* affoord, in the daies of ſome Princes of this Realme, when a man was growen to wealth, to picke holes and make quarrels againſt him; and ſo ſeize his goods into the Princes hand: to uſe wealthy Cittizens as *ſpunges*, to roule them up & down in moiſture till they be full, and then to wring all out of them again. *God* wot, an eaſie matter it is, if a *Prince* ſtand ſo minded, to finde matter of diſgrace againſt a ſubject of ſome wealth; and then he might fare never a with the better for his wealth, for fine and forfeiture whereof, rather than any fault elſe, the buſineſſe it ſelfe was made againſt him. We cannot tell, what this meaneth; we may thanke the gracious government, we live under; ſo that, I thinke, I do ſcarce ſpeak ſo that I am underſtood. But, ſuch a thing there is, ſuch an *uncertainty* belonging to riches, whether we conceive it or no,

2 Againe, if the times which we live in, happen to prove *unquiet* and troubleſome, then againe comes another *uncertainty*. For, the dayes being evill and dangerous, a man can have no joy, and indeed no certainty neither of *riches*. For, if there fall an invaſion, or garboile into the State by forrein or Civill *warre*, then (if ever) is *Iobs ſimile* verified, that *Riches are like a cobweb*; that which a man ſhall be weaving all his life long, with great adoe and much travell, there comes me a ſouldier, a barbarous ſouldier, with his broom, and in the turning of a hand ſweeps it cleane away. How many in our neighbour countries, during their miſery have taſted this *uncertainty*? How many have gone to bed *rich*, and riſen *poore* men in the morning? Great troubles are looked for, and great troubles there muſt be and will be, doubtles. The world now *knoweth his Maſters will and doth it not*, *it muſt therefore* certainly *be beaten with many ſtripes*, with many more than the ignorant world was. And therefore this word [*of this world*] in this Text, we may with a *Emphaſis* pronounce and ſay, *Charge them that are rich* in this world, *that they truſt not in the uncertainty of riches*. Iob. 8. 1. 4.

There are but three things in *riches*: 1 The *poſſeſſing*, 2 the *enjoying*, 3 and laſt the *conveighing* of them. Little aſſurance is there in the two former, and what ſhall we ſay of the *conveyance*? If our pompe cannot deſcend with us; well yet, if we were certaine to whom we ſhould leave them, ſomewhat it were for the certainty of them. Theſe conſiderations oft had in mind would looſen both our *aſſurance in*, and our liking of them.

What for the *conveyance*: do we not ſee daily that *men* make *heritages*, but *God* makes *heires*; that many *ſons roſt not that*, *their fathers got in hunting*? that they that have been in the chief account for their wealth, their ſons ſhould be driven even to *flatter the poor*, *and have nothing in their hands*, *no not bread*? that never ſnow in the Sun melted faſter, than do ſome mens riches as ſoon as they be gone. Iob. 20. 10.

Theſe things are in the eyes of the whole world. O beloved, theſe are the judgments of GOD. Deceive not your ſelves with vaine words: ſay not in your hearts, this is the *way of the world*, ſome muſt get and ſome muſt loſe. No, no: it is not the way of the world, it is the way of GODS *judgement*. For, to the reaſon of man nothing can be alledged, but that conſider the infinite number of infinite *rich men* in this place, the poſterity of them theſe many yeares ſhould by this

ſhew or ſhadow, why we ſhould repoſe *truſt* in them: But it is otherwiſe; they are exceeding *uncertaine*; even the *harveſt of the water* much above all *trades*. Yea, I take it, the *Merchants* confeſſe ſo much, before they be aware; For; by this, he claimeth to be allowed an extraordinary gaine, becauſe he *ventureth* his trafficke as *uncertaine*, and that he is driven to *hazard* and put in a *venture* his *goods* continually, and many times his *perſon*, and (to make him a right *venture*) many times his *ſoule* too. And, if they be not *uncertaine*, how commeth it then to paſſe, the *rich men* themſelves are ſo *uncertaine*? that is, that they that were but the other day a little before, of principall *credit*, within a while after, and a very ſhort while after, their *bills* will not be taken? And if *riches* be not *uncertaine*, what need they upon a night of foule weather, Such *Aſſurances* upon the *Exchange*? What need the *Merchants* have *ſecurity* one of another? What need they, to have their eſtates *ſure*, and ſo *good*? ſuch *aſſurances* and *coveyances*, ſo ſtrong, yea, more ſtrong than the wit of man can deviſe, if both *riches* and *men* be not *uncertaine*? I know, they pretend the *mans mortality*: but, they know, they meane many times, the mortalitie of his *riches*, rather than himſelfe; or at the leaſt, of one as of the other. I will by judged by themſelves.

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1. Of our *riches ſtaying with us* firſt.

2. And then, of *our ſtaying with them*.

1. In 2 *Cor.* 11. 26. when as he would glory, he ſaith, *He will glory in his infirmity*: which when he would recount; as a principall part of it, he reckoneth, that he *had been in perills of waters*, *in perills of robbers*, *of his owne nation*, *among the Gentiles*, *in the City*, *in the wilderneſſe*, *in the ſea*, *and amongſt falſe brethren*. If this were *frailty* then (ſure) *fraile* and weak are *riches*. And ſure, if the *rich* will glory, they muſt glory with *Saint Paul*: for, they are in all, and in more and greater than the *Apoſtle* ever was. He was in perills of *water*; they in perill both of *water* and *fire*: He was in perill of *robbers*, they in perill of *Rovers by ſea*, and *Robbers by land*: He in perill of *his owne nation*; they are in perill of *our own* nation, and *of other nations*: both removed as the *Moore* and *Spaniards*, and neere home, as the *Dunkirker*: He in perill of ſtrangers; they, not of ſtrangers only, but of their own *houſhold*, their *ſervants* and *factours*: He in perill of the *Sea*, they, both of the tempeſt at the *Sea*, and the *Publican* on *land*: He in perill of the *wilderneſſe*, that is, of *wild beaſts*; they, not only of the wild beaſt, called the *Sycophant*, but of the tame beaſts too, called the *flatterer*: He in danger of *falſe brethren*; and ſo are they in perill of certaine *falſe brethren* called *willfull Bankrupts*, and of certaine other called *deceitfull Lawyers*; for the one, their *debts*; for the other *eſtates and deeds* can have no *certainty*.

Mat. 6. *Muſculus* on that place (where CHRIST willeth *Our treaſure to be laid, where no moths come*) ſaith

ſaith, his Auditors did laugh in conceit, at CHRIST, that frayed them with *moths*, their maids ſhould deal with the *moths* well enough: (ſaith he) you think, he meant the ſilly poore *flies*: Tuſh, you are deceived, what ſay you to *Tineæ urbanæ*, *evill Creditors*? You muſt needs *credit*, you can have no *vent*, for your merchandize: and what ſay you to a ſecond kind of *moths*, called *Tineæ forenſes*, *Weſtminſter-Hall-moths*? (for I truſt, I may ſpeak of the *corrupt Lawyer*, with the favour of the better ſort) you muſt needs credit them with your *evidence* and *eſtates*, it is not certaine what wealth theſe two *moths* doe waſt, and in what *uncertainty* mens *riches* are, by their meanes.

Theſe are out of *Saint Paul's* perils: he was free from theſe *moths*. But many *rich men* might be brought forth in a fair day and ſhewed, whoſe ſubſtance hath by theſe *moths* been fretted to pieces. Thus little certainty have we, of their *ſtaying with us*.

2 But grant, Let it be that they were *certaine*: yet, except we our ſelves were ſure to ſtay with them alſo, it is as good as nothing. That there may be a certainty between two things (as a *man* and his *wealth*) to continue together, they muſt either of them be *ſure*: elſe, if the one faile, where is the others aſſurance? Grant then, we were certaine of them, we are not certaine of our ſelves; and in very deed, we are no more certaine of them, than they of us. *Leaſes* of them we have for *ſixtie yeares*; but they have no leaſes of us for *three houres*: If they might take *leaſes* of us too, it were ſomewhat. Now, when the *Leaſe* is taken, nay when the *Fee-ſimple* is bought, and the *houſe*; and the *ware-houſe* filled, and the purſe too, if GOD ſay but *Hac nocte*, it daſhes all. For which cauſe; I thinke, *Saint James* (ſpeaking in two ſeverall places of our *life*, and our *riches*) our *riches* he compareth to the *graſſe*, of no certainty; it will either *wither* or be *pluckt up* ſhortly: but this is a great certainty in reſpect of that of our *life*, which he reſembleth to a *vapour* which we ſee now, and by and by we turn us to look for it, and it is *vaniſhed* away. To us then that are uncertaine of our ſelves, they cannot be but *riches* of *uncertainty*. Luk. 12. James 1. 11.

But, let us admit, we were ſure of both theſe, what is it to have *riches* and not to enjoy them? And the enjoying of *riches* dependeth upon two *uncertainties* more.

1 Firſt, a mans *uncertainty*, which hangeth upon the *favour* of a *Prince*; which is many times wavering & uncertain. I know not, whether I ſhall make you underſtand it, becauſe of the want of examples in our time, by meanes of the mild and bleſſed government that we live in. For, a practice it hath been, and many *Records* doe our *Chronicles* affoord, in the daies of ſome Princes of this Realme, when a man was growen to wealth, to picke holes and make quarrels againſt him; and ſo ſeize his goods into the Princes hand: to uſe wealthy Cittizens as *ſpunges*, to roule them up & down in moiſture till they be full, and then to wring all out of them again. *God* wot, an eaſie matter it is, if a *Prince* ſtand ſo minded, to finde matter of diſgrace againſt a ſubject of ſome wealth; and then he might fare never a with the better for his wealth, for fine and forfeiture whereof, rather than any fault elſe, the buſineſſe it ſelfe was made againſt him. We cannot tell, what this meaneth; we may thanke the gracious government, we live under; ſo that, I thinke, I do ſcarce ſpeak ſo that I am underſtood. But, ſuch a thing there is, ſuch an *uncertainty* belonging to riches, whether we conceive it or no,

2 Againe, if the times which we live in, happen to prove *unquiet* and troubleſome, then againe comes another *uncertainty*. For, the dayes being evill and dangerous, a man can have no joy, and indeed no certainty neither of *riches*. For, if there fall an invaſion, or garboile into the State by forrein or Civill *warre*, then (if ever) is *Iobs ſimile* verified, that *Riches are like a cobweb*; that which a man ſhall be weaving all his life long, with great adoe and much travell, there comes me a ſouldier, a barbarous ſouldier, with his broom, and in the turning of a hand ſweeps it cleane away. How many in our neighbour countries, during their miſery have taſted this *uncertainty*? How many have gone to bed *rich*, and riſen *poore* men in the morning? Great troubles are looked for, and great troubles there muſt be and will be, doubtles. The world now *knoweth his Maſters will and doth it not*, *it muſt therefore* certainly *be beaten with many ſtripes*, with many more than the ignorant world was. And therefore this word [*of this world*] in this Text, we may with a *Emphaſis* pronounce and ſay, *Charge them that are rich* in this world, *that they truſt not in the uncertainty of riches*. Iob. 8 1. 4.

There are but three things in *riches*: 1 The *poſſeſſing*, 2 the *enjoying*, 3 and laſt the *conveighing* of them. Little aſſurance is there in the two former, and what ſhall we ſay of the *conveyance*? If our pompe cannot deſcend with us; well yet, if we were certaine to whom we ſhould leave them, ſomewhat it were for the certainty of them. Theſe conſiderations oft had in mind would looſen both our *aſſurance in*, and our liking of them.

What for the *conveyance*: do we not ſee daily that *men* make *heritages*, but *God* makes *heires*; that many *ſons roſt not that*, *their fathers got in hunting*? that they that have been in the chief account for their wealth, their ſons ſhould be driven even to *flatter the poor*, *and have nothing in their hands*, *no not bread*? that never ſnow in the Sun melted faſter, than do ſome mens riches as ſoon as they be gone. Iob. 20. 10.

Theſe things are in the eyes of the whole world. O beloved, theſe are the judgments of GOD. Deceive not your ſelves with vaine words: ſay not in your hearts, this is the *way of the world*, ſome muſt get and ſome muſt loſe. No, no: it is not the way of the world, it is the way of GODS *judgment*. For, to the reaſon of man nothing can be alledged, but that conſider the infinite number of infinite *rich men* in this place, the poſterity of them theſe many yeares ſhould by this

time filled have the whole land, were it much bigger than it is, with their progeny, even with divers both *Worshipfull* and *Honourable Families* from them descended: and it is well known, it is otherwise, that there is scarce a handfull in comparison. This is not *the way of the world*; for we see divers Houses of divers lines remain to this day in continuance of the same wealth and worship, which they had five hundred yeares since. It is not therefore the *way of the world*: say not it is so; but it is a heavy *judgment* from the *Lord*. And these *uncertainties*, namely this last came upon some of them for their *wicked and deceitfull getting* of them: upon some of them, for their *proud and riotous abusing* them: upon some of them, for their *wretched and covetous retaining* them. And except ye now heare this the *Lords Charge*, looke unto it; howsoever you wrastle out with the *uncertainties* your selves; assuredly this last *uncertainty* remaineth for your children. *The Lords hand is not shortened.* I shall never get out of this point; if I breake not from it.

Esa. 59. 1

These are but three fruits of all your getting. 1 the *tenure*: 2 the *fruition*: 3 the *parting* with. See, whether the *Lord* hath not laid one *uncertainty* on them all. 1 *Uncertainty*, in their *tarrying with us*, and *Uncertainty*, in our tarrying *with them*. 2 Uncertainty of *enjoying*, by reason of the danger of the time; 3 Uncertainty of our *leaving them*, by reason of the danger of our childrens scattering. The estate in them, the enjoying of them, the departing with them, all being *uncertaine*, so many uncertainties, might not *Saint Paul* truly say, the *uncertainty of riches*?

There is yet one behind, worse than them all. I will adde no more but that: and that is, that our *riches* and our worship they shall leave us, because they be *uncertaine*; but the *pride* of our *minds*, and the *vain* trust in them, them we shall be certaine of, they shall not leave us. And this is *grave jugum*, a heavy misery upon mankind: The *Goods*, the *Lordship*, the *Offices* that they got, them they shall leave here: the *sin*, that they commit in getting and enjoying them, they shall not leave behind them for their hearts, but that shall cleave fast unto them. This is a *certainty* you will say: it is indeed a certainty of sinne, but therefore an *uncertainty* of the soule: so doth *Iob* reckon it amongst *the uncertainties of riches*. For, *what hope hath the hypocrite when he hath heaped up riches, if God take away his soul?* Where is his hope or his trust then? Never will they shew themselves in their owne kinde, to be a *staffe of reed*, as then: both deceiving them *which leane on them*, and besides *going into* their soules *and piercing them*. For, very sure it is, many of that calling die in great *uncertainty* this way; wishing; they had never seene that *wealth*, which they have seen, that so they might not see that *sin* which they then see. Yea, some of them (I speake it of mine own knowledge abroad) wish, they had never come further than the *shovel* and the *Spade*: crying out at the houre of death, both of the *uncertainty* of their *riches*, and of the *uncertainty* of the estate of their *soules* too.

Iob. 27. 8.
Esa. 36. 6.

This point, this, is a point of speciall importance, to be spoken of by me, and to be thought of by you. I would *God*, you would take it many times (when GOD shall move you) into sad consideration. With great affection, and no lesse great truth (said *Chrysostome*) that heaven and earth, and all the creatures in them, if they had tears, they would shed them in great abundance, to see a great many of us, so careleſse in this point as we be. It is the hand of the Lord, and it is his gracious hand, (if we could see) it that He in this manner, maketh the world to *totter* & *reel* under us: that we might not *stay* and *rest* upon it, where *certainty* and *stedfastnesse* we shall never finde; but in Him, above, where only they are to be found. For, if *riches*, being so brittle and unsteadie as they be, men are so mad upon them; if God had setled them in any *certainty*, what would they have done? What *poore mans right*, *what widdowes copy*, or what *Orphanes legacie* should have been free from us.

The III. point *Trust in God.*

Well then: if *riches* be *uncertaine*, whereto shal we *trust?* If not in them, where then? It is, in the third point, *Charge them that be rich in this world, that they be not high minded, neither trust in the uncertainty of riches: but that they trust in* GOD. It is the third point of the *Charge*, in generall, and first of the *affirmative* part: and containeth, Partly a *Homage* to be done for our riches to GOD, and that is, *trust in Him*: And partlie a rent-charge laid upon our *riches* which is *doing good*. And indeed, no other than *David* had said before, *trust in the Lord and be doing good*.

Saint *Paul* will batter downe, and lay flat our Castle, but he will erect us another, wherein we may *trust*. Yea indeed, so as *Salomon* did before, setteth up a *Tower* against the *Tower*; *The Tower of the righteous, which is the Name of the Lord*, against the *Rich mans Tower*, which is as you have heard before, *his riches*. Instead of the *Worldlings* faith, which is to make *money* an article of his faith; teacheth us the faith of a Christian, which is, to vouchsafe none but God that honour. Even so doth the Apostle here; and that, for great reason. *Nam qui vult securus spirare, speret in Eo, qui non potest perire*, He that will *trust*, and be *secure* in His trust, let him trust in *Him*, who Himselfe never failed, and never failed those that put their trust in Him: in whom is *no uncertainty*, no not so much as *any shadow of uncertainty*.

Prov. 37. 5.
Prov. 18. 10.

Trust in Him, by looking to Him first, yet we admit any else into our conceipt: and by looking to Him last, and not looking beyond Him to any, as if we had a safer or trustier than He.

Iames. 1. 17.

And that, because He is the *living God*: as if He should say, That you phansie to your selves,

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to truſt in a dead *idoll*, and not a *living God*; and if ever you come to any dangerous diſeaſe, you ſhall finde, it is an *idoll*, dead in it ſelfe, not able to give it ſelfe life; much leſſe to another: not able to ranſome the *body* from the *death*, much leſſe the *ſoule* from hers; not able to recover life when it is gone, nay, not able to preſerve life when it is preſent: not to remove *death*, nay not to remove *ſikneſs*, not any ſicknes, not the *gout* from your feet, not the *palſie* from your hands, nay, not ſo much as the *ache* from your *teeth*: not able to adde one haire to your head, nor one haires breadth to your ſtature, nor an houre to your daies, nor one minute to the houres of your life. This *moth-eaten God*, as our Saviour Chriſt calleth it, this *canker-eaten God*, this *God*, that muſt be kept under lock and key from a thiefe, *truſt* not in it for ſhame. O let it never be ſaid, the *living truſt in the dead*. *Truſt* in the *living God*, that *liveth* Himſelfe, nay that is *life Himſelfe*; in His Son, that was able to *quicken Himſelfe*, and *is able to quicken you*; of whoſe gift and inſpiration you have already this life; by whoſe daily *ſpirit and viſitation* your ſoul is preſerved in this life, in this mortall and corruptible life; and of whoſe grace and mercie we look for our other immortal and eternal life.

Who onely not liveth, but alſo *giveth you*, &c.] A *living* and a *giving God*: that is, that *liveth*, and that *giveth*: of whoſe *gift* you have not onely your life and terme of yeares, but even alſo your *riches* themſelves, the very hornes that you lift ſo high, and wherewith naturally many times you puſh againſt Him that gave them. *He giveth*; for the *earth* was the *Lords*, *and all that therein is*, till *the earth He gave unto the children of men*: And *ſilver and gold* were the *Lords* till, not by a caſuall *ſcattering*, but by His appointed *giving*; not by *chance*, but by *gift*, He made them thine. He *gave* them: *thou broughteſt none of them with thee into the world, thou cameſt naked*. He *gave* them; and when He gave them, He might have given them to thy brother of low eſtate: and made thee ſtand and aske at his doore; as He hath made him now ſtand and aske at thine. He *giveth* you *riches*; you *get* them not; it is not your own wiſdome or travell that getteth them, but His grace and goodneſſe that *giveth* them. For, you ſee many men of as great underſtanding and foreſight as your ſelves, want not only *riches*, but even *bread*. It is not your travel; *except the* LORD *hath given them, all the early up-riſing, and late downe-lying had been in vaine*. It is God that *giveth*: make your recogniſance, it is ſo, for fear leſt if you deny *Dominus dedit*, you come to affirme *Dominus abſtulit*. God teacheth, it was He that gave them, by *taking* them *away*.

Pſal. 24. 1. 5. 16. Agg 2. 9. Eccle. 9 11. Iob 1. 21.

This is *S. Pauls* reaſon: let us ſee how it ſerves his concluſion to the overthrow of our vaine *pride* and fooliſh *truſt* in them. If it be *gift*, *Si accepiſti*, *quid gloriaris*? be not *proud* of it: And if it be *gift*, He that ſent it, can call for it again; *truſt not in it*.

1 Cor. 4. 7.

Who giveth us all things, &c.] *All things*, ſpirituall or corporall; temporall or eternall, little or great, from the leaſt and ſo upward; from the greateſt and ſo downward: from *panem quotidianum*, a morſell of bread, to *Regnum cœlorum*, the Kingdome of heaven. He giveth us all even unto Himſelfe: yea, He *giveth us himſelfe* and all, and more we cannot deſire.

Why then, if He gives all, all are *Donatives*; all that we hold, we hold in *franck almoigne*; and no other tenure is there, at *Gods* hands, or in our *Law*. For, *quid habes quod non acceipiſti*? What is there, that is to ſay, name one thing, thou haſt, that thou haſt not *received*; and if there be any one thing, *boaſt* of that and ſpare not. But if that be nothing, then let *Cyprians* ſentence take place (ſo much commended and ſo often cited by *Saint Auguſtine*) *De nullo gloriandum eſt, quia nullum eſt noſtrum*: and adde unto it, *De nullo fidendum eſt, quia nullum eſt noſtrum*: we muſt *glory* of nothing, for that we have nothing *of our owne*; neither muſt we *truſt* any thing, for that we have *nothing of our owne*.

1 Cor. 4. 7.

That giveth us all things to enjoy.] Not onely to *have*, but to *enjoy*. For, ſo to have them, that we have no *joy* of them; ſo to get all things, that we can take no part of them, when we have gotten them; ſo to poſſeſſe the labours of our hands; that we cannot eat the labours of our hands; as good be without them: *This is a great vanity and vexation*; and indeed (as *Salomon* ſaith) *an untimely birth* were better, than ſo to be. But bleſſed be *God*, that beſides theſe *bleſſings* to be *enjoyed*, giveth us *healthfull bodies* to enjoy them with, the *favour* of our *Prince* to enjoy them under, the dayes of *peace* to enjoy them in; whereby our ſoules may be ſatisfied with good things, and every one may eat his portion with joy of heart.

Eccles. 6. 2, 3.

That giveth all things to enjoy.] that is, dealeth not with you as He hath dealt with the *poore*, hath given you things, not onely of *uſe* and *neceſſity*, but things alſo of *fruition* and *pleaſure*: Hath given you not onely *Manna* for your *need*, but alſo *Quailes for your luſt*: Hath given you out of *Ophir* not onely *linnen cloth* and *Horſes* for ſervice, but alſo, *Apes*, *Ivory*, and *Peacocks*, for your delight. Unto them He giveth *indumenta*, covering for their nakedneſs; but unto you *ornamenta*, cloathing for your comelineſſe. Unto them He gives *alimenta*, nouriſhment for their emptineſſe; unto you *delectamenta*, delicious fare for daintineſſe. Therefore you above all men, are to rejoyce in Him, there is great cauſe: that He may rejoyce over you, unto whom He hath given ſo many wayes, ſo great cauſe of rejoycing.

Pſal. 78. 29.

That giveth us all things to enjoy plenteouſly:] *Plenteouſly*, indeed, *may Iſrael now ſay*, (ſaid the Prophet;) may *England* now ſay (ſay I) and I am ſure upon as great cauſe. *He hath not dealt ſo with every Nation*, nay, He hath not dealt ſo with any *nation*. And *plenteouſly* may] *England now ſay*; for it could not alwaies: Nay it could not ever have ſaid the like. *Plenteouſly*

Pſal. 7. 26.

ously indeed, for He hath not *ſtrinkled*, but *powred* His benefits upon us. Not onely *Bleſſed be the*
Pſal. 144. 15. *People whoſe God is the Lord* (that bleſſing which is highly to be eſteemed, if we had none beſides it,)
Ibid. but *Bleſſed be the people that are in ſuch a caſe*. That *bleſſing* He hath given us, *all things to enjoy plenteouſly*; we cannot, nay our enemies cannot but confeſſe it. O that our thankfulneſſe to Him, and our bounty to His, might be as *plenteous*, as His gifts and goodneſſe have beene *plenteous* to us!

To move us from the two evils before, the *Apoſtle* uſed their *uncertainty*, which is a reaſon from *Law* and the courſe thereof, So he might now have told us, if we *truſted* not in *God*, we ſhould have the table turned, and His *giving* changed to *taking away*, our *all things*, into *want of many things*, and having nothing neer all our *plenty* into *penury*; and our *enjoying more than we need*, into *no more than needs*, nor ſo much neither. Thus He might have dealt: but He is now in a point of *Goſpel*, and therefore taketh his perſwaſion from thence. For this indeed, is the *Evangelical argument of Gods* goodneſſe; and there is no goodneſs to that, which the conſideration of *Gods goodneſſe* worketh in us.

The argument is forcible; and ſo forcible, as that chooſe whether this will move us or no: Sure, if this will not prevaile with us, we ſhall not need *Moſes* and *Chriſt*, to ſit and give ſentence upon us; the Divell himſelfe will doe it. For, as wicked as he is, and as wretched a *ſpirit*, yet thus
Iob. 19. he reaſoneth upon *Iob*: *Doth Iob feare thee for nought*? As if he ſhould ſay: ſeeing thou haſt dealt ſo *plenteouſly*, yea ſo bounteouſly with him, if he ſhould not ſerve thee, if he ſhould ſo forget himſelf, it were a fault paſt all excuſe, a fault well worthy to be condemned. A bad fault it muſt be, that the *Divell* doth abhor: yet ſo bad a fault it is (you ſee) that the Divel doth abhor it. When men receive bleſſings *plenteouſly* from *God*, and returne not the *homage* backe againe, *unthankfull rich men* ſhall need no other Judge but the Devill, and then, as you ſee, they are ſure to be condemned, For if *God* will not do it, the Divell will.

Let me then recommend this third part of the *Charge* to your carefull remembrance and regard. It concerneth your *homage*, which is your *truſt in Him*, that you *truſt in him* with your ſervice of body and ſoule, who hath truſted you with His plenty and ſtore, and hath made you in that eſtate, that you are truſted with matters of high importance both at home and abroad. For it is the argument of all arguments to the true Chriſtian, becauſe GOD hath given him (ſaith S. *James*) without *exprobration*; and given *all things*, without *exception* of any; and that
Iames. 1. 5. *to enjoy* which is more than competency; and that *plenteouſly*, which is more than ſufficiency, therefore, even therefore, to *truſt in him* only. If there be in us the hearts of true *Chriſtians*, this will ſhew it; for it will move us: and ſo let it, I beſeech you. Let us not, as men under the *Law*, be tried with the *uncertainty* of the creatures; but as men under *grace*, have our heart broken with the goodneſſe of our *God*. In that *God* to place our *truſt*, who beyond all our deſires *giveth*: if we reſpect the quantity, *all things*; if the manner, very *plenteouſly*; if the end, to *joy* in them; yet ſo, that our joy and repoſe end in Him: a very bleſſed and heavenly condition.

The III. Part
That they doe good.

Truſt in the Lord and *be doing good*, ſaid *David*: S. *Paul* ſaith the ſame, *Charge the rich of this world, that they do good*. The laſt was a very plauſible point, which we have dwelt in with great delight. What? *the plenty of all things*; that we *enjoy*, and long may *enjoy*, I beſeech *God*: who is not
Pſal. 37. 3. moved with *joy* to hear it reported?

But little know they, what a conſequent S. *Paul* will inferre upon this antecedent. For thus doth *Paul* argue. God hath done good to you by *giving you*; you alſo are bound to do good to others, by *giving them*. If he hath given you *all things*, you ought to part with ſomething: (and the more you part with, the liker yee become to Him, that *giveth all things*.) If He have given you to *enjoy*, you ought to receive others into the fellowſhip of the ſame *joy*: and not to thinke, that *to doe others good*, is *to do your ſelves hurt*. If *plenteouſly* He have given you, you ought to be plenteous in giving; and, not when the LORD hath His *Epha* great, wherein He hath mete to you, to make you *Hin* ſmall, whereby you meaſure to the *poore*; turning the plenty of heaven into the ſcarcity of earth.

Thus doth the *Apoſtle* fetch the matter about, and thus doth he inferre your *doing good* to theſe little lambs and ſuch like, out of *GODS doing good* unto you.

And that which he inferreth, he doth exceeding fitly, and ſheweth great art and learning in it. For, ſpeaking of *enjoying* (his very laſt word) he is carried in a very good zeale and affection of the *rich* of this world, to deſire of GOD, and to entreat of them that they may not have
Heb. 11. 25. onely πρόσκαιρον ἀπόλαυσιν of them (that is) *enjoy them for a ſeaſon*, but that they may enjoy them for ever; not onely for a few yeares, or weeks or daies (we cannot tell well which, but from everlaſting to everlaſting: And that is, by doing *good*, So *enjoy* that we may *doe good* too.

To ſay truth: *Saint Paul* could not better deviſe, than here to place it. For, our too much *enjoying*, eateth up our *well doing*, cleane. Our too much laſhing on in *doing our ſelves good*, maketh that we can *doe good* to none but our *ſelves*. Our preſent *enjoying* deſtroyeth our *well-doing* ut-
Gen. 41. 4. terly, and conſequently the *eternall enjoying* we ſhould have of our *riches*. As *Pharaoh's leane kine devoured the fat, and it was not ſeene on them*; ſo doth (ſaith *Baſil*) our ἐφ' ἅμιλλα, our riotous *miſpending* (where we ſhould not) eat up our ἐφ' ἅμιλλα, our *Chriſtian beſtowing* where we ſhould: and a man cannot

tell

tell, what is become of it. Very well and wisely said that, Father, Ακόνη γὰρ τῆς ἀσωτίας ἡ φιλοτιμία, *Pride is Prodigalities Whet-stone*, and it sets such an *edge* upon it, in our *enjoying*, that it cuts so deep into our wealth, and shares so much for our vain and riotous *enjoying*, that it leaves but little for our well doing.

Look how the *trust in God*, and the *trust in riches* are set one against another, here by the *Apostle*: so are our *high minds*, and our *doing good*. One would not think it at the first, but (sure) so it is; we must have *lower minds* and less *pride*, if we will have more *good works*, and greater plenty of *well-doing*. You may therefore *enjoy* your wealth, that is true: but you must also take this with you, you must do *good* with it, and learn of the *Apostle*: There be two uses of your *riches*, and that therefore GOD hath given them, 1 *To enjoy*, 2 *To do good*: not to *enjoy* only, but to *enjoy*, and to *do good*.

Enjoying, is *doing good*: But to our selves only; but by *doing good*, here, *Saint Paul* meaneth, Prov. 5. 15. to do it to others, that they may be the better for us. The very same two doth *Salomon* in very fit terms set down: That *Water is given into our cisterns*, 1 *that we may drink of it our selves*, 2 *that our fountain may flow out*, and they that dwell about us fare the *better* for them. The very same two doth a greater than *Salomon*, our *Saviour* Himself count of too: for of His purse, we read Mat. 22. 42. He had these two uses, *To buy that He had need of Himself*, and *to give something to the poor*. It John 13. 29. is good reason, that man consisting of two parts, the *soul* and *body*, the body only should not take up all, but the *soul* should be remembred too. *Enjoying* is the bodies part; and *well-doing* is the souls; your souls are suiters to you to remember them, that is, to remember *well-doing*, which is the souls portion.

Remember this second: the other (I doubt not) but you will remember fast enough. This was the use of our *Saviour Christs* purse, and if yours be like His, this must be the use of yours also. For surely, it is greatly to be feared, that many *rich* at this day, know not both these: indeed know no other use of their wealth than an *Ox* or an *Asse*, or other bruit beasts would know: to have their *crib* well served, sweet and clean *provender* of the best in the *manger*, and their *furniture* and *trappings* fit, and of the finest fashion: No other than the *Glutton* did, to go in *soft linnen* and *rich silk*, and to *fare deliciously every day*. Or than the other, his pew-fellow, Luke 16. 22. that professed, it was all the use he counted of, and therefore we see he saith to his soul *eat thy* Luke 12. 19. *fill* (*soul*) and *drink thy fill*; fill and *fat thy self*, and enjoy this life: never look to enjoy any other.

We must learn one use more, one more out of our *Charge*, and consequently, When we look upon our sealed sums, our heaps of Treasures, and continual commings in, thus to think with our selves: This that I see here, hath *God given* me *to enjoy*, but not only for that, but to do *good* with also. The former use of my *riches* I have had long, and daily still have, but what have I done in the other? The *rich men* in the Gospel, they had the same; they did *enjoy* theirs, but now (it is sure) little joy they have of them: why? for want of this other. *Abraham* he did both: he *enjoyed* his *riches* here, and now another, an *eternal joy* of them. Yea, he received *Lazarus* into his bosome, Why? he received him into his bosome, and cherished him, and did good here on earth. And so did *Job*, and so did *Zacheus*. Now good Lord, so give me grace, so to *enjoy* here, that I lose not my endless joy in thy heavenly Kingdome. Let me follow their steps in my life, with whom I wish my soul after death. These things are good and profitable for the *rich*, oft to think on.

Well then, if to *do good* be a part of the *Charge*, what is it to *do good*? It is a *positive* thing (*good*) not a *privative*, to do no *harm*. Yet, as the world goeth now, we are fain so to commend men: He is an honest man, *he doth not hurt*: of which praise any wicked man, that keeps himself to himself, may be partaker. But it is to do some *good thing*: what *good* thing? I will not answer, as in the *Schooles*: I fear I should not be understood; I will go grosly to work. These, that you see here before your eyes, to do them good, to part with that, that may do them good, use the goods that you have, to do but that, which sundry that they have heretofore occupied those roomes where you now sit (whose *remembrance* is therefore in *blessing* upon earth, and whose *names* are in the *books of life in heaven*) have before you in divers *works of charity*, to the maintenance of the *Church*, the benefit of *Learning*, and the *Relief* of the *Poor* of the land. This is to *do good*. This I trust, you understand.

This know, that *God* hath not given sight to the eye, to *enjoy*, but to *lighten* the members; nor *wisedome* to the *honourable* man, but for us men of simple shallow forecast; not *learning* to the *divine*, but for the ignorant: so, neither *riches* to the *wealthy*, but for those that want relief. Think your *Timothy* hath his *depositum*, and we ours, and you have none? it is sure, you have. We, ours, in inward graces and *treasures of knowledge*: You yours, in outward blessings and *treasures of wealth*. But both are *deposita*, and we both are *Feoffees of trust*. I see, there is a strange hatred, and a bitter gain-saying every where stirred up against *unpreaching Prelates* (as you term them) the *Pastors* that feed themselves only: and they are well worthy: If I might see the same hatred begun among your selves, I would think it sincere. But that I cannot see. For that which a slothfull *Divine* is, in things spiritual; that is, a *Rich man for himself and no body else*, in things carnal, and they are not pointed at. But, sure you have your harvest as well, as we ours; and that a great harvest. Lift up your eyes, and see the streets round about you, *the harvest is verily great, and the Labourers few*: Let us pray (both) that the *Lord* would thrust our *Labourers* into both these *harvests*, that the treasures of *knowledge* being opened, they may Mat. 9. 37. have

have the *bread* of *eternal life*: and the treaſures of *well-doing* being opened, they may have the *bread* of this *life*, and ſo they want neither.

I will tell you it, another as eaſie a way: Saint *Auguſtine* making it plain to his auditory (ſomewhat backward as it ſhould ſeem) was fain to tell them thus, thus to define *doing good*: *Quod non vultis facere, hoc bonum eſt* (ſaith he:) that that you will not do, that that I cannot get you to do, that is, to *do good*. Shall I tell ſo to you? No indeed, I will not, *I hope better things*, and partly I know them. But this I will ſay, that which the *Papiſts* with open mouth, in all their books, to the ſlander of the *Goſpel*: that which they ſay, you do not: nay, you will not do; that is, to *do good*.

One of them ſaith, that our religion hath comforted your force *attractive* ſo much, and made it ſo ſtrong, that nothing can be wrung from you. Another, he ſaith, that our religion hath brought a hardneſs into the bowels of our *profeſſors*, that they pity little, and the cramp of *chiragra* into their hands, that they *give* leſs. Another, that our preaching hath bred your minds full of *Salomons* horſleeches, that cry, *bring in*, *bring in*, and nothing elſe. All of them ſay, that your good works come ſo from you, as if indeed your religion were, to be ſaved *by faith only*. Thus through you, and through want of your doing good, the *Goſpel* of CHRIST *is evil ſpoken of among them that are without*. They ſay, we call not to you for them: that we preach not this point, that we leave them out of our *Charges*. *Libero animam meam*, I deliver here mine own ſoul: I do now call for them, I have done it elſewhere yet now. Here I call for them now, I take witneſs, I call you to record, I call heaven to record, *Domine ſcis quia dixi, ſcis quia locutus ſum, ſcis quia clamavi*: *Lord*, thou knoweſt, I have *ſpoken* for them, I have *called* for them, I have *cryed* for them, I have made them a part of my *charge*, and the moſt earneſt and vehement part of my *charge*, even the *charge* of *doing good*.

Unto you therefore that be *rich*, be it ſpoken; hear your *charge* I pray you. There is no avoiding, you muſt needs *ſeal* this fruit of *well-doing*, you muſt needs do it. For, having *wealth*, and wherewithal to *do good*, if you do it not; *Imprimis*, talk not of *Faith*, for you have no faith in you; if you have wherewith to ſhew it, and ſhew it not, *Saint James* ſaith, you have none to ſhew. Nor, tell me of your religion; there is no *religion* in you: *Pure Religion is this* (as to very good purpoſe was ſhewed yeſterday) *To viſit the fatherleſs and widdowes*: and you never learned other religion of us.

James 1.27.

Secondly, if you do it not, I warn you of it now; you ſhall then find it, when you ſhall never be able to anſwer the exacting of this *charge*, in the great day: where the queſtion ſhall not be of the *highneſs* or *lowneſs* of your *minds*, not of your *truſt* and *confidence*, or any other vertues, though they be excellent, but of your *feeding*, *clothing*, *viſiting*, *harbouring*, *ſuccouring*, and in a word, of your *well-doing*, only. This I ſay to you, bear witneſs I ſay it.

Now to them, in your juſt defence I ſay: (for *God* forbid, but while I live, I ſhould alway defend this honourable City in all Truth.) to them whom the miſt of envy hath ſo blinded, that they can ſee no good at all done, but by themſelves, I forbid them, the beſt of them, to ſhew me in *Rhemes* or in *Rome*, or any popiſh City Chriſten, ſuch a ſhew, as we have ſeen here theſe two dayes. To day but a handfull of the heap, but Yeſterday and on Munday, the whole heap; even a mighty Army of ſo many *good works*, as there were relieved *Orphanes*, the *Chariots* of this City, I doubt not, and the *horſemen* thereof.

2 Kings 2 12.

They will ſay, it is but one; ſo they ſay: Be it ſo, yet it is a matchleſs one. I will go further with them; ſpoken be it to GODS glory, *Non nobis Domine, non nobis, ſed nomini tuo da gloriam. Not unto us, not unto us, O Lord, but unto thy Name give the praiſe; for thy loving mercy, and for thy truths ſake which we profeſs.* I will be able to prove, that *Learning*, in the foundation of *Schools*, and encreaſe of revenues within *Colledges*; and the *Poor*, in foundation of *Almes-houſes*, and encreaſe of perpetuities to them, have received greater help in this Realm within theſe *forty years* laſt paſt, ſince, (not, the ſtarting up of our Church, as they fondly uſe to ſpeak, but ſince) the reforming ours from the errour of theirs, than it hath, I ſay, in any Realm Chriſten, not only within the ſelf ſame *forty years* (which were enough to ſtop their mouthes) but alſo than it hath in any *forty years* upward, during all the time of *Popery*: which I ſpeak, partly of my own knowledge, and partly by ſufficient grave information to this behalf. This may be ſaid, and ſaid truly.

Pſal. 115. 1.

And when we have ſaid this, what great thing have we ſaid? that, time for time, ſo many years for ſo many; *thirty yeares of light* have made compariſon with *thirty years of trouble*. But this is not as we would have it: We would have it out of all compariſon. This, that hath been ſaid, is ſtrange *to them* (I know) and more, *than they* reckoned of. But I would have you in theſe *times* of *peace* and *truth*, ſo far beyond *them*, as *that* you *might* φιμῶν, *ſnaffle them in this*. So that they durſt not once offer to enter into this Theam with us, or once to mention it more. So it ſhould be, I am ſure, ſo the *Goſpel* deſerves to have it.

1 Pet. 2. 15.

2. The quantity. *Be rich in good works.*

You have the *ſubſtance* of that you muſt do, *to do good*. Now here is the quantity: *Be rich in good works*: that ſeeing you are *rich* indeed, you would not be poor *men*, but *rich in good works*.

Good works (Saint *Paul* ſaith) not *good words*. *Good*, with the goodneſs of the *hand*; not with the goodneſs of the *tongue*, and tongue only; as many now are, (well therefore reſembled to the *tree* that *Pliny* ſpeaketh of, the *leaves* of it as broad as any *target*, but the *fruit* is no bigger

ger than a *bean*:) to *talk targets*, and to *do beans*. It were better reverſed; if we were (as St. *Paul* ſaith) *perfect in all good works*, than perfect in certain curious and *queint termes*, and *ſet phraſes*, wherein a great part of many mens religions do now a dayes conſiſt: plain ſpeech and ſound dealing; plain ſpeech and *good works*, *beſt*. 2 Tim. 3. 16.

And *rich in them*. The *rich man in the Goſpel*, would (as he ſaid) *build his barns bigger* to put in them πάντα ἀγαθα, *all his goods he had*: no good out of his *barn*. Yes, yes ſome in *good works* too. *Saint Paul* hath here within the compaſs of this Text two *rich men*; his deſire is, they may both meet together in every *rich* man. *Rich*, ἐν τῷ νῦν αἰῶνι, in the world that now is, ſo ye are: *Rich*, in the world that ſhall be after this; be that too. *Rich* in *Cofers*, ſo ye are: *Rich in conſcience*, be ſo too. *Your conſciences* you ſhall carry with you: your *cofers* you ſhall not. Thus you are valued in the *Queens books*: what are you in *Gods books*? So much worth in this land of the *dying*: how much worth in the *land of the living*? Saint *Paul*'s advice is, that you ſtrive for both, which you ſhall be, if ye be *rich in good works*. The true *riches* are the *riches* of his *glorious inheritance*. They be the true *riches*, which except a man can aſſure himſelf of, after the leaſe of his life is out, he ſhall be in a marvellous poor caſe, as was the *rich man*; and beg of *Lazarus* there, that begged of him here. Thoſe *riches* muſt be thought of, marry then you muſt be rich in *good works*. Not to give ſomething, to ſome body, at ſome time: Why? Who doth not ſo? That is not to be *rich*. To give φειδομένως *ſparingly*, a piece of bread, or a draught of drink; and that only; that belongeth to him whom GOD hath *ſparingly* bleſſed, to the brother of low eſtate; it is not your work. Ephes. 1. 18. Luke 16. 24.

In the *Law*, to the building of the *Tabernacle*, the poor gave *Goats hair*, and *Badgers skins*; that was for them, and that was accepted: the rich, they gave *purple*, *gold* and *Jewels* to the *Tabernacle*; they were *rich in good works*. And in the *Goſpel*, *to whom much is given, of him* proportionally *much ſhall be required*: that is, in a word, as you are ſeſſed in the *Queens books*, ſo are you in *Gods books*, each one according to his ability. And *God* will look, that according to that ſeſſement they ſhould be done: that you ſhould πλουτεῖτε, *abound in good works*, as you do in *wealth*, that you ſhould πρόεδροι, *Go before*, and *ſit higheſt*, and have a *precedence* in *works*, as you have in your *places*. And in a word, that you ſhould be *Lords*, *Knights*, *Aldermen*, *Maſters*, *Wardens*, and of the *livery* in *good works*, as you be in your ſeveral *Wards* and *Companies*. And indeed to ſay the truth, to commit ſo many ſinns, as no *Auditor* can number them, and to afford ſo few *good works*, as a child may tell them: To receive ſuch *profits*, as great count-books will not hold them, and to yield ſo ſmall ſtore of *good works*, as a little paper, not ſo broad as my hand, may contain them; To laſh out at a *banquet*, you know what; and to caſt to a *Captives redemption* all the world knowes what: to caſt your *pride* with pounds, and your *good works* with *pence*; what coherence is there in theſe? This is not to be *rich*: But that is a part of the *charge* too. I pray you remember it: Remember to be *Rich*: not only to do *good*, but to be *rich in doing good*. That will make you in caſe well to die, as now (*God* be thanked) you are well to live. Exod. 35. Luke 12. 48. Col. 1. 10. 2 Cor. 9. 8.

And with the *quantity*, take the *quality* too, I pray you: for the quantity, *richly*; for the quality, readily. Ἐξ ἀνάγκης, *with compulſion*, not *willingly*; and ἐκ λύπης, *with grudging*, not *cheerfully*, theſe are the faults contrary to this vertue. *God* muſt have it done with a facility, with a *readineſs eaſily*. And good reaſon, *eaſily*; for eaſily you may. We that want, cannot without difficulty; we would, and we cannot: we have a heart without a hand: though we be willing, nothing is done; why? we are not able. You are well able (*God* be thanked) if you be well willing, there is no more to do, it is done. This readineſs is a neceſſary vertue in our daies; where, yer a *benefit* come (nay many times, yer a *debt*) ſo much ingenuity is ſpent, ſo many *Rogo's*, ſuch a *Vade & redi*, go and come ſuch a time; ſuch a *dauncing* on the *threſhold*, ſuch a *failing of the eyes*, yet it can be ſeen; ſuch a cleaving to the fingers, yer it will come off; ſuch inſtillation by now a drop, and then a drop; as to a liberal nature, when it commeth, it is like to bread full of gravel; for hunger a man muſt needs have it, and but for needs muſt, a man, had as leefe be without it. O beloved, marre not all you do before *God* and man, for want of this one thing. You have a fair ſeed-time, all of you; *Hilaris datio*, *ſerena ſatio*; cheerfull giving is like a fair ſeed-time. As you, for your ſeed, to bury it, with a ſeaſonable time: ſo no leſs GOD deſireth for His, that His *ſeed* may not be ſowen with an *over-caſt mind*, but with the gladneſs of heart, and *cheerfulneſs of countenance*. Even as he doth himſelf, who what he beſtoweth, beſtoweth ſo, as He taketh as much, yea more delight in *giving*, than we in *receiving*. So do, and then this *Charge* is at an end. *Be ready to communicate*. 3. The quality. *Ready to diſtribute*. Prov. 3. 28.

There is of this word, ſome difference among Writers; but ſuch as you may eaſily reconcile. Some think, the *Apoſtle* would have rich men to be εὐπροσόδους eaſie to be ſpoken with, and to be ſpoken to. Some, that He would not only have them *give readily*, but *lend freely*, and not practiſe the *Devils Alchymiſtrie* (as they do) by *multiplication in lending*. Some, that they ſhould not think their beneficence to be a *taking from them* without receiving *back*, inaſmuch as there is an entercourſe of the givers grace, and the receivers prayer. Some, that His mind is, that they ſhould not do good to ſome few, but even to a *multitude*. All are good and godly, and agreeable to the *analogie of faith*: and you by doing all, may veriſie and agree all, and make of a diſcord in opinions, an harmony in practice. Saint *Heirome* (me thinketh) ſaith beſt, that *Communicare eſt communitati dare*, *aut ad aliquid commune*, to be beneficial to a *Society*, or to beſtow to ſome *common uſe*.

a 2 Cor. 4. 15. This is the perfection or pitch of *well-doing*, that *most plenteous grace by the thanksgiving of many, may redound to the glory of God.* The *Apostle* therefore is a further suitor to you that be *rich*, and will not end his *Charge*, till he hath laid this on you too, to do good to *Societies* and *Foundations*, either necessary to be erected, or more than necessary to be maintained, lest through *our evil-doing*, our Fathers *well-doing* perish. It is not for every man to reach unto them; there is no hope to have them upholden but by you; that you would therefore have them in remembrance, and to think upon them to do them *good*.

But alass, what hope is there to hear, that *good* will be this way done, since it is thought, that many may be endicted for seeking to eat up *Companies*, and to convert that which was the good and making of many, into their own *singulare commodo*, by *out-buying* and *out-bidding* all besides themselves, that they alone may appropriate civil things, turn common into private: the whole bodies nourishment into one foregrown member, and in the end *dwell alone upon the earth.* Jer. 49. 31.

That the world is toward an end, other men may be perswaded by other reasons; none more effectual to perswade me, than this one, that every man doth what in him lieth to *Discommon communities*, and to bring all to the first privation. For the world being it self a main *Society*: these men, by dismembring *under-societies*, seek and do what they can to dissolve the whole. So that, GOD must needs come to make an end of the world, or else, if this hold on, we should shortly make an end of it our selves.

It is further complained, that whereas there hath been and is given charitably to the poor and their maintenance, that the *poor* themselves want, and they that have the *receiving* of the profits do yet encrease mightily. Had not these things need to be put in the *Charge*? Are they not in the eares of the *Lord*? Is it not a *sinne crying* to heaven? *Shall he not visit for these things?* for this discredit of His *Gospel*, for this unexcusable, unfaithfull dealing, in the eares of *Jew* and *Gentile*, of *Turk* and *Christian*, of GOD and *man*? I beseech you still, *suffer the words of exhortation*: it is good for you to know, what things are said abroad. For my part, in GOD's presence I protest, I know none; and if there be none, present none. It is that I desire; the *charge* is now given, may be given in vain.

1 *To the Church.* Now, if you enquire, to whom your *doing good* should stretch it self? Saint *Paul* himself will tell you, To them that instruct you, they are to a *communicate with you in all good things*: that is, the *Church*; and to the necessity of the Saints, and to the b *Saints that be in necessity*: that is, to the *Poor*.

a Gal. 6. 6.
b Rom. 12. 13.

The Church first: c *For this end*, came *Ester* to the *Kingdom*, and d *Nehemiah* to his *great favour with the Prince*, even to do good to the Church: And for this end hath e *Tyrus*, that *rich City*, that abundance bestowed on her, even to be a *covering Cherub* to the *Church* of GOD, and to *stretch out her wings over it.* The *Prophets* meaning was, the *rich men* must be a shadow of maintenance and defence to the *Ark*, to *Divinity*, their *riches* must serve them as *wings* to that end; they must be *covering Cherubs* on earth to the *Church militant*, if ever they will be *singing Cherubs* in heaven with the *Church triumphant*.

c Esth. 4. 14.
d Neh. 1. 11.
e Ezek. 28. 14.

And much good might be done, and is not, in this behalf, and that many wayes: I will name but one, that is, that with their *wings* stretched out, they would keep the filth and pollution of the sin of sinnes (whereof you heard so bitter complaint both these dayes) of *Simony* and *Sacriledge*, from falling on the *Ark*, and corrupting and putrifying it, which it hath almost already done. That seeing the *Pope* do that he doth (howsoever some have alleadged the Papists great detestation of this sinne, and of us for this sinne, for a motive; it is all but dissembling, their hand is as deep in this sin as any mans:) I say, seeing the *Pope* doth as he doth: that is, as he hath dispensed with the *oath* and *duty* of *Subjects* to their *Prince*, against the *fifth Commandement*: with the *murder*, both *violent* with *daggs*, and *secret* with *poyson* of the Sacred Persons of *Princes*, against the *sixth*: with the uncleanness of the *stewes*, and with *incestuous marriages*, against the *seventh*: So, now of late, with the abomination of *Simony*, against the *eighth*; having lately (as it is known by the voluntary confession of their owne Priests) by special and expresse warrant of the See Apostolike sent hither into this Land, his *License dispensative* to all *Patrons of his mark* to set up *Simony*, and to mart and make sale of all *Spiritual livings* which they have or can get, to the uttermost penny, even (if it were possible) by the sound of the *drumme*; and that with a very clear conscience (so that some portion thereof be sent over to the relief of his *Seminaries*, which by such honest meanes as this, come to be now maintained.) Seeing thus do the *Papists*, and we (loth to be behind them in this gain of blood) make such merchandise with this sinne, of the poor Church and her patrimony, as all the world crieth shame of it: To redeem the orderly disposing them to the *Churches* good, were a special way for you *rich men* to *do good* in these dayes. Neither as these times are, do I know a better service, nor which (I am perswaded) will please GOD better, than this, or be better accepted at His hands.

2 To the *poor.* This for the *Church*: you must have a wing stretched abroad to cover it. And for the *poor*, you must have a bosome wide open to receive them. *Lazarus* in a *rich mans bosome*, is a goodly sight in heaven; and no lesse goodly in earth. And there shall be never a *rich man* with *Lazarus* in his bosom, in heaven, unlesse he have had a *Lazarus* in his bosom here on earth.

John 12. 8.

The poor are of two sorts: Such as *shall be with us alwayes* (as CHRIST saith) to whom we must do good by relieving them: such is the comfortlesse estate of the *poor Captives*: the succourlesse estate of poor *Orphanes*; the desolate estate of the poor *Widows*; the distressed estate

of

of poor *Strangers*; the diſcontented eſtate of poor *Scholars*: all which muſt be ſuffered and ſuccoured too.

There are others, ſuch as ſhould not be ſuffered to be in *Iſrael*, whereof *Iſrael* is full: I mean *beggers* and *vagabonds*, able to work; to whom *good* muſt be done, by not ſuffering them to be as they are, but to employ them in ſuch ſort, as they may do good. This is a *good deed* no doubt; and there being, as I hear, an honourable good purpoſe in hand for the redreſſe of it, *God* ſend it good ſucceſſe. I am as one, in part of my *charge*, to exhort you by all good meanes to help and further it.

Me thinketh it is ſtrange, that the exiled Churches of *Strangers*, which are harboured here with us, ſhould be able in this kind to do ſuch good, as not one of their poor is ſeen to ask about the ſtreets; and this City, the harbourer and maintainer of them, ſhould not be able to do the ſame good. Able it is no doubt, but men would have *doing good* too good cheap. I know, the charges will be great: but, it will quit the charges, the *good* done will be ſo *great*. Great good to their *bodies*, in redeeming them from divers corrupt and noyſome *diſeaſes*, and this City from danger of infection. Great good to their *ſoules*: in redeeming them from *idleneſſe*, and the fruit of idleneſſe, which is all naughtineſſe, no where ſo rife as among them; and this City from much *pilfering*, and loſſe that way. Great good to the *Common-wealth*, in redeeming unto it many rotten members, and making them men of ſervice, which may hereafter do good in it, to the publike benefit, and redeem this City from the blood of many ſoules which periſh in it for want of good order. Laſt of all, great good to the whole *eſtate*, in bringing the bleſſing of *God* upon it; even that bleſſing, that there ſhall not be *a begger in all Iſrael*, So much for *doing good*. Deut. 15:4.

Laying up in ſtore, &c.] That is, your work ſhall not be in vain in the end, but receive a recompence of reward: which is a prerogative, the which GOD'S *Charges* have above all other. In mans, there is death to the Offender; but if any have kept his charge; he may claim nothing but that, he hath. Only the Lords *Charges* are *rewarded*. The laſt point: The *Reaſon*.

So that, beſides the two reaſons which may be drawn out of the former: 1 one of the *uncertainty*, 2 the other of *Gods bounty*. 1. Of the *Uncertainty*, *Da quod non potes retinere*: That we would part with that, that we cannot keep long; that we muſt part with yer long, whether we will or no: 2. Of the *bounty* of *God*; *De meo peto, dicit* CHRISTUS; That *God* which gave, asketh but His own; but of that, He gave us, a part to be given Him, and we (if there be in us, the heart of *David*) will ſay, *quod de manu ſua accepimus*. 3. Beſides theſe, a third; Though *God* might juſtly challenge a *free gift* without any hope of receiving again, He will not; but tell us, His meaning is, not to impoveriſh or undo us, but to receive theſe, which He gave us, and came from Him every one: and thoſe that within a while forgo we muſt, to give us that, we ſhall never forgo. That is that, He teacheth us: commandeth not but loſſe, cut commendeth to us a way to *lay up for our ſelves*, if we could ſee it; not, to leeſe and leave all, we know to whom. 1 Chr. 29:40.

Well ſaid *Auguſtine*, preaching on theſe very words: At the very hearing theſe words [*Part with* and *Diſtribute*] the covetous man ſhrinks in himſelf; at the very ſound of *parting with*; as if one ſhould pour a baſon of cold water upon him, ſo doth he chill and draw himſelf together, and ſay *Non perdo*: he ſaith not, I will not *part with*, but, I will not *loſe*; for he counteth all *parting with* to be *loſing*. And will ye not *loſe*, ſaith Saint *Auguſtine*? Yet, uſe the matter how you can, *loſe* you ſhall: for, when you can carry nothing away of all you have, do you not loſe it? But, go to, (ſaith he) be not troubled, hear what followes, ſhut not thy heart againſt it.

Laying up for your ſelves.] I know, *Judas* was of the mind, that all that went beſides the *bag*, was *Ut quid perditio*? and ſo be all they that be of his ſpirit. But, Saint *Paul* is of that mind, that ἀγαθοεργεῖν, to *lay out to good uſes*, is to *lay up to our own uſes*: that, in parting thus with it, we do not *dimittere*, but *præmittere*; not *loſe* it, by leaving it here from whence we are going, but *ſtore* it up, by ſending it thither before, whither we are going. And indeed, one of the two, we muſt needs, either leave it behind and loſe it for ever; or ſend it before, and have it our own for ever. Now chooſe whether you will hold of *Judas's*, or *Paul's*. Laying up for your ſelves.

For indeed, it is not *laying up*, Saint *Paul* findeth fault with: but the *place* where: not *building*, or *obtaining*, or *purchaſing*; all which three are ſpecified, and the *Apoſtle* ſpeaketh in your own terms, and the things you chiefly delight in: but, the *laying up* in the *fleſh*, which will rot, and with it whatſoever is laid up with it; or in the *world*, which is ſo variable now, and will be conſumed all to nought, and with it, whatſoever is laid up in it. But, he would have us to lay it up in *heaven*: which (beſides that it is our own Countrey, and this but a ſtrange land) is the place, whether we paſſe leaving this place behind; and from whence we muſt never paſſe, but ſtay here, and either for ever want, or have uſe for ever of that, we part with here. And to ſay truth, *Ut quid reſpicimus*? With what face can we look up and look upon heaven, where we have *laid up* nothing: or what entertainment can we look for there, whether we have ſent no part of our proviſion; but for ought of our ſending, the place is clean empty?

You will ſay; how can one reach *heaven* to *lay* any thing there? I will ask you alſo another queſtion: How can a man being in *France*, reach to *England* to lay any thing there? By *Exchange*. And did you never hear of our exchange, *Cambium cœleſte*? You know, that to avoid the danger of *Pirates*, and the inconvenience of forraign Coin, not currant at home, it is the uſe of Merchants to pay it there, to receive it here. Such a thing is there in this *laying up*. We are here as *ſtrangers*: the place here we wiſh our ſelves, is our Countrey, even *Paradiſe* (if ſo be, we ſend our

our carriage thither before; if not, I fear, we intend ſome other place: it is not our Countrey.) When we ſhall take our way thither, thorow the way of all fleſh, through death, certainly we loſe all; he ſtrips every one he layes hold of: and put caſe, we could get thorow with all our bags; here it is currant (for it is the coin of the world;) but there it is baſe, and goeth for nought; what ſhall we then do? *Quare non facis?* Why deal you not with *exchange*, paying here ſo much, to have ſo much repaid you there. *Alires trapezitas*, you ſhould go to the *Bankers*; who be thoſe? *Cum quæſieris*, when you have ſought all, *Pauperes ſunt campſores*, they be the poor: *Da pauperibus & accipies theſaurum.* Where is our bill? *Quod, vel quantumcunq;* Who will repay it? *Ego reſolvam: Non repetis mercedem, ſed das mercedem.* What? refuſe you to take CHRIST's bill? If you dare truſt your ſervants without fear of loſing; if you truſt your LORD, fear you to loſe? If them, of whom you receive nothing, but, they of you: what, not of him of whom earſt you profeſſed to receive all things? If CHRIST be of credit, and heaven be not *Utopia*; if we think there is ſuch a life after this, we ſhall ever have to do there, *Lay up* here. Think, it is a *laying up*. Upon the believing of this one word, the weight of doing and not doing, all the Text lieth.

When we recount our good deeds, we commonly ſay: For him, and for him, we have done this and that: It is true, ſaith Saint *Paul*. That good you do, you do for them, and *for your ſelves too*: but more, *for your ſelves* than *for them*. To *lay up*, and to *do good*; yea, to others: Nay, to do your ſelves good, to *lay up for your ſelves*. Before, you thought it ſcattering, it was indeed *laying up*: Now, you think, it is for them; it is, *for you, and your ſakes*, God commandeth it.

GOD hath no need of you to feed the poor: No need of the *Widow* to feed *Elias*; He could ſtill have fed him by *Ravens*: and, as he fed *Elias* by one; ſo could He them, by others, or other meanes, and never ſend them to *Sarepta* among you. He could have created ſufficient for all men: or ſo few men, as all ſhould have been ſufficient for them. He would not: He ordered, there ſhould ever be *poor in the Land*, Why? To *prove them*; and to *proue you by them*: that, He which Deut. 15. 11. feedeth you, might feed them by you; that your *ſuperfluities* might be their *neceſſaries*: that they of their *patience*, in *wanting*; and you, of your *liberality* in *ſupporting*, might both together, of Him that made you both, *receive reward*. They with you, in your boſomes there, as here: a good ſight in heaven, and a good ſight in earth. For ſure, there ſhall never be a *rich man* in heaven, without a *Lazarus* in his boſom. Therefore, we have need of them, as they have need of us: yet, that, we make theirs, remaineth ours ſtill.

It liketh the HOLY GHOST, as to term our *preaching* our *ſeed*, ſo to term your *wealth*, your *ſeed*. The *ſeed*, the Husbandman caſts it, the *ground* receives it: Whoſe is it? the *ground*'s? No, the Husbandmans. And, though it be caſt out of his hands, and rot in the bowels of the earth, and come to nothing, and there becomes of it, no man can tell what: yet, this count he maketh, it is his ſtill; and that every grain will bring him an *eare*, at time of the year; and ſo, that he hath in caſting it from him, ſtored it up for himſelf. Whereas, in fooliſhly loving it (as many do their wealth) he might have ſtored it up for wormes and muſtineſſe, and by that meanes indeed have loſt it for altogether. The *ſeed* is your *almes*. The *ground* is the *poor*: You are the *Sowers*. When it is therefore ſown among them, how it is ſpent, and what becomes of it, you know not: yet, this you know, and may reckon; that at the fulneſſe of time, at the *harveſt of the end of the world*, for every grain of temporal contribution, you ſhall receive an eare of eternal retribution. Whereas, ſtoring it up here, it may after your deceaſe be ſtored for *harlots*, and *gameſters*, and *rioters*: in whoſe hands it ſhall corrupt and putrifie, and your ſelves loſe the fruit thereof for ever. By this compariſon you may know, that when you are dealing for the *poor*, it is your own buſineſſe, you intend: that, not forgetting them, you remember *your ſelves*; pitying them, you have *pity on your own ſoule*, and *that your labour* ſhall not be *in vain in the* Lord. 1 Cor. 13. 51.

Men uſe to reaſon with themſelves: it will not alwayes be health, let us lay up for ſickneſſe; it will not alway be youth, for age: and why not (ſaith Saint *Paul*) it will not alway be this life, not alway preſent life: *lay up for your ſelves againſt the life to come.* In this place, here, we ſhall not be alwayes, but in another of our eternal abode. This time, that is, will not be alwayes: but ſuch a time will come, as in which, that we call a *thouſand yeares*, ſhall be no more than *a day*, now. Pſalm 90. 4. That place and that time would be thought of: and good wiſdom it will be, for a man to forget what he is, and to weigh what he ſhall be. Surely, for any preſent matter GOD did not make us, *Sed ad neſcio quid aliud*, to ſome further matter yet to come. Not yet preſent: as yet, in *promiſe*, not yet in performance; as yet in *hope*, not in poſſeſſion. I know, that even in this place the LORD doth reward, and ſheweth us plainly, that *Date* and *Dabitur* are two *twins*: We our ſelves have by good triall found it true; when our carefull *Date* and proviſion for the poor laſt year ſave one, was requited *in præſenti* with a great *Dabitur* of the laſt yeares encreaſe. But this is but an, *&c.* making nothing to the main promiſe which is to come, which our *Saviour* would never Luke 6. 24. have out of our eye; *Habetis hic*, here you have your comfort, *Habete illic* have it there too, for here you cannot ever have it. For the preſent time; you have officers and ſervants to wait on you; in the time to come, none will accompany you, all will leave you, when to the grave they have brought you, ſave *mercy* only; none will wait or make room, but *opera eorum*, your works which you have here *laid up for the time to come.*

Heb. 11. 9. The Scripture ſpeaketh of this life, and all the felicity therein, as of a *tent* or *booth*, ſpread for a 2 Cor. 5. 1. day, and taken down at night. Even like *Jonas*'s *gourd* for all the world; freſh in the morning, and ſtark withered yer evening. But, of the life to come, as of *ground-work*, never to remove it ſelf, or

or we from it; but to abide therein, ἐν τῇ φυλακῇ or ἐν τῇ βασιλικῇ in the *prison*, or the *palace* for evermore. We ſhall not therefore *loſe*, but *lay up in ſtore*: not for others, but for our *ſelves*: Not, for a few dayes now, but for *hereafter*: Not a *tent* to be taken down, but a *foundation* never to be removed.

Of all the words in the Text, not one was meet for the *teeth* of *Rhemiſts*, ſave this only: here you have a perillous note cloſe in the margent: *Good works are a Foundation*. A *Foundation*, very true: who denies it? but whether a *foundation* in our graces, as CHRIST is without us, that is the point. The ground whereon every building is raiſed, is termed *fundamentum*. The loweſt part of the building immediately lying on it, is ſo termed too. In the firſt ſenſe, CHRIST is ſaid to be the only *foundation*: Yet the *Apoſtles*, becauſe they are the loweſt row of ſtones, are ſaid to be *foundations*, in the ſecond. So, among the *graces* within us, *faith* is properly in the firſt ſenſe, ſaid to be the *foundation*: yet, in the ſecond, we do not deny, but as the *Apoſtle* calleth them, as the loweſt row, next to *Faith*, *Charity*, and the *works of charity* may be called *foundations* too. Albeit the margent might well have been ſpared at this place: for, the note is here, all out of place. For, beeing ſo great Schoolmen as they would ſeem, they muſt needs know, it is not the drift of the *Apoſtle* here, in calling them a *foundation*, to carry our conſiderations into the matter of *juſtifying*, but only to preſſe his former reaſon of *uncertainty* there, by a contrary weight of certain *ſtability* here; and ſo, their note comes in like *Magnificat* at *Mattins*. 1 Cor. 3. 11. Epheſ. 2. 20. Col. 1. 23. Epheſ. 3. 18.

Thus reaſoneth Saint *Paul*: This world is *uncertain*, of a *ſandy* nature; you may rear upon it, but it is ſo bad a ſoil, as whatſoever you raiſe, will never be well ſetled, and therefore ever tottering; and when the *rain*, and the *wind*, and the *waves beat againſt* it, it cometh down on your heads. Therefore to make choice of a faſter ſoil, build upon GOD'S ground, not upon the worlds ground: for, πάντα ἐκεῖνα βέβαια, μεταβολὴ ἀδιάλυτα (ſaith *Chryſoſtome*;) there all is firm, there you may build and be ſure: fall the *rain* upon the top of it, blow the *wind* againſt the ſide of it, riſe the *waves* againſt the foot of it, it ſtands irremoveable. Wherein the *Apoſtle* (ſaith *Chryſoſtom*) doth teach a very goodly and excellent Art, how to make of our *fugitive riches* a truſty and *faſt-friend*; how to mak *Gold* out of *Quick-ſilver*, and of the *uncertainty of riches*, a ſure and *certain ground-work*. Matth. 7. 25. *Chryſoſt. in locum*, Hom. 18.

Aſſurance and *ſecurity* are two things (we know) that *rich men* many times buy dear: here they may be had; not for thus much, or thus long, but for as much as you liſt, and as long as *eternity* is long, that never ſhall have end. The meaning is; that if you lay out, or lay on that you have, on theſe earthly things (the plot; which the world would fain commend unto you) with this life, or at the furtheſt, with this world, they ſhall be ſhaken in pieces and come to nought; and you poſſibly in the hour of death, but moſt certainly in the day of judgement, ſhall ſhake, when the world your ground-work ſhakes, and be in trembling fear and perplexed agonie touching the eſtate of your ſoul: knowing, there is nothing coming to you but the fruit of this *world*, which is ruine; or the fruit of the *fleſh*, which is corruption. But, if you ſhall have grace to make choiſe of GOD'S *plot*, which He hath here levelled for you to raiſe upon, *O quanto dignum pretio*! that will be vvorth all the world in that day: the perfect certainty, ſound knowledge, and precious aſſurance, you ſhall then have, vvhereby you ſhall be aſſured to be received, becauſe you are ſure you are CHRIST'S, becauſe you are ſure you have true *faith*, becauſe you are ſure you have framed it up into good *works*. And ſo ſhall they be a *foundation* to you-ward, by making evident the aſſurance of ſalvation: not, *natura*, to GOD-*ward*, in bringing forth the eſſence of your ſalvation.

Look you, how excellent a *ground-work* here is! (not for a Cottage:) whereon you may raiſe your frame to ſo notable a height, as ſtanding on it, you may lay hand on, and lay hold of *eternal life*. O that you would mind once theſe high things, that you would be in this ſenſe *high-minded*! Saint *Pauls* meaning is to take nothing from you, but give you a better to requite it by farre. He would have you part vvith part of your wealth to *do good*, he will lay you up for it, *treaſure in heaven* for your own uſe. He vvould have you forſake the worlds ſand and *uncertainty*, vvherein you cannot *truſt*; but therefore, he marks you out a *plot* out of the *rock* whereto you may truſt. He would not have you *high-minded* in conſideration or comparison of ought on this earth: but he would have your *minds* truly *exalted* to reach up to heavenly things higher than the earth. And laſt, inſtead of *this world*, the luſts and *riches* thereof, to match that, if you will lay hold of it, he holdeth out *eternal life* and the glory thereof.

To take a ſhort proſpect in *eternal life*. Life it ſelf firſt (you know) is ſuch a thing, as were it to be ſold, would be ſtaple ware; if it ſtood where hold might be laid on it, ſome vvould thruſt their ſhoulders out of joynt, but they would reach it. It was a great truth out of a great lyar's mouth: *ſkinne and all*. And I mean not *eternal*, but this life: and therefore ſome readings have, *to lay hold of true life*; as if, in this, were little truth. Indeed Saint *Auguſtine* ſaith, it is nothing but a diſeaſe: We ſay of dangerous ſickneſſe, he hath the *plague*, he is in a *conſumption*, ſure he will die; and yet it failes; divers die not: whereas (ſaith he) of life it ſelf, it may be ſaid, and never failes: *He lives, therefore he will certainly die.* Job 2. 4.

Well yet, this life, such as it is, yet we love it, and loth we are to end it: and, if it be in hazard by the *Law*: what running, riding, posting, suing, bribing, and if all will not serve, breaking prison is there for it! Or, if it be in danger of disease, what ado is there kept, what ill-savoured drugges taken! what scarrifying, cutting, fearing! and when all comes to all, it is but a few yeares more added: and when they are done, we are where we should have been before; and then, that which is now life, then shall be no life. And then, what is it the nearer? What if *Adam* had lived till this morning, what were he now the nearer? Yet, for all that, as short and frail as it is, we do, what possibly man can do, to eeke it stiff; and think our selves jolly wise men when we have done, though we die next year after for all that. If then with so great labour, diligence, earnestnesse, endeavour, care and cost, we busie our selves sometimes to live for a while, how ought we to desire to *live for ever?* if for a time to put death away, how to take death away clean? You desire *life* I am sure, and *long life*; and therefore a long life, because it is *long*: that is, cometh somewhat nearer in some degre to *eternal life*: If you desire a *long lasting life*, why do you not desire an *everlasting life?* If a life of *many yeares, which yet in the end shall fail*; why not that life, *whose yeares shall never fail?* If we say, it is lack of wit or grace when any man runs in danger of the law of man, whereby haply he abridges himself of half a dozen yeares of this life; what wit or grace is there, wilfully to incurre the *losse of eternal life?* For indeed, as in the beginning we set down, it is a matter touching the losse of *eternal life*, we have in hand; and withall touching the pain of eternal death. It is not a losse only, for we cannot lose life, and become as a stone, free from either: if we leese our hold of this life, *eternal death* taketh hold upon us: If we heap not up the *treasure* of *immortality*, we heap up the treasure of *wrath against the day of wrath*. If your wealth be not with us to life, *pecunia vestra vobiscum est in perditionem*. We have not farre to seek for this. For, if now we turn our deaf ear to this *Charge*, you shall *fall into temptations*: fear ye not that? *Into many foolish and noysome lusts*, nor fear ye that neither? yet fear whether these lead; *which drown men in perdition and destruction of body and soul*. Fear ye not these? doth the Lord thunder thus, and are ye not moved? *Quibus verbis te curabo?* I know not how to do you good. But, let *eternal life* prevail. Sure, if *life* come not, *death* comes. There is as much said, now, (not as I have to say, but) as the time would suffer: Only let me in a few words deliver the charge concerning this, and so I will break up the Court for this time.

Psalm 101.28.

Rom. 2. 5.
Acts 8. 20,
Verse 9.

And now (*Right honourable, beloved*, &c.) albeit that according to the power that the LORD hath given us, I might testifie and charge you *in the presence of* GOD *the* FATHER, *who quickeneth all things: and of the* LORD JESUS, *who shall shew himself from Heaven with His mighty Angels in flaming fire, rendring vengeance to them, not only that know not GOD, but to them also that obey not the Gospel of our* LORD JESUS CHRIST, that ye think upon these things, which you have heard, to do them: yet *humanum dico*, for your infirmity, I will speak *after the manner of men*, the nature of a man best loveth to be dealt withall, and even beseech you *by the mercies of* GOD, even of GOD *the* FATHER, *who hath loved you, and given you an everlasting consolation and a good hope through grace, and by the coming of our* LORD JESUS CHRIST *and our assembly unto Him*, that you receive not this *Charge* in vain; that ye account it His charge, and not mine; received of Him, to deliver to you. Look not to me, I beseech you: in whom, whatsoever you regard (countenance or learning, yeares or authority) I do most willingly acknowledge my self farre unmeet to deliver any; more meet a great deal, to receive one my self, save that *I have obtained fellowship in this businesse*, in dispensing the *Mysteries*, and delivering the *Charges* of the LORD. Look not on me, look on your own soules, and have pity on them: Look upon Heaven, and the Lord of Heaven and earth, from whom it cometh, and of whom it will be one day called for again. Surely there is a *Heaven*; Surely there is a *Hell*: Surely there will be a day, when enquiry shall be made, how we have discharged that we have received of the Lord; and how you have discharged that, you have received of us in the Lord's *Name*. Against which day, your consciences stands charged with many things, at many times heard. *O seek not death in the errour of your life*, deceive not your selves: think not, that when my words shall be at an end, both they shall vanish in the ayr, and you never hear of them again. Surely you shall; the day is coming, when it shall be required again at your hands. A fearfull day for all those, that for a ilittle *Riches*, think basely of others: upon all those that *repose* in these *vain Riches* (as they shall see then) a vain *confidence*; upon all those, that *enjoy* only with the *belly* and the *back*, and do either no *good*, or miserable *sparing good* with their *Riches*: whose *Riches* shall be with them to their *destruction*. Beloved, when your life shall have an end (as an end it shall have) when the terrour of death shall be upon you; when your soul shall be cited to appear before GOD, *in novissimo*; I know and am perfectly assured, all these things will come to mind again, you will perceive and feel that, which possibly now you do not. The *Devils charge* cometh then, who will presse these points in another manner, than we can: then it will be too late. Prevent his charge, I beseech you, by reguarding and remembring this, now. Now is the time, while you may and have time wherein, and

Wisd. 1. 12.

ability

ability wherewith: think upon it; and provide for *eternal life*: you ſhall never in your life ſtand in ſo great need of your *Riches*, as in that day; provide for that day; and provide for *eternal life*. It will not come yet, it is true, it will be long in coming: but when it comes; it will never have an end.

This end is ſo good, that I will end with *eternal life*, which (you ſee) is Saint *Pauls* end. It is his, and the ſame ſhall be my end, and I beſeech GOD it may be all our ends. *To* GOD *immortal, inviſible*, and *only wiſe*, GOD; who hath prepared this *eternal life* for us; who hath taught us this day how to come unto it; whoſe grace be ever with us, and leave us not, till it have thereto brought us; the *Father*, the *Sonne*, and the *Holy Ghoſt*, be all glory, power, praiſe, and thankſgiving, now and for ever. *AMEN.*

A SERMON

One of the

SERMONS

Upon the SECOND

COMMANDEMENT.

Preached in the Pariſh Church of

Sᵀ. GILES CRIPPLEGATE.

Jan. IX. *Anno Dom.* MDXCII.

ACTS, CHAP. II. VER. XLII.

And they continued in the Apoſtles Doctrine, and Fellowſhip, and Breaking of Bread and Prayers.

THere *had been two ſundry dayes before*, *Sermons concerning the* poſitive outward Worſhip of GOD, *out of this Text, conſiſting of theſe four parts.*

1. The Apoſtles Doctrine. 2. Their Society or Fellowſhip. 3. Breaking of Bread. 4. Prayers.

The effect of this laſt, was to acquaint the Auditory with ſundry Imaginations *by divers erected, which many unſtable perſons do run after, and worſhip in ſtead of thoſe four, the* Apoſtles Doctrine, &c. *The order was to begin with the Doctrine firſt, and ſo after, through the reſt, as they ſtand.*



I Eccle. 7. ult. HAT ſuch *imaginations* there are, *Salomon* complaineth of *Ratiocinia plurima*, whereby men were with-drawn from the ſimplicity of their creation. And under the Goſpel, *S. Paul* likewiſe of *Venti doctrinarum*, whereby Chriſtian people began to be *blown* and *carried about* from the ſtedfaſtneſs of the *truth*. Ephes. 4. 14.

But eſpecially under the Goſpel. For that, as St. *Auguſtine* ſaith (*De Civit.* 18.) *Videns Diabolus templa Dæmonum deſeri, & in nomen* CHRISTI *currere genus humanum*, &c. Seeing idolatrous images would down, he bent his whole device, in place of them to erect and ſet up divers *imaginations*, *that the people*, inſtead of the former, might bow down to theſe and *worſhip* them. Since which it hath been, and is his daily practice, either to broach, *Doctrinas novas & peregrinas*, new *imaginations* never heard of before: or to revive the old, and new dreſs them. And theſe (for that by themſelves they will not *utter*) to mingle, and to card with the *Apoſtles doctrine*, &c. *that at the leaſt* yet, he may ſo vent them. Heb. 13. 9. Apoc. 2. 14. 2 Cor. 2. 10.

And

And this indeed is the diſeaſe of our age, and the juſt complaint we make of it. That there hath been good riddance made of *images*: but for *imaginations*, they be daily ſtamped in great number, and inſtead of the old *Images*, ſet up, deified, and worſhipped, carrying the names and credit of the *Apoſtles doctrine, Government*, &c.

Touching theſe *Imaginations* then, to find ſome heads of them: They be, in reſpect of the Devil, who inſpireth them, called *Doctrina damoniorum*. In reſpect of the inſtruments, by whom he breaths them out, *Doctrina hominum*: As the doctrine of the *Phariſees*, The doctrine of the *Nicolaitans*. 1 Tim. 4. 1. Mat. 16. 9. 12. Apoc. 2. 13. Acts 20. 29.

Theſe men were of two ſorts, as S. *Paul* ſorteth them, 1 *Wolves* which from without entered into the *Church*: 2 *Men* ariſing from *among themſelves teaching perverſe things*.

1. Thoſe which from without entered, were *Philoſophers* from the *Gentiles*: *Phariſees* from the *Jewes*. Both which bred many *imaginations* in *Chriſtian Religion*. 1. *Imaginations* without the Church.

Againſt them both, St. *Paul* giveth a double *Caveat*. Not to be *ſeduced by Philoſophy* (meaning as he ſheweth, the vain deceit of that profeſſion:) that is the former. 2 Nor the *humane traditions* and *rudiments* of the *Phariſees*; that, is the *latter*. To avoid *oppoſitions of ſcience falſly ſo called*: there is the firſt. To avoid *Jewiſh fables and traditions*: there is the ſecond. For, from theſe two forges, came a great part of the *imaginations* which enſued. Each of theſe Sects eſteeming his *old wine good*, and conſequently brewing it with the *new wine* of the *Goſpel*. Col. 2. 8. 1 Tim. 6. 20. Tit. 1. 14. Luke 5. ult.

Imaginations by *Philoſophy*. Firſt, by the courſe of the Eccleſiaſtical Hiſtory, it appeareth, that *Simon Magus* (who of a heathen *Philoſopher* became a Chriſtian, and was baptized) after through the gall *of bitterneſs* wherein he was, fell away again, and proved the firſt of all *Hereticks*. He, firſt; and after, *Valentine*: and then, *Baſilides* deviſed many ſtrange *ſpeculative phanſies*. And indeed, whoſoever they be, that dote about unprofitable curious ſpeculations, from this kind they ſprung firſt. Acts 8. 23. 1 By *Philoſophy*.

After theſe, thoſe two main Hereſies, that ſo mightily troubled the Church: Firſt, that of the *Manichee*, who brought a *neceſſity* upon all things by meanes of his *duo principia*: making men ſecure how they lived, becauſe it was ordained what ſhould become of them. Secondly, the other of the *Pelagian*, who aſcribed to mans *free-will*, and ability *to keeps Gods Lawes*; and thereby made void the grace of *Chriſt*. Both theſe were but two baſtard ſlips of corrupt *Philoſophy*: The former, an *imagination* iſſuing from the ſect of *Stoicks*, and their *fatal deſtiny*. The *latter*, from the ſect of the *Peripatetickes*, and their *pure naturals*.

Imaginations by *Iudaiſm*. As the curious ſpeculations came from the *Philoſophers* of the *Gentiles*. So whatſoever ſuperſtitious obſervations were imagined, came from the *Phariſees* and ſects of the *Jewes*. As *Simon Magus* is reckoned, the firſt *Heretick*, So *Ebion* the Jew, is the ſecond. And from him ſprang the opinion of the *Neceſſity* of *Jewiſh obſervances*; which was the occaſion of the Counſel in *Acts* 15. and the opinion of *worſhipping Angels as Mediators*, as *Theodoret* teſtifieth upon *Coloſ.* 2. 18. And for thoſe Ceremonies, as at the firſt they deſired to retain thoſe very ſame that were *Iudaical*; So (when it was withſtood by the Apoſtles) they did after but turn them, and new varniſh them over into others like, and with them ſo clogged the Church, as the *Jewes* eſtate was much more tolerable than the *Chriſtians*, Saint *Auguſtines* complaint, *Ep.* 19: 2 By *Judaiſm*.

Now from theſe two ſorts of perſons proceeded thoſe two ſeveral means, whereby (as it were in two moulds) all *imaginations* have been caſt, and the Truth of *Gods* word ever perverted. 1. From the *Phariſee*; that piecing out the *new Garment* with *old rags* of *traditions*, that is, adding to, and eeking out Gods truth, with mens phanſies; with the *Phylacteries* and fringes of the *Phariſees*, who took upon them to obſerve *many things* beſide it. 2: From the *Philoſopher*, that wreſting and tentring of the *Scriptures* (which St. *Peter* complaineth of) with expoſitions and gloſſes newly coyned, to make them ſpeak that, they never meant. Giving ſuch *new* and *ſtrange* ſenſes to places of *Scripture*, as the Church of CHRIST never heard of. And what words are there or can there be, that (being helped out with the *Phariſees* addition of a truth *unwritten*, or tuned with the *Philoſophers* wreſt of a *divided ſenſe*) may not be made to give a colour to a new *imagination*? Therefore the ancient Fathers thought it meet, that they that would take upon them to interpret the *Apoſtles Doctrine*, ſhould put in ſureties, that their ſenſes they gave, were no other than the *Church* in former time hath acknowledged. It is true. The *Apoſtles* indeed ſpake from the *Spirit*, and every affection of theirs was an Oracle: but, that (I take) was their peculiar priviledge. But all that are after them, ſpeak not by *revelation*, but by labouring in the *word* and learning: are not to *utter* their own phanſies, and to deſire to be believed upon their bare word; (if this be not *dominari fidei*, to be Lords of their Auditors faith, I know not what it is;) but only on condition, that the ſenſe they now give, be not a *feined* ſenſe (as S. *Peter* termeth it) but ſuch an one, as hath been before given by our Fathers and Fore-runners in the Chriſtian faith. *Say I this of my ſelf* (ſaith the *Apoſtle*) *ſaith not the Law ſo too?* Give I this ſenſe of mine own head, hath not *Chriſts* Church heretofore given the like? which one courſe, if it were ſtrictly held, would rid our Church of many fond *imaginations* which now are ſtamped daily, becauſe every man upon his own ſingle bond, is truſted to deliver the meaning of any Scripture, which is many times nought elſe, but his own *imagination*. This is the diſeaſe of our Age. Not the *Phariſees* addition (which is well left) but (as bad as it) the *Philoſophers* gloſs, which too much aboundeth. And I ſee no way but this to help it. 2 Pet. 3. 16. Mat. 9. 17. Mat. 7. 4.

2 From *within* by *Christians.* Gal. 2. 4.

Imaginations from the *Christians.* Secondly, from among the *Christians* themselves arose men *speaking perverse things*, whom S. *Paul* well calleth *fratres subintroductos.* Who also by their *imaginations*, mainely corrupted the *Apostles Doctrine*, which we heretofore divided

into { 1 *Matter*, in which { 1 The *Substance*, and therein { 1 the *foundation.* 2 the *Building* upon it. 2 *Manner*, { 2 The *Ceremony.*

Concerning all which, *imaginations* have risen.

1 In the *matter* and *substance.* a Touching the *foundation.* Heb. 6. 2. Mat. 1. 15. Acts 20. 20. 1 *Repentance.* Acts 6. * Apoc. 2. 15.

Imaginations touching the *foundations.* Which are two (so called by the name of *foundations*, first laid by our *Saviour Christ*, and after kept by the *Apostles*) Even a *Repentance*, and b *Faith.*

Imaginations touching *Repentance.* *Nicolas* one of the *seven*, (as *Eusebius* testifieth) became a man of *Imaginations*, and began the sect of *Nicolaitans* * whom God *hateth*! After whom arose *Carpocrates* in the same, of whom came the sect of the *Gnosticks.* A sect that blew up that part of the *foundation*, which is called *Repentance* from *dead works.* For (as *Epiphanius* testifieth,) they held; that all other things besides *faith*, were *indifferent*, *Repentance* and all. And that; so a man knew and imbraced certaine dictates and positions, they would deliver him, live how he list, he could not choose but be saved. And of these high points of knowledge they intituled themselves *Gnosticks*, that is, *men of knowledge.* And all other Christians that could not talke like them, *Simplices*, good simple soules. Such is the *imagination* in our dayes, of carnal *Gospellers*; That, so hee forget not his *Creed*, he cannot miscarry. These be the *Gnosticks* of our age.

Imaginations touching *faith.* On the other side, against the other part of the foundation (*faith*) *Latianus* a Christian and a great learned man cast his Mine, of whom was the sect of the *Encratites*: who offended at the licentious lives of the *Gnosticks*, fell into the other extreame, that *Non est curandum quid quisque credat, id tantum curandum est, quid quisque faciat*: that the *Creed* might be cancelled well enough, for, an upright and strait *course* of *life*, God onely regarded: And in every Sect, a man might be saved, that *lived well.* These, for their sober, and temperate kind of life, termed themselves *Encratites*, that is *strict livers*; and all other Christians that lived not in like austerity, *Psychicos* (that is) carnal men. Such is in our daies the *imagination* of the *Civill Christian*; who, so his conversation be blamelesse and honest, careth not for *Religion* and *Faith* at all, but for the most part lives and dies in brutish ignorance. We may call these the *Enoratites* of our Age.

b Touching the *building.*

Imaginations touching the *Building.* A secondary part of the *Apostles Doctrine*, and not of like necessity with the former. *Epiphanius* writeth (*Heres.* 61) There were a sect, a branch of the old *Cathari* or *Puritanes* (as he saith) which calleth themselves *Apostolici, propter exactum disciplinæ studium &c.* For an extraordinary desire they had above other men to have *discipline* and all things, to the exact patterne of the *Apostles dayes*; which is it selfe an *imagination.*

1.

Gal. 6. 16. Acts 16. 4.

For, it were *cacozelia* an apish imitation, to retaine all in use then; seeing divers things; even then, were but *temporaria.* For beside their *Canon* in matters of knowledge, they had their *dogmata* or *decreta*, not of equall importance; as was that of *eating things strangled*, and *bloud* which no man now thinketh himself bound to abstaine from. And, besides their *Epitaxes*, commandements in matter of practice, they had their *Diataxes*, Injunctions, not of equall regard with the former. Such were their *Agapæ*, love-feasts after the Sacrament, and their celebrating the Sacrament *after Supper*; which no Church at this day doth imitate. Therefore, to presse all that was in that time is an *imagination.*

1 Cor. 11. 10. Iude 12. 1 Cor. 11. 20.

2

And, as to presse all; so, of these things that remaine, to presse all alike, or thinke an equall necessitie of them, which was a parcell of the *imagination* of the *Donatists.* For, some things the *Apostles* peremtorily *commanded*: Some things they *had no commandment for*, but onely *gave counsell*: Some things they *commanded* and *taught*: some things, they *taught* and *exhorted*: whereof each was to be esteemed in his own value and worthinesse: Neither to dispense with the *commandment*; nor to make a matter of *necessity* of the *Counsell.* Both which have not a little harmed the Church.

1 Cor. 7. 10. 1 Cor. 7. 25. 1 Tim. 4. 11.

Lastly, for these matters of *Counsel*, which for the most part are things indifferent, they also fall upon two *imaginations*: 1 Some say *Omnia mihi licent*: and, so it be not condemned as unlawfull, make no bones of it: which tendeth to all prophanenesse. Others say, *Touch not*, *Taste not*, *Handle not*; which speake of things indifferent, as meerly unlawfull: which *imagina-*

1 Cor. 10. 23. 1 Cor. 4. 2.

nation

tion ends in *ſuperſtition*. A meane way would be holden between them both, that neither a *ſnare* be caſt on mens conſciences, by turning *Non expedit* into *Non licet*: nor our *liberty in Chriſt* be made an *occaſion to the fleſh*, by caſting *non expedit* out of doores. For the Spirit of CHRIST is the ſpirit of ingenuity, which will freely ſubmit it ſelfe to that which is expedient, even in things of their owne nature lawfull. The not obſerving whereof with good heed and diſcretion, hath in old time filled the world with many a *ſuperſtitious Imagination*; and in our dayes hath healed the *imagination* and *ſuperſtition* and *hypocriſie*, with another of *riot* and *licentious liberty*, as bad as the former, yea a great deal worſe. 1 Cor. 7. 35. Gal. 5. 13.

Imaginations touching the *ceremony*. Firſt, I take it to be a phancie, to imagine, there needs none: for, without them, neither comelineſſe, nor orderly uniformity, will be in the Church. *Women* will *pray uncovered* (an uncomely ſight) unleſſe the *Apoſtle* enjoyne the contrary: therefore, *Let every thing be done decently and in order*. Now, to adviſe what is comely and orderly in each Age and Place, is left in the power and diſcretion of each Church; *Viſum eſt Spiritui Sancto & nobis*. And the cuſtome of each Church is peaceably to be obſerved by the members of it. In a matter ceremonial, touching the *veiling* of *women* (after ſome reaſons alledged, which yet a troubleſome body might quarrell with) thus doth S *Paul* determine the matter definitively: *If any liſt to be contentious, Nos non habemus talem conſuetudinem, nec Eccleſiæ Dei*. As if he ſhould ſay: In matters of that quality, each Churches *cuſtome* is to over-rule, as from that place S *Hierome* (Ep. 28) and S. *Aug.* Ep. 86. & 118.) do both reſolve. 2 *Imagination* in the *ceremony*. 1 Cor. 11. 13. 1 Cor. 14. ult. 1 Cor. 11. 16.

It hath been thought meet (ſaith S. *Gregory*) that there ſhould be *In unitate fidei conſuetudo diverſa*: that is, the diverſity of *cuſtomes*, ſhould be in divers *Churches*, all in the unity of one faith, to ſhew the *Churches liberty* in thoſe matters. And therefore, *the eating of things offered to Idols* wholly reſtrained the Churches of *Syria* & *Cilicia*, ſeemeth in ſome ſort permitted the Church of *Corinth*, in caſe no man did challenge it. 1 Cor. 10. 17.

And as for divers Churches, this hath been judged requiſite; ſo hath it likewiſe been deemed no leſſe requiſite, that every perſon ſhould inviolably obſerve the *rites* and *cuſtomes* of his own *Church*. Therefore thoſe former ordinances, which, were not urged upon the *Corinthians*; upon the *Galathians*, within the compaſſe of the Regions where they took place, (as we ſee) they were urged (as the fathers interpret thoſe places,) under the paine of *Anathema*; which cenſure is due to all thoſe that trouble the *Church*: as thoſe doe, who for ſetting light by the *cuſtomes* and *orders* of the *Church*, are by S *Paul* concluded within the number of *perſons contentious* and troubleſome. Gal. 1. 9. Gal. 5. 12. 1 Cor. 11. 16.

Imaginations touching the *manner of delivery*. For, even in it alſo, for failing, men muſt imagine ſomething, that, when they can take no exception to the *matter*, yet they may itch after a new *manner*, and hear it after ſuch and ſuch a ſort delivered, or they will not heare at all, and therefore after their owne liking *get them a heap of Teachers*. 1. They muſt hear no *Latine* nor *Greek*; no, though it be interpreted. A meere *imagination*. For, the *Apoſtle* writting to the *Corinthians*, which were *Grecians*, hath not feared to uſe terms as ſtrange to them, as *Latine* or *Greek* is to us (*Maranatha*, *Belial*, *Abba*.) All which he might eaſily enough have expreſſed in their vulgar, but that it liked him to retaine his liberty in this point. 2 In the *manner of delivery*. 2 Tim. 4. 3. 1 Cor. 16. 22. 2 Cor. 6. 16. Rom. 8. 15.

2 Nor none of the *Apochrypha cited*. Another *imagination*: For S. *Jude* in his Epiſtle, hath not feared to alleadge, out of the book of *Enoch* (*Iude* 14.) which booke hath ever been reckoned *Apocrypha*. And, by his example all the ancient Writers are full of allegations from them: ever theſe Writtings yielding the next place after the Cannon of the Scriptures, and preferring them before all forraine Writers whatſoever.

3 Nor any thing alledged out of the *Jewes Thalmud*, a third *Imagination*. For, from their Records, S. *Paul* is judged to have ſet downe the names of Sorceres that withſtood Moſes, to be *James* and *Jambres*; which in *Exodus*, or the whole Cannon or Scriptures are not named. As many other things in the new *teſtament*, from them receive great light. And the *Jewes* themſelves are herein cleerly confuted. 2 Tim. 3. 8.

4 But, eſpecially no heathen example or authority (for, with allegation of the ancient Fathers I have often dealt) a matter which the Primitive Church never imagined unlawfull. For *Clement Alexandrinus* (*in Strom.* 7.) by alluſion to *Sara* & *Agar*, teacheth the contrary. So doth *Baſil*, in a ſet Treatiſe *de legendis Ethnicorum Scriptis*; and *Gregory Nyſſen de vita Moſis*, out of the XXI. of *Deut.* by the rites touching the marrying of heathen women taken captive: and laſt of all S. *Auguſtine* moſt plainly, *De Doctrina Chriſtiana*, 2. 40. And theſe all reckoned of the contrary, as a very *imagination*. Which they did the rather, for that, beſides divers other places, not ſo apparent, they find S. *Paul*, in matter of doctrine, alledging *Aratus* a heathen Writer, in his Sermon at *Athens*. And againe, in matter of life, alledging *Menander*, a Writer of Comedies, in his Epiſtle: And thirdly, in matter of report only without any urgent neceſſity, alledging *Epimenides*, or as ſome thinke *Callimachus*. Acts 17. 28. 1 Cor. 15. 33.

And ſurely, if it be lawfull to reaſon from that which *Nature* teacheth, as S. *Paul* doth againſt mens wearing *long hiare*; it is not unlawfull neither, to reaſon from the wiſeſt and moſt pithy ſayings of naturall men. *Eſpecially*, with the *Apoſtle*, uſing them (as in a manner they only are uſed) thereby to provoke Chriſtian men to emulation, by ſhewing them their own blindneſs in matter of knowledge, that ſee not ſo much as the heathen did by the light of *Nature*: or their 1 Cor. 11. 14.

slackneſſe, in matter of converſation; that cannot be got ſo farre forward by Gods *Law*, as the poore Pagan can by his *Philoſophy*. That if *Grace* will not remove, *ſhame* may.

II. Touching the *Apoſtles fellowſhip.*

Imaginations touching the *Apoſtles fellowſhip.* For, this doctrine received, doth incorporate the receivers of it into a fellowſhip or Society, which is called the *fellowſhip*, or coporation of the *Goſpell*: and they, that bring not this doctrine, are no wayes to be received thereto. Which *fellowſhip* is not to be forſaken, as the manner of ſome is (men of *imaginations*) in our daies, either becauſe there be *hereſies*, for *oportet eſſe*: Or, for that many at communions, *come together, not for the better, but for the worſe*; for ſo did they in *Corinth*: Or laſtly, for that many and many *Chriſtians walke* (which S. *Paul* wrote with teares) *as enemies to the Croſſe of Chriſt*; for ſo it was in the Church of *Philippi*.

Iohn 2. 10. Heb. 10.25. 1 Cor.11 19. 1 Cor. 11. 17. Phil.3. 18.

Now it is plaine, there can no *Society* endure without *government*. And therefore God hath appointed in it *Governours* and *Aſſiſtants*: which ſeeing they have power from God, to reject or *receive accuſations*, and to *judge thoſe that are within* and of the *fellowſhip*; it is an idle *imagination* that ſome have imagined, to hold, the *Church* hath not her *Iudgement-ſeat*, and power to cenſure her diſobedient children. It hath ever been holden good Divinity, that the *Church* from Chriſt received power to *cenſure* and *ſeparate* wilfull offenders. Both, with the *Heathen man's ſeparation*, who might not ſo much as enter into the *Church-door* (which is the *greater cenſure*) and with the *Publicans ſeparation* (which is the *leſſe*) who might enter and pray in the Temple, but was avoided in common *converſation*, and in the *fellowſhip* of the private *table*, and therefore much more of the *Alter*. Of which twaine, the former, the *Apoſtle* calleth *cutting off*, Gal. 5. 12. the latter *abſtaining from*; 2 Theſ. 3. 6. The Primitive Church calleth the former *excommunicatos*, the latter *abſtentos*. So that, to phanſie no *government*, is an *imagination*. A *Government* there is.

1 Cor. 12. 8. 1 Tim. 5. 19. 1 Cor. 8. 12. Mat. 18. 17. Acts 21. 18. Luke 18. 10.

Touching the forme of which *Government*, many *imaginations* have lately been bred; in theſe our dayes ſpecially. At the writting of this *Verſe*, it is certaine, that the Government of Chriſtian people conſiſted in two degrees onely. (Of both which our Saviour CHRIST himſelfe was the Author.) 1 Of the *twelve*, 2 Of the *ſeventy*: both which were *over the People, in things pertaining to* God.

Acts 2. 42. Luke 9. 1. 10.1.

Theſe two, were one ſuperiour to another and not equall. And, that the *Apoſtles* eſtabliſhed an *equality* in the *Clergy*, is (I take it) an *imagination*. No man could *periſh in the gaine-ſaying of Coreh*, under the Goſpell) which Saint *Iude* ſaith, they may) if there were not a *ſuperiority* in the Clergy; For, *Cores mutinie* was, becauſe he might not be *equall* to *Aaron*, appointed his ſuperiour by God, *Num.* 16 10, Which very humour (obſerve it who will) hath brought forth moſt part of the *hereſies*, ſince the time of the Goſpell: that *Coreh* might not be *Aarons equall*. Now, of theſe two orders, the *Apoſtles* have ever been reckoned the ſuperior to the other, till our times; as having even under our Saviour CHRIT, a power to forbid others, *Luk.* 9. 49. And after, exerciſing the ſame power; *Silas* (one of the Seventy) receiving a commandment (ἐντολὴν) from *Saint Paul* an *Apoſtle* to come unto him. As the *Auditory* had their roome by themſelves, So among the perſons Eccleſiaſticall, the *Apoſtles* had a *higher ſeate*, as may be gathered; and in the very place it ſelf, were diſtinguiſhed. Now in the place of the *Twelve*, ſucceeded *Biſhops*; and in the place of the *Seventy*, *Presbyterie*, *Prieſts*, or *Miniſters*, and that by the judgement of *Irenæus* (*lib.* 3. *cap* 3) who lived immediately upon the *Apoſtles* age: Of *Tertullian* (*de præſcript.*) Of S. *Auguſtine* (in *Pſal.* 44.) And this, till of late was thought the forme of that *fellowſhip*, and never other imagined.

Acts 15; 32. 17.15. 1 Cor.14. 16. Acts 4. 19.

But, not long ſince, ſome have phanſied another, that ſhould conſiſt of *Lay-elders*, *Paſtors* and *Doctors*, and whether of *Deacons* too, is not fully agreed yet. Which device is preſſed now upon our *Church*: not, as a forme of more convenience than that, it hath; but, as one abſolutely neceſſary, and of our *Saviour* CHRSITS owne only inſtitution, which maketh it the leſſe ſufferable. I know that by vertue of *Saint Peters* wrinch before mentioned, ſome places may be brought, which may ſeeme to give it colour: but, that is, if we allow thoſe new gloſſed ſenſes. But, if we ſeek what ſenſes, the *Primitive Church* gave of them, not one of them, but will ſuffer it to fall to the gronud. And, finding it a ſtranger to them, I know not how to terme it, but an *imagination*. To touch it briefly in a word.

If we aske *Scripture* for it, and where wee may finde it, they paſſe by the two moſt evident places in appearance; 1 *Cor.* 12. 28. Becauſe, there are no *Paſtors*; and *Eph.* 4. 11. Becauſe, there are no *Lay-elders*; and lay it upon, *Rom.* 12. 6, 7, 8. And there, by a ſtrange and unheard of Expoſition, they will finde them all foure. But not, except that Expoſition be allowed them: Nor if the ancient Writers may be heard, what the true ſenſe of it is. There is no Epiſtle on which ſo many of them have written: Sixe only I will name: *Origen*, *Chryſoſtome*, *Theodoret*, *Ambroſe*, *Hierome*, *Oecumenius*; All which have entreated of it. Let their Commentaries be looked on upon that place. Not one of them applieth it to the *Church-Government* (which by any likelyhood cannot be imagined, but they would, if it were the maine place for it)

it)or findeth thoſe offices in thoſe words, which they in good earneſt tell us of, as that *διάκονος* (in the ſeventh verſe) is not the *Deacon*: but the *Diſtributer* (in the eighth verſe) is heior that *qui miſeretur*, is latine for a *Widow*, or ſuch like.

But if jointly they find them not: let us ſee how ſeverally they warrant their Offices. 1. Of *Elders*, ſome both *preach* and *govern*: ſome *govern* only: and there they imagine they have found their *Lay-elder*; 1 *Tim.* 5. 17. by implication, that there are *Presbyteri*, that *labour not in preaching*. Hear Saint *Chryſoſtome* on 1 *Cor.* 1. 17. You ſhall find a far other ſenſe; *Evangelizare* (ſaith he) *perquàm rarum eſt; baptizare autem cuiuſlibet, modo fungatur* Sacerdotio. And a little after, *Siquidem Presbyteris quidem, qui ſimpliciores ſunt, hoc munus tradimus, ut baptizent; verbum autem ut doceant, non niſi Sapientioribus: hic ſapientia eſt labor. Quamobrem & alibi inquit: qui bene præſunt Preſbyteri, duplici honore digni ſunt, maxime qui laborant in verbo.* Whereby it is plain, that in Saint *Chryſoſtome's* time, it was not reckoned meet, that every one that *miniſtred* the *Sacraments*, ſhould alſo preach. That the meaner ſort dealt with the *Baptizing*; and they only that were of the more *wiſe ſort*, with the *Word*. And to prove, it ſhould thus be, he cieth this their *Scripture*, as if in the *Apoſtles* dayes, the like had been thought *Wiſdome*. But as for *lay-elders*, He, nor any that waiteth on it, can find in this verſe; nor any ſuch in all antiquity ever underſtood by the name of *Presbuter*.

The *Elders Preachers* they divide into *Paſtors* and *Doctors*; and theſe they ſever in function; limiting the one to his *exhortation* only, the other to point of *Doctrine* only. An *imagination*, which none of the Fathers would ever acknowledge, ſearch their Writings. Saint *Chryſoſtome* upon this Verſe, *Epheſ.* 4. 11. taketh them both for one, and maketh no difference. So Saint *Hierome* in both his Commentaries upon that Epiſtle: *Omnis enim Paſtor Doctor eſt.* But Saint *Auguſtine* may ſerve for all, to ſhew, how unknown this was then. Who being purpoſely written to, by *Paulinus* to aſſign a difference between them, thus anſwereth, PASTORES *autem &* DOCTORES, *quos maxime ut diſcerneremus voluiſti, eoſdem puto eſſe, ſicut & tibi viſum eſt, ut non alios* PASTORES, *alios* DOCTORES *intelligeremus*, &c. *Hos enim ſicut unum aliquod duobus nominibus complexus eſt*, *Aug. Ep.* 59. *ad Paulinum.*

Laſtly, For their *Deacons* too: that they ſhould be men of occupation and Trade, to deal with the Church-ſtock, and care of the poor only, is alſo (I doubt not) an *imagination*: ſeeing all Antiquity hath ever reckoned of that Calling, as of a ſtep or degree to the Miniſtry, out of 1 *Tim.* 3. 13. And that the Churches practice hath been alwayes to imploy them in other parts and functions beſides that, is plain by *Iuſtine Martyr* (who lived in the *Apoſtles* daies) *Apol.* 2. *ad Antonium*, namely, *To diſtribute the Communion*: by *Tertullian* (*de Bap.*) *to baptize*: by *Cyprian* (*Ser.* 6. *de lapſis*) and divers others. So that to conclude, theſe are *imaginations* touching the *Apoſtles fellowſhip*, howſoever, a great number of deceived people *bow down* to them and worſhip them.

III. *Imaginations touching the breaking of bread*

Imaginations touching the *breaking of bread*: which is joyned to that *fellowſhip*, as the chiefeſt badge of that *fellowſhip*. For by it is gathered the *Communion*, as may be gathered by conference with *Acts* 20. 7. and as the *Syrian* Text tranſlateth it. For that, as by the other *Sacrament* in the verſe immediatly going before, they are received into the body of the *Church*; ſo by this, they are made to drink of the *Spirit* (1 *Cor.* 13, 13.) and ſo perfected in the higheſt *Myſtery* of this *Society*.

Concerning which, as the Church of *Rome* hath her *imaginations*: Firſt, in that ſhe many times celebrateth this myſtery *ſine fractione*, without any *breaking* at all. Whereas (as heretofore hath been ſhewed out of 1 *Cor.* 10. 18.) it is of the nature of an *Euchariſt* or *Peace-offering*: which was never offered but it was eaten, that both there might be a *repreſentation* of the memory of that *ſacrifice*, and together an *application* to each perſon by partaking of it. And ſecondly, in that ſhe had indeed no *breaking of bread at all*. For, it being broken (ever) after it is *conſecrated*, there is (with them) no *bread* remaining to *break*: and the *body* of CHRIST is now *impaſſible*, and cannot be *broken*, ſo that they are fain to ſay, they *break Accidents*, and indeed they well know not what. Contrary to *Saint Luke* here, who calleth it *fractionem panis*; and to St. *Paul* (1 *Cor.* 10. 16.) who ſaith, *Panis quem frangimus*. As theſe are their *imaginations*, ſo we want not ours. For many among us, phanſie only a *Sacrament* in this action, and look ſtrange at the mention of a *Sacrifice*: whereas we not only uſe it, as a *nouriſhment ſpiritual* (as, that, it is too) but as a mean alſo, to renew a *covenant* with GOD, by vertue of that *Sacrifice*, as the *Pſalmiſt* ſpeaketh, *Pſalm* 50. 5. So our *Saviour Chriſt* in the inſtitution, telleth us, *Luke* 20. 10. And the *Apoſtle*, *Heb.* 13. 10. And the old Writers uſe no leſs, the word *Sacrifice*, than *Sacrament*; *Altar*, than *Table*; *Offer*, than *Eat*; but both indifferently, to ſhew there is both.

And again too, that to a many with us, it is indeed ſo *fractio panis*, as it is that only and nothing beſide: Whereas, the *bread which we break is the partaking of Chriſts true body*, (and not, of a *Signe*, *Figure* or *Remembrance* of it) 1 *Cor.* 10. 16. For the Church hath ever believed a *true fruition of the true body of Chriſt*, in that *Sacrament*.

Further (as heretofore hath been made plain) it is an *imagination*, to think, that this *breaking of bread* can be severed from the other, *ver.* 46. which is *Esaiahs breaking of bread to the needy*. Esay 58.7. Whereby, as in the former, CHRIST communicateth Himself with us; so we in this latter, communicate our selves with our poor brethren, that so, there may be perfect communion. For both in the *Sacrifice* which was the figure of it, it was a matter of *Commandment*, *Deut.* 6.10. insomuch, as the poorest were not exempt from *Gods offerings*: And our *Saviour Christs* practice was, at this feast, to command somewhat to be *given to the poor*, *John* 13. 29. Luke 21.4. And last of all, the *Agapæ* or *love-feasts* of the Christians for relief of the poor, do most plainly express that, I mean. In place of which (when they after proved incovenient) succeeded the *Christian Offertory*.

And lastly, whereas we continue in the *Doctrine* and *Prayers* of the Church, we do many times discontinue this action a whole year together. These long intermissions, (so that, if it be *panis annuus*, once a year received, we think our duty discharged) and also (no doubt) a second *imagination* in our common practice. For sure, we should continue also in this part, and the frequenting of it, if not so often as the Primitive Church did (which either *thrice* in the *week*, or at the furthest *once*, did communicate) yet, as often as the Church doth celebrate; which (I think) should do better to celebrate more often. And those exceptions which commonly we alledge to disturbe our selves for that action, make us no less meet for prayers than for it. For except a man abandon the *purpose of sin*, *Psalm* 66. 18. And except he be in *Charity*, *Mat.* 6.14. he is no more fit to *pray* than to *communicate*; and therefore should abstain from the one, as well as from the other. Or to say the truth, should by renewing himself in both these points, make himself meet for both, continuing no less in the *breaking of bread*; *than in Prayers and doctrine*.

IV. *Imaginations touching Prayers.*

Imaginations touching *prayers*. As the former was the most special exercise of a Christian, and chiefest in dignity; So this is the most general and chiefest in use. Therefore he puts it in the plural number: as if, both in *preaching*, *censuring* and *communicating*, it had his use; as indeed it hath. *Before all things* (1 *Tim.* 2.1.) In all *things* (1 *Thes.* 5.17.) *After all things* (*Ephes.* 6.18. *Num.* 6. *verse ult.*) And in this also we want not phansies: In this age especially, wherein an idle conceit is taken up, that never came into the heads of any of the old Hereticks, though never so brain-sick once to imagine: Our *Saviour Christ* thus wilieth us, *When ye pray*, *say our Father*, &c. Luke 11.12. A most fond *imagination* is start up in our times, never once dreamed of before, that telleth us, in no case we must say, *Our Father*, &c. with which form (if *Saint Augustine* be to be believed as a witness of Antiquity) the universal Church of Christ, hath ever used to begin and end all her prayers, *Ep.* 59. as striving indeed by divers other formes more largely to express the sense of that prayer, but not being able to come near the high art, and most excellent spirit of perfection in that pattern, they alwayes conclude with it; as being sure, howsoever they may for divers defects not attain to the depth of it; and by it, they shall be sure to beg all things necessary at GODS hands. This I named first, because it is appropriate to our times.

Besides, as the Church of *Rome* hath her *imaginations* touching Prayers: First, against Saint *Pauls Orabo & mente*, in setting the people to pray they wote not what; and so making their understanding *unfruitfull*, 1 *Cor.* 14.14. And again, against our *Saviour Christs Cæveat*, Mat. 6.7. in setting them to go over whole *Rosaries* and *Psalters*; as if *much babling after the heathen manner*, *were acceptable to God*. So likewise, do others also among us, erre in their *imaginations*, no less, and that even against the same places.

First, against *Orabo spiritu* (1 *Cor.* 14.15.) in the same verse, by finding fault with a *set Lyturgie* (which they call *stinted prayers*) and giving themselves to *imagine prayers* at the same instant: whereby it is plain, they so occupie their mindes, with divising still what to say next, their *spirit is unfruitfull*, no lesse than the others *understanding*; And both these: 1 the *understanding* of the *mind*, and the *affections* of the *spirit* are there necessarily required. Mat. 23.14. And again, that, instead of *Rosaries* and a number of prayers, they bring in the *Pharisees* imagination of *long prayers* (that is) a *prayer* as long as a whole *Rosarie*. And this they take to be a great part of *holinesse*: but indeed it is nothing but the former superstition drawn in backward. In which, who so marks them, shall find, they commit both faults: that of the *Pharisee*, in *tedious length*, procuring many times *nauseam spiritus*, a dangerous passion: and the other of the *Heathen*, in fond *repetitions*, *tautologies*, *inconsequences*, and all the absurdities that may fall into such manner of speech. *Saint Cyprian* saith, *It was ever in Christ's Church counted an absurd thing* (which some count their glory) *ventilare preces inconditis vocibus*. The absurditie whereof would better appear, if (seeing under *prayers* here, *Psalmes*, and *spiritual songs* are contained, both being parts of *invocation*) they would have no *stinted Psalms*, but conceive their *songs* too, upon the present out of *the spirit*, and so sing them. For to say truth, there is no more reason for the one, than for the other. But GODS Church hath ever had, as a form of *doctrine*, both of *faith* in the *Creed*; and of *life*, in the *Decalogue*; so of *prayer* too. Which, from *Acts* 13. 2. the *Fathers* in all ages have called a *Lyturgie*, or *service* of GOD.

These

These are, of many imaginations, some *set up* and *magnified* by some, and by others *adored* and *worshipped*, under the names of the 1 *Apostles Doctrine*, 2 *Government*, 3 *Sacraments*, and 4 *Prayer*.

Saint Stephen telleth us, out of the fifth of *Amos*, that if we do thus make to ourselves *Tabernacles and figures* to worship them, our punishment shall be to be carried away beyond *Babylon*, *Acts* 7. 43. And good reason, for these idle phansies, are not from *Christ's Church*, from *Sion*; but from *Babylon* they came, and if we delight in them, thither shall we be carryed.

And sure we are in a good way thitherward; for of *Babel* St. *Augustine* saith; *Civitas illa confusionis indifferenter habuit Philosophos inter se diversa, & diversa sentientes.* In *Gods* city it was never so; there was ever correction for *Coyners*; but in *Babel*, the City of *confusion*, every *Philosopher* might set up; as now every Sect-master may broach any *imagination* that taketh him in the head, without punishment. For in *Babel*, it is reckoned but an *indifferent matter*. Sure the Prophets tell us, that if *Babylons confusion* go thus before, the *captivity* of *Babylon* is not far behind. From which, Almighty God deliver us, and make us carefull, as to continue the *Apostles Doctrine*, &c. So neither to *engrave*, nor to *bow down*, and *worship* any of these *imaginations*. Amen. 18. *De Civ. Dei.*

A SERMON

One of the

SERMONS

Upon the THIRD

COMMANDEMENT,

Preached in the Parish Church of

St. GILES CRIPPLEGATE.

June XI. *Anno Dom.* MDXCII.

JEREM. CHAP. IV. VER. II.

Et jurabis, vivit *Dominus*, in veritate, & in judicio, & in justitia.

And thou shalt swear, the LORD *liveth, in truth, in judgement, and in righteousness.*

OF this *Commandement*, there are two main Propositions. 1. *Thou shalt take the Name of* GOD: Else, it should have been, thou shalt not take it at all. 2. *Thou shalt take it orderly*, and not in *vain*. Of the *first*: thou shalt take it to those ends and uses, to which GOD lendeth it. Of which one is, *Thou shalt swear by it*: which limited by two wayes:

First, by what: *The Lord liveth.*

Secondly, how: *In truth, judgement, justice.* As in the former *Commandements*, so in this, there be two Extreams. 1. The one, of the *Anabaptists*, which hold all *swearing unlawfull*, contrary to the first, *Thou shalt swear.* 2. The other of the *licentious Christian*, which holds (at least in practice) *A man may swear how, and in what sort he list*: By *Creatures*, &c. Contrary to *The Lord liveth*, &c. *Falsely, rashly, lewdly*; contrary to *In truth, judgement, justice.*

That

That it is lawfull to *ſwear*, it appeareth by the Law, *Deut.*6.15. By the *Prophets*: *Jeremy* here. *Eſay*, (*Chap.*45. *Ver.*23.) more earneſtly: *I have ſworn by My Self, the word is gone out of My mouth and ſhall not return: That every knee ſhall bow to Me, and every tongue ſhall ſwear by Me. Davids Pſalm* 63. *ult. Laudabuntur omnes, qui jurant per Eum.* By the practiſe of the *Saints*, not only under *Moſes*; but, under the *Law of Nature*. *Abraham ſweareth*, Gen.21.24. *Iſaac ſweareth*, Gen.26.31. *Jacob ſweareth*, Gen. 31.53. Now, our *Saviour Chriſt* came not *to deſtroy the Law and the Prophets*, in thoſe things wherein they agree with the *Law of Nature*. Therefore, not to take away an *Oath*. 1 Thou ſhalt ſwear.

Whereas, they object firſt: That it ſtandeth not with *Chriſtian profeſſion*, but was tolerated, as an unperfect thing, under the *Law*.

We anſwer: It cannot be reckoned an *Imperfection*, to *ſwear*. For that, not only *Abraham*, the pattern of *humane perfection*, both *ſware* himſelf, *Gen.*21.25. and put his ſervant to an *Oath*, Gen.24.3. But, even the *Angels*, nearer than we to perfection, *ſware* both under the *Law* (*Dan.* 12.7.) and under the *Goſpel* (*Apoc.*13.10.) And, not only they, but even *God* Himſelf (in whom are all perfections) *Gen.* 22.16. and *Pſalm* 110.4. So that it cannot be imagined an *imperfection*.

Beſides, the holy *Apoſtles*, the moſt perfect *Chriſtians*, have in urgent cauſes done the like, 2 *Cor.* 1.23. *I call God for a record againſt mine own ſoul*; and 1 *Cor.* 15.31. *By our rejoycing which I have in Chriſt Jeſus our Lord*: which place cannot be avoided, having in the *Greek*, the word (Nὴ) never uſed, but in an *oath* only.

Whereas ſecondly, they object our *Saviour's* ſaying, *I ſay unto you ſwear not at all*: The Ancient Writers anſwer, that our *Saviour Chriſt* in the very ſame place, not reproving the other part: *Reddes autem Domino Iuramenta tua*, meant not to take all *oathes* away: But muſt be underſtood according to the *Phariſees* erroneous gloſs of this *Commandement*, which He intendeth to overthrow, by oppoſing to *dictum eſt antiquis*, *Ego autem dico*: Which was of two ſorts: 1. For firſt, it ſeemeth they underſtood it of *perjurie* alone: So that, if a man *forſwear* not himſelf, he might *ſwear an oath*. And ſo *Chriſt* reproveth not only falſe, but all raſh and unadviſed *ſwearing*.

2. Secondly, it ſeemeth, they had thisconceipt: So a man *ſwear* not by the great *Name of God*, all was well; He might *ſwear* by any *creature* at his pleaſure: and ſo *Chriſt* willeth, not *to ſwear at all*, by any *creature*.

Though indeed, we hold in Divinitie, that *Iurare*, of an by it ſelf conſidered, is an act forbidden, no leſſe than *occidere*. And that, as it is an abſolute countermand, *Non occides*, and yet the Magiſtrate, by due courſe of Juſtice, executing a Malefactor is commanded: So is it likewiſe *Non jurabis*, and yet being (as we term it) *veſtitum debitis circumſtantiis*, *Laudabuntur omnes qui jurant per Eum*, as *King David* ſaith, *Pſalm* 63. *ult.*

Laſtly, there is alſo a barr in the word *Iurare*. For, *God* in His *Law*; ever putting it paſſively (that is) rather, *thou ſhalt be ſworn*, or *called to an oath*, than, *thou ſhalt ſwear*, actively: our *Saviour Chriſt* here utterly condemneth the *active, voluntary ſwearing* of men, of their own heads: which was indeed never permitted: howſoever the *Phariſees* gloſſed the matter: If the matter were true, and ſo it were *by Jehova*.

So that, an *oath is lawfull*: but with this condition limited; that the partie do therein *habere ſe paſſive*, come to it not of his own accord, but preſſed (as *Saint Auguſtine* well ſaith) *vel autoritate deferentis, vel duritie non credentis*, as to the lifting of a burden, as to the entring of a Bond, *Numb.* 30.3.

Thou ſhalt ſwear, The Lord liveth: or (as *Moſes* ſaith *Deut.*6.13.) by *God's Name*. Which clauſe firſt doth limit, by what we are to ſwear: and doth exclude 1 *Swearing* by thoſe which are no *gods*, *Jer.* 5.7. Either *Idols*, forbidden in the Law, *Exod.* 23.13. *Joſh.* 23.7. Either to *ſwear* by them alone, *Amos* 8. *ult.* Or to joyn *God* and them together, *Zeph.*1.5 2 Or *creatures*, which our *Saviour Chriſt* forbiddeth, *Matth.*5.34. 1 *Limitation.* *The Lord liveth.*

And ſure, as to ſwear by them is derogatorie to our ſelves, ſeeing thereby we make them our betters; for that every one that ſweareth, *ſweareth by a greater than himſelf*, Heb. 6.16. So it is highly injurous to the *Majeſtie of God*; ſeeing to ſwear by a creature, is to aſcribe unto it power, to ſee and know all things, and do vengeance on *perjurie*: Which in Divinitie, to think or ſay, is manifeſt blaſphemie.

Howbeit yet the Fathers (well weighing that ſpeech of *Saint Paul*, 1 Corinth. 15.31. where he ſpeaketh on this wiſe, *By our rejoycing which we have in Chriſt Jeſus our Lord*, &c. wherein his oath, is not immediately by the *Name of God*, but by a ſecondarie thing, iſſuing from it:) have thought it not abſolutely neceſſarie, that in every *oath*, the *Name of God* ſhould be expreſly mentioned; but ſufficient, if *reductivè*. It is ruled in Divinitie, that ſuch things as are preſently reduced to *God*, will bear an *oath*. In which reſpect, to ſwear by the *Holy Goſpel* (conſidering our *rejoycing* will bear an *oath*; and that, in the *Goſpel*, our matter of *rejoycing* is principally contained) hath in the Primitive Church been holden lawfull. As in the Councel of *Conſtantinople*, 6. Acts 13. Eſpecially, ſeeing there is no direct conteſtation uſed, but rather by way of oppignoration, Engaging unto *God* our *Salvation, Faith, Rejoycing, part in his Goſpel and promiſes*, the *Contents*, &c. if we utter an untruth.

II. The manner or second limitation.

Secondly, the *forme and manner of ſwearing*: Which is of three ſorts: 1. Either by *conteſtation* as here, *the Lord liveth*. *Before God*, *Gal.* 1. 2. Or *God knoweth it is ſo*, 2 *Cor.* 11. 11. *God is my witneſs*, 1 *Theſ.* 2. 5. 2. Or by a more earneſt *aſſeveration*: *as ſure as God liveth*, *Iude* 8. 19. 3. Or by *deteſtation* and *execration*, as in other places: and that againe is of two ſorts: 1. By *imprecation of evil*: *God be my Iudge*. *Gen.* 31. 53. *God beholdit and rebuke it*, 1 *Chro.* 12. 17. *God do ſo, and ſo unto me*, 1 *Sam.* 14. 44. *I call God a record againſt my ſoul*, 2 *Cor.* 4. 23. 2. Or by *oppignoration* or engaging of ſome good which we would not loſe: as *Our rejoycing in Chriſt*, 1 *Cor.* 15, 3. *Our Salvation, God's helpe, &c.*

Both are oft, and may be joyned together, if it be thought meete. *God is my witneſſe*, that thus it is, and GOD *be my Iudge*, if thus it be not. Wherein, as in Prayer; when all meanes faile, we acknowledge, that GOD can help, as well without, as with ſecond cauſes: So we confeſſe that He can diſcover our truth and falſhod, and can puniſh the ſame by waies and meanes to Him known, though no creature in the world beſide, know the thing or can take hold of us.

Thou ſhalt ſweare: *In Truth, Iudgement, Iuſtice.* The three Encloſures and companions of a Chriſtian oath, are.

In	*Truth*	*Falſhood*	the	*matter.*
	Iudgement	*Lightneſs*		*matter* and *manner* both.
	Iuſtice	*Unlawfullneſſe*		*end.*

I. In truth.

In truth: *Thou ſhalt not ſweare by my name falſely*, *Levit.* 19. 12. Which vice forbidden we call *perjury*. Each action, we ſay, is too light *ſuper debitam materiam*. The due and own matter of *ſwearing*, is a *Truth*. If it fall or light *ſuper indebitam materiam* (as, *falſhood*) it proveth a ſin.

At all times are we bound to *ſpeak truth* to our neighbour, *Eph.* 4. 5. But becauſe men are naturally given to have their *mouth fraught with vanity*, *Pſa.* 144. 8. in ſolemne matters, to be ſure, to bring the truth from us, GOD is ſet before us. If then when we confeſſe the truth, *we give glory to* GOD, *Ioſ.* 7. 21. So if, when GOD being ſet before us, we teſtifie an untruth, it is exceeding contumelious to Him: it is to make Him one, that knoweth not all things; or that can be deceived; or that if He know, cannot do any harme or (which is worſt) which will willingly be uſed to boulſter out our lyes. *Pejerare, eſt dicere Deo, Deſcende de Cœlo, & aſſere mecum mendacium hoc.*

1. Of Promiſe

In an *oath of Promiſe*, we are to ſweare *in Truth*, *He that ſweareth an oath, and by it bindeth his ſoul with a bond, ſhall not violate his word, but do according to all that proceedeth out of his mouth*, *Num.* 30. 3. *Reddes autem Domino Iuramenta*, *Mat.* 5. 33. Yea, by the very light of nature *Pharaoh* willeth *Ioſeph*, *Go and bury thy Father, ſeeing he made thee ſweare to do ſo*. Againſt which oath, men are two waies faulty. 1 If at the ſwearing they *purpoſe not* (as *David* ſaith, *Pſ.* 119. 106. *I have ſworne and am utterly purpoſed*:) Such is the nature of an oath. 2. If they then purpoſe, but after, a dammage, being likely to enſue, they *diſappoint their former oath*, *Pſ.* 15. 15. Touching which, we ſee, that when *Joſua* & the *Iſraelites* had ſworne to the men of *Gibeon*, though that oath coſt them foure great and fair Cities, which ſhould otherwiſe have come to their poſſeſion; they would not breake though. As contrarywiſe, *Zedekias* having given his oath of Allegiance to the *King of Babylon* (2. *Chro.* 36. 9.) when he regarded it not, but roſe againſt him notwithſtanding, God ſendeth him word, *he ſhall never proſper for ſo doing*, *Ezek.* 17. 12. And to ſay truth, there is nothing more forcible to move us herein, than to conſider GOD'S own practiſe: who having ſworne for our benefit, *Pſal.* 110. 4. though by many our unkindneſſes and hard uſages provoked, we (as Himſelfe ſaith) *will not breake His Covenant, nor alter the thing that is gone out of His lipps*, *Pſal.* 89. 35. Which is it, that keepeth us all from periſhing, even the immutable truth of GOD'S *Oath*, that we the rather may take it to imitation.

1 Of Proofe. Rom. 9. 1.

In an *oath of Proofe*: the charge ought to be, that we ſpeak nothing but that which is *true* in the *Name of the Lord*, 1 *Reg.* 22. 16. That *we ſay the truth and lye not, our conſciences bearing us witneſſe in the Holy Ghoſt*: which if we do not, being charged by a Iudge, we *bear our own iniquite*, *Leviticus* 5. 1.

Againſt which oath, men are two waies faulty: 1 If either they ſwear to that, which they know to be *falſe*; as if a man *finde*, and *deny it*, *ſwearing falſely*, *Levit.* 6. 3. 2 Or, if they preſume to ſweare directly, in a matter, wherein themſelves are *doubtfull*, or have no ſure ground of, As if a man *ſweare*, and *the thing be hid from him*, *Leviticus* 5: 4.

The breach of theſe two ſorts of oathes, in regard of the *truth*, is called *perjury*; and both in old time and now, we greatly complaine of it in two places: 1. The one, they call *Iuramenta Officinarum*: When men in their ſhops, So they may utter to their gaine, care not how untruly they abuſe the *Name of* GOD. Men, which (as the *Wiſe man* ſaith reckon *our life as a market*, wherein they muſt be getting on every ſide, though it be by evill meanes, *Sap.* 15. 12. Or, as the *Apoſtle* ſaith, 1 *Tim.* 6. 15. That do in practice ſeem to hold, *that gain is godlineſſe*, for all the world as the prophane man in the Comedie, *Iuramentum, rei ſervandæ non perdendæ conditum*; that *Oathes were made to thrive by*. Full little knew thoſe men, that whatſo-

ever

ever is gotten by *falſe ſwearing*, muſt by GOD'S *Law*, both be *reſtored* in the whole *Summe*, and adde an *overplus* beſide. Elſe no *atonement* can be made for them, *Leviticus* 6.5. And if that *atonement* be not made, that GOD by *His Prophet* hath denounced, that their *gain ſhall not proſper*. For He will ſend the *flying book* into their houſe, a Curſe appropriate to thoſe that both *ſwear* and *ſteale*, (that is ſteale by ſwearing) which ſhall *conſume* both the *goods*, and *the very ſtone, timber* and all, *of the houſe* it ſelf, *Zac.* 5.4.

2. The other they call *Iuramenta Tribunalium*, much more fearefull and heynous than the former: when a man (or rather as *Saint Auguſtine* calleth him, *deteſtanda beſtia*, no man but a *deteſtable beaſt*) ſhall ſo farre preſume, as in the *Iudgement* it ſelf, which is GOD'S (2 *Chro.* 19.8.) before the *Magiſtrates*, which are GODS (*Pſal.* 82.6.) to prophane the *oath* of GOD, *Eccleſ.* 8.2. Even, as it were, to come into GOD'S own place, and there to offer Him villanie to His face. A crime ſo grievous, as no Nation, were it never ſo barbarous, but have thought it ſeverly to be puniſhed; Some with *loſſe* of *tongue*: Some, of *fingers*: Some, of *eares*; and ſome, of *life* it ſelf. And howſoever they eſcape man, the Prophet ſaith, the very *Book* of the *Law*, which they have touched in teſtifying an untruth, *ſhall have wings given it*, and *ſhall purſue them, and cut them off on this ſide, and on that ſide till they and their name be rotted from the earth.* It is a *fearefull thing to fall into* GOD'S *hands* on this wiſe: and of no one ſin, more dreadfull examples. For it is indeed, *facere Deum mendacii conſortem.* We hold it worſe Divinity, to lay upon GOD, that evil which we call *malum culpæ*, than the other which we terme *malum pœnæ*, which hath been inflicted on many an innocent, good man. Conſequently, a leſſe evill to *crucifie Chriſt* by any bodily paine, than to draw Him into the *ſociety of Sin*, which every perjured perſon doth, as much as in him lieth. Yea, we ſay that the *Name of* GOD being fearefull to the devils themſelves, and bringing them to tremble, that that party that treadeth that moſt glorious and fearefull Name, under his feet, is in worſe eſtate, not only than the wickedeſt of all men, the *Murderers* of *Chriſt*, but even than the *devill* himſelfe. And all this, that we conceive aright of *In veritate*.

In Iudicio. For; thus far the *Phariſees* themſelves come; to thinke *perjury* condemned. But, our *righteouſneſſe* is to *exceed theirs*, *Mat.* 5.20. and therefore we muſt ſeek yet farther. 2 In *Iudgement.*

This Clauſe (we ſay) ſtandeth againſt a double vanity, 1 as well in *matter*, if for a vaine, light, trifling matter we ſweare; 2 as in *manner* alſo, if with a vaine, light, unadviſed mind or affection. For, both the *matter* is to be weighty, grave, and judiciall: and we are with due advice and judgement to come to the action.

Againſt which *Iudiciall ſwearing*, we complain of two evill kinds: 1. The one *Iuramenta Platearum*, ſuch as going through the ſtreets, a man ſhall every day heare (yea, even out of the mouthes of children;) light, undiſcreet, frivilous oathes. 2. The other *Iuramenta Popinarum*, much worſe yet than they. When men in *Tabling-houſes*, at their game blaſpheme the *Name of* GOD moſt grievouſly. Not content to ſweare by Him whole, diſmember Him and pluck Him in pieces, that they may have oaths enough. And that perſon of the *Holy Trinity*, to whom and to His name, for taking our fleſh upon Him, and performing our redemption, even by GOD'S own charge, a ſpeciall regard is due: and that action of His, which among the reſt is moſt venerable of all others, which is His *Death*, *Paſſion*, and ſhedding His *Blood*.

For the *Matter*: The very words of the Commandement teach us, it is to be weighty; which ſpeake of GOD'S *Name*, as a thing, to be lifted up with ſtrength, as if it were heavy: and we uſe not to remove things heavy but upon good occaſion. 1 For the *Matter.*

The nature of an *Oath*, is as of a *bond*; which none that is wiſe will eaſily enter: it is to be drawen from, or preſſed out of a man upon neceſſarie cauſe. Yea, it is no further good, than it is neceſſary. For ſo is our rule, *Neceſſarium, extra terminos neceſſitatis non eſt bonum*: As, *purging, blood-letting*; which are no longer good than needfull. The *Name of* GOD is as a *ſtrong Caſtle*, which men flye not to, but when they have need. Theſe ſhew, that for every frivolous matter, and of no importance, we are not vainly to take up GOD'S *Name*. GOD'S *Name* is ſaid to be *holy*, *Pſal.* 111.9 and *holy things* may not be put to *common* and *vulgar* uſes, *Numbers* 18.*ult.* And in plaine words, *Levit.* 22.32. *Ye ſhall not pollute my Name. Polluting*, by GOD'S own word being nothing elſe, but *to make common*, *Acts* 10.15. Therefore they, to be condemned, that no man urging them, upon no ſufficient ground, make it *common*.

For the *Manner* with great regard, *Eccl.* 8.1. we muſt ſweare to the LORD, *with all our heart.* They are highly praiſed that did ſo, 1 *Chro.* 15.16. that is, When they are to take an *Oath*, they are to call together the powers of their ſoul, and with ſad and ſerious deliberation to undertake it; that is do it *in Judicio*. Therefore in the *Law* GOD maketh it the entry, *Thou ſhalt fear the Lord thy* GOD, *and ſhalt ſweare by His Name*: that is with due *fear* and *reverence* thou ſhalt *ſwear*. For, as GOD'S *Name* is *holy*; not for every common matter: ſo is it alſo *reverend*; not with an unregarding affection to be taken in our mouths. 2 For the *Manner.*

To this end is it, that the Church of GOD excludeth ſuch perſons from oaths, as are preſumed, that *in Judgement* they cannot, or will take them: as perſons already *convict of perjury*, that they will not: Thoſe that are *under yeares*, that they can not; To this end alſo, there have ever been

been uſed *Ceremonies*, that by that meanes, there might be a reverend regard ſtricken into the mind of the ſwearer. Therefore the very *Angels*, when they ſwear, do it not without *ceremony*, but with *lifting up their hands to heaven*, Dan.12.7. Apoc.10.5. The *Patriarchs*, under the *Law* of *Nature*, not without *ceremonie*, but *laying their hands on the thigh*, therein have reference to the *incarnation* of the *Bleſſed Seed*, Gen.24.3, and 47, 29. The people of GOD under the *Law*, came into the *Temple*, and before the *Altar* (1 *Reg.*8.31.) and in the *preſence* of the *Prieſt* (*Deut.* 12. 8.) *uncovered* (*Numbers* 5.18.) ſo took their *Oath*: all theſe ſerving to ſtir up their reverence, that what they did, they might do *in judgement*.

Therefore, they are to be condemned, that *paſſionately ſwear*, Eccl. 5.1. (which Paſſion alwayes bereaveth men of *judgement*:) either in *anger*, as *David*, which he repented of, 1 *Sam.*25. 33. Or in *deſire*, as *Saul*, which proved prejudicial to him and his people, 1 *Sam.*14.28. And they, that as not of any paſſion, ſo without all manner of reſpect, to avow any idle, fond fancy of their own, even as it were *water*, pour out the *Name of* GOD.

And they yet more, that not only unadviſedly ſometimes, but continually (as it were by a cuſtom) make it an *Interjection of filling*, for all their ſpeeches, and cannot utter one ſentence without it: yea, which thereby come to a *diabetica paſſio* of ſwearing, that *Oathes* run from them, and they feel them not.

But, above all, they that are come to that pitch, that even in contempt they ſwear, and will ſwear, and the rather, becauſe they be told of it. Theſe perſons the *Church* of GOD hath ſo deteſted, that they are excommunicate without ſentence of any Judge or Canon, and Chriſtian people forbidden to have any fellowſhip with them.

1 *In Juſtice.*

In Juſtitia. As the *Matter* of the *Oath* is to be *true* and *weighty*: and the *Manner*, *with* due *advice* and *judgement*: ſo is it to be taken alſo, to a good and *juſt end*. And of this there is to be had chief regard, for that divers times, both falſe and raſh *Oathes* are not hurtfull ſave to the ſwearer only. But theſe tend alway to ſome miſchief, beſide the ſin of the ſwearing.

An *Oath* is of the nature of a *Bond*, and bindeth a man to do that, he ſweareth; Now, it is ſin enough, to do evil of it ſelf; but to bind himſelf to do evil, and to make the *Name of* GOD the Bond, that is ſin out of meaſure ſinfull. GOD hath ordained, that only for truth and right, His *Name* ſhould be uſed: to abuſe it, to uphold falſhood, and to enforce men to evil dealing, is to change a *Sanctuary*, and make it a *brothel-houſe*. Theſe we call *Latronum Iuramenta*; ſuch *Oathes*, as *thieves* and ſuch kind of perſons take one of another; For, they do not only *joyn hand in hand* (as *Salomon* telleth us, *Prov.*26.5.) but do even alſo by *Oath* bind themſelves to do miſchief, *Nehem.* 6.28. *Tobiah* the ſpecial hinderer of the *Temple*, had many in *Juda* his *ſworn-men*.

1 *No of things impoſſible.*

That an *Oath* may be *in juſtice*: It is required that it be of a *thing poſſible*, No man ever required an *Oath*, to an *impoſſibilitie apparent*: So *Abraham's ſervant* ſaith, *Gen.*24. *What if I cannot poſſibly get* any maiden to come with me? *Abraham's* anſwer is, then he *ſhall be free from the oath*: So that, if at the preſent it ſeem *poſſible* (otherwiſe not to be ſworn to) and after, there do *emergere impoſſibile*, the party is innocent. The ſame is obſerved, touching our knowledge: fore, ſo the Law ſaith, *A man ſhall teſtifie that only, which he hath ſeen, heard or known*, and more ſhall not be required of him. So, the Law of Nature, only *de quibus ſciam poteroque*.

Levit. 5. 1.

Nor *unlawfulneſſe.*

Now becauſe (as *Joſeph* well telleth us, *Gen.*39.9.) that we only can do that, which *lawfully* we can, and *Chriſtian poſſibility* implieth *lawfulneſſe*; that is the ſecond point of *Injuſtitia*, and the ſecond Caveat *Ne illicitum*. Which is either *prima facie*, as *Saul's oath*, 1 *Sam.*28.10. and *Acts* 23. 14. Or it is likewiſe *emergens*, as in *Herod's oath*, at the firſt no harm being underſtood: but after the demand made, it was ſin to keep it. So ſaith *Ezra* in the Law, *Secundum legem fiat, Ezra* 10. 5. and *Saint Paul* in the Goſpel, *Acts* 23. 3. They ſit to judge *ſecundum id quod in Lege eſt*.

Put theſe together, that we be required to ſwear nothing but the *truth*, *In veritate*: that we do it upon due *advice* and *conſideration*, *In judicio*: that we do it but of thoſe things we know and can tell, and of thoſe whereto *Law bindeth* us: There is no more required in a *Chriſtian oath*. This to be remembred, becauſe divers which will be accounted Chriſtians, refuſe in our dayes, the *Oath* which hath all her attendents. If the *Magiſtrate*, either *Civil* (*Exod.*22.8. *Nehem.*5.12.) or *Eccleſiaſtical* (*Numb.* 5.19.) 1 Either by a *curſe*, where the party is *not known*, as *Prov.* 29.24. *Judg.* 17.2. *Levit.*5.1: 2 Or by *tendring an oath*, and that again double: 1 Either by way of *adjuration*, 1 *Sam.*3.27. 1 *Reg.*22.16. 2 Or by way of *ſwearing* them, as *Exod.* 22. 11. *Numb.*5.13. 1 *Reg.*8.31. 1 *Reg.*18.10. Where the party is accuſed by *complaint*, *detection*, (*Gen.*3.) *preſumption* (*Gen.*) 4.) *common fame* (1 *Cor.*5.4.) He is bound to *purge himſelf*, and ſatisfie the *people*, in *Adultery*, *Theft*, or any crime.

Matth.26.63.

But what if it tend to his dammage, or to the prejudice of his liberty? Our rule is; *Qui poteſt ad pœnam, poteſt ad quæ pœna conſequitur*. Therefore in a matter of *life* or *limme*, we admit not the *Oath*: becauſe, no man can lawfully ſwear, to caſt away or maime himſelf. But a man may directly ſwear to his *loſſe*, in his goods, as *Geneſis* 25. 33. and to become a *priſoner*, as (1 *Reg.* 1. 43.) *Shemei* did. Therefore, ſwear, and be ſworn in thoſe cauſes and queſtions, whereto Law doth bind to give anſwer, though, *Fine* and *Commitment* do enſue upon them.

This

This queſtion remaineth, If a man have ſworn without thoſe, what he is to do? when an *oath* binds, when it doth not.

We hold: *No man is ſo ſtraightened betweene two ſins, but without committing a third, he may get forth.* *Herod* thought he could not: and therefore, being in a ſtrait, betwixt *murder* and *periurie*, thought he could have no iſſue, but by putting *Iohn Baptiſt to death.* It was not ſo: for, having ſworn, and his *oath* proving *unlawfull*, if he had repented him of his unadviſedneſſe in ſwearing, and gone no further, he had his iſſue, without any offence.

1. If then We have ſworn to be *ſimply evil*: the rule is, *Ne ſit Sacramentum pietatis, vinculum iniquitatis:*

2. If it *hinder a greater* or higher *good*, the rule; *Ne ſit Sacramentum pietatis, impedimentum pietatis.*

3. If it be in things indifferent, as we term them, *abſque grano ſalis*; it is a raſh oath; to be repented, not to be executed.

4. If the *oath* be ſimply made; yet (as we ſay) it doth *ſubjacere Civili intellectui*: ſo as GOD's *oath* doth, *Ieremy* 18. 8. and therefore thoſe conditions may exclude the event, and the *Oath* remain good.

5. If in regard of the *Manner*, it be extorted from us: the rule is, *Injuſta vincula rumpit juſtitia.*

6. If raſhly, *Pœnitenda promiſſio, non perficienda præſumptio.*

7. If to any man, for his *benefit*, or for *favour* to him; if that party releaſe it, it bindeth not.

been uſed *Ceremonies*, that by that meanes, there might be a reverend regard ſtricken into the mind of the ſwearer. Therefore the very *Angels*, when they ſwear, do it not without *ceremony*, but with *lifting up their hands to heaven*, Dan.12.7. Apoc.10.5. The *Patriarchs* under the *Law* of *Nature*, not without *ceremonie*, but *laying their hands on the thigh*, therein have reference to the *incarnation* of the *Bleſſed Seed*, Gen.24.3, and 47, 29. The people of GOD under the *Law*, came into the *Temple*, and before the *Altar* (1 *Reg.*8.31.) and in the *preſence* of the *Prieſt* (*Deut.* 12. 8.) *uncovered*, (*Numbers* 5.18.) ſo took their *Oath*: all theſe ſerving to ſtir up their reverence, that what they did, they might do *in judgement*.

Therefore, they are to be condemned, that *paſſionately ſwear*, Eccl. 5. 1. (which Paſſion alwayes bereaveth men of *judgement*:) either in *anger*, as *David*, which he repented of, 1 *Sam.*25. 33. Or in *deſire*, as *Saul*, which proved prejudicial to him and his people, 1 *Sam.*14.28. And they, that as not of any paſſion, ſo without all manner of reſpect, to avow any idle, fond fancy of their own, even as it were *water*, pour out the *Name of* GOD.

And they yet more, that not only unadviſedly ſometimes, but continually (as it were by a cuſtom) make it an *Interjection of filling*, for all their ſpeeches, and cannot utter one ſentence without it: yea, which thereby come to a *diabetica paſſio* of ſwearing, that *Oathes* run from them, and they feel them not.

But, above all, they that are come to that pitch, that even in contempt they ſwear, and will ſwear, and the rather, becauſe they be told of it. Theſe perſons the *Church* of GOD hath ſo deteſted, that they are excommunicate without ſentence of any Judge or Canon, and Chriſtian people forbidden to have any fellowſhip with them.

1 *In Juſtice.*

In Juſtitia. As the *Matter* of the *Oath* is to be *true* and *weighty*: and the *Manner*, *with* due *advice* and *judgement*: ſo is it to be taken alſo, to a good and *juſt end*. And of this there is to be had chief regard, for that divers times, both falſe and raſh *Oathes* are not hurtfull ſave to the ſwearer only. But theſe tend alway to ſome miſchief, beſide the ſin of the ſwearing.

An *Oath* is of the nature of a *Bond*, and bindeth a man to do that, he ſweareth: Now, it is ſin enough, to do evil of it ſelf; but to bind himſelf to do evil, and to make the *Name of* GOD the Bond, that is ſin out of meaſure ſinfull. GOD hath ordained, that only for truth and right, His *Name* ſhould be uſed: to abuſe it, to uphold falſhood, and to enforce men to evil dealing, is to change a *Sanctuary*, and make it a *brothel-houſe*. Theſe we call *Latronum Iuramenta*; ſuch *Oathes*, as *thieves* and ſuch kind of perſons take one of another; For, they do not only *joyn hand in hand* (as *Salomon* telleth us, *Prov.*26.5.) but do even alſo by *Oath* bind themſelves to do miſchief, *Nehem.* 6.28. *Tobiah* the ſpecial hinderer of the *Temple*, had many in *Juda* his *ſworn-men*.

1 *Not of things impoſſible.*

That an *Oath* may be *in juſtice*: It is required that it be of a *thing poſſible*, No man ever required an *Oath*, to an *impoſſibilitie apparent*: So *Abraham's ſervant* ſaith, *Gen.*24. *What if I cannot poſſibly get* any maiden to come with me? *Abraham's* anſwer is, then he *ſhall be free from the oath*: So that, if at the preſent it ſeem *poſſible* (otherwiſe not to be ſworn to) and after, theredo *emergere impoſſibile*, the party is innocent. The ſame is obſerved, touching our knowledge: fore, ſo the Law ſaith, *A man ſhall teſtifie that only, which he hath ſeen, heard or known*, and more

Levit. 5. 1. ſhall not be required of him. So, the Law of Nature, only *de quibus ſciam poteroque*.

Nor *unlawfulneſſe.*

Now becauſe (as *Joſeph* well telleth us, *Gen.*39.9.) that we only can do that, which *lawfully* we can, and *Chriſtian poſſibility* implieth *lawfulneſe*; that is the ſecond point of *Injuſtitia*, and the ſecond Caveat *Ne illicitum*. Which is either *prima facie*, as *Saul's oath*, 1 *Sam.*28.19. and *Acts* 23. 14. Or it is likewiſe *emergens*, as in *Herod's oath*, at the firſt no harm being underſtood: but after the demand made, it was ſin to keep it. So ſaith *Ezra* in the Law, *Secundum legem fiat*, *Ezra* 10. 5. and *Saint Paul* in the Goſpel, *Acts* 23. 3. They ſit to judge *ſecundum id quod in Lege eſt*.

Put theſe together, that we be required to ſwear nothing but the *truth*, *In veritate*: that we do it upon due *advice* and *conſideration*, *In judicio*: that we do it but of thoſe things we know and can tell, and of thoſe whereto *Law bindeth* us: There is no more required in a *Chriſtian oath*. This

Matth.26.63. to be remembred, becauſe divers which will be accounted Chriſtians, refuſe in our dayes, the *Oath* which hath all her attendents. If the *Magiſtrate*, either *Civil* (*Exod.*22.8. *Nehem.*5.12.) or *Eccleſiaſtical* (*Numb.* 5.19.) 1 Either by a *curſe*, where the party is *not known*, as *Prov.* 29.24. *Judg.* 17.2. *Levit.*5.1: 2 Or by *tendring an oath*, and that again double: 1 Either by way of *adjuration*, 1 *Sam.*3.27. 1 *Reg.*22.16. 2 Or by way of *ſwearing* them, as *Exod.* 22. 11. *Numb.*5.13. 1 *Reg.*8.31. 1 *Reg.*18.10. Where the party is accuſed by *complaint*, *detection*, (*Gen.*3.) *preſumption* (*Gen.*) 4.) *common fame* (1 *Cor.*5.4.) He is bound to *purge himſelf*, and ſatisfie the *people*, in *Adultery*, *Theft*, or any crime.

But what if it tend to his dammage, or to the prejudice of his liberty? Our rule is; *Qui poteſt ad pœnam, poteſt ad quæ pœna conſequitur*. Therefore in a matter of *life* or *limme*, we admit not the *Oath*: becauſe, no man can lawfully ſwear, to caſt away or maime himſelf. But a man may directly ſwear to his *loſſe*, in his goods, as *Geneſis* 25. 33. and to become a *priſoner*, as (1 *Reg.* 1. 43.) *Shemei* did. Therefore, ſwear, and be ſworn in thoſe cauſes and queſtions, whereto Law doth bind to give anſwer, though, *Fine* and *Commitment* do enſue upon them.

This

This queſtion remaineth, If a man have ſworn without thoſe, what he is to do? when an *oath* binds, when it doth not.

We hold: *No man is ſo ſtraightened between two ſins, but without committing a third, he may get forth.* *Herod* thought he could not: and therefore, being in a ſtrait, betwixt *murder* and *perjurie*, thought he could have no iſſue, but by putting *John Baptiſt to death.* It was not ſo: for, having ſworn, and his *oath* proving *unlawfull*, if he had repented him of his unadviſedneſſe in ſwearing, and gone no further, he had his iſſue, without any offence.

1. If then We have ſworn to be *ſimply evil*: the rule is, *Ne ſit Sacramentum pietatis, vinculum iniquitatis:*

2. If it *hinder a greater* or higher *good*, the rule; *Ne ſit Sacramentum pietatis, impedimentum pietatis.*

3. If it be in things indifferent, as we term them, *abſque grano ſalis*; it is a raſh oath; to be repented, not to be executed.

4. If the *oath* be ſimply made; yet (as we ſay) it doth *ſubjacere Civili intellectui*: ſo as GOD's *oath* doth, *Jeremy* 18. 8. and therefore thoſe conditions may exclude the event, and the *Oath* remain good.

5. If in regard of the *Manner*, it be extorted from us: the rule is, *Injuſta vincula rumpit juſtitia.*

6. If raſhly, *Pœnitenda promiſſio, non perficienda præſumptio.*

7. If to any man, for his *benefit*, or for *favour* to him; if that party releaſe it, it bindeth not,

A SERMON

Preached at

WHITE-HALL

Upon the *Sunday* after

EASTER,

being March XXX. *Anno Dom.* MDC.

IOHN. CHAP. XX. VER. XXIII.

Quorum remiſeritis peccata, remittuntur eis: Et quorum retinueritis, retenta ſunt.

Whoſe-ſoever ſinnes yee remit, they are remitted unto them: and whoſe-ſoever ye retain, they are retained.

The concluſion of the Goſpell for the Sunday.



THEY be the words of our Saviour CHRIST to His *Apoſtles*. A part of the firſt words, which He ſpake to them at His *Epiphanie*, or firſt apparation after He roſe from the dead. And they containe a *Commiſſion* by Him granted to the *Apoſtles*, which is the *Summe* or *Contents* of this Verſe.

Which *Commiſſion*, is His firſt largeſſe after His riſing againe. For, at His firſt appearing to them, it pleaſed Him not to come empty, but with a bleſſing, and to beſtovv on them, and on the world by them, as the firſt fruits of His reſurrection, this *Commiſſion*; a part of that Commiſſion, which the ſinfull world moſt of all ſtood in need of for *remiſſion of ſinnes*.

Summa. *The proceeding in it.*

To the granting whereof, He proceeded not without ſome ſolemnity or circumſtance, well worthy to be remembred.

For firſt, *Verſe* 21. He ſaith, *As my Father ſent me, ſo I ſend you*: which is their *authorizing* or giving them their *credence*.

Second

Secondly, *Verſe* 22. He doth *breath upon them*, and withall inſpireth them with the *Holy Ghoſt*, which is their *enabling* or furniſhing thereto.

And having ſo authorized and enabled them, now in this *Verſ.* here, He giveth them their *Commiſſion*, and thereby doth perfectly inaugurate them, into this part of their office.

A *commiſſion* is nothing elſe, but the imparting of a power which before they had not. Firſt therefore, He imparteth to them a *power*, a power over *ſinnes*; over ſins, eitheir for the *remitting*, or the *retaining* of them, as the perſons ſhall be qualified.

And after, to this *power* He addeth a *promiſe* (as the *Lawyers* terme it) of *Ratihabition*, that He will ratifie and make it good, that *His power* ſhall accompany *this power*, and the lawfull uſe of it in His Church for ever.

The *dependance* in reſpect of the *time*

And very agreeable is this power now beſtowed by Him upon his reſurrection. Not ſo conveniently before His death; becauſe *till then, He had not made His ſoule an offering for ſinne*, nor till *then, He had not ſhed His bloud, without which there is no remiſſion of ſinnes.* Therefore it was *promiſed* before, but not given till now, becauſe it was convenient, there ſhould be *ſolutio*, before there were *abſolutio*. Not before He was riſen, then.

Why *not before*; Eſa. 53. 10. Heb. 9.22.

And againe, no longer than till He was riſen, not till he was aſcended. *Firſt*, to ſhew that the *remiſſion of ſins* is the undivided and immediate effect of his death. *Secondly*, to ſhew how much the world needed it, for which cauſe he would not with-hold it, no not ſo much as one day (for *this was done in the very day of His reſurrection.*) *Thirdly*, but eſpecially, to ſet forth his great love and tender care over us, in this, that as ſoone as he had accompliſhed his own reſurrection, even preſently upon it, he ſets in hand with ours, and beginneth the firſt part of it, the very firſt day of his riſing.

Mat. 16.19. 18.18.

Why *now*.

The *Scripture* maketh mention of a *firſt and ſecond death*, and from them two, of a *firſt and ſecond reſurrection.* Both, expreſly ſet downe in one verſe; *Happy is he that hath his part in the firſt reſurrection; for over ſuch the Second death hath no power.* Underſtanding by the firſt, the *death of the ſoul by ſin*, and the *riſing* thence to the life of *grace*: by the ſecond, the *death* of the *body* by *corruption*, and the *riſing* thence to the life of *glory*.

Apoc. 20.6.

Chriſt truly is the *Saviour* of the whole man, both ſoule and body, from the *firſt* and *ſecond death.*

But beginneth firſt with the firſt, that is, with *ſin*, the death of the *ſoul* and the riſing from ir. So is the method of *Divinity* preſcribed by himſelf 1. *to cleanſe that which is within (the ſoul)* then *that which is without (the body.)* And ſo is the method of *Phiſick*, firſt to cure the *cauſe*, & then the *diſeaſe*. Now the cauſe (or as the *Apoſtle* calleth it) *the ſting of death is ſin.* Therefore firſt to remove ſin, and then *death* afterwards. For, the cure of ſinne being performed, the other will follow of his own accord. As *Saint John* telleth us, *He that hath his part in the firſt reſurrection*, ſhall not faile of it *in the ſecond.* The *firſt reſurrection* then from *ſin*, is it which our *Saviour Chriſt* here goeth about, whereto there is no leſſe power required than a divine power. For look what power is neceſſary to raiſe the *dead body* out of the *duſt*; the very ſame, every way, is requiſite to raiſe the *dead ſoul* out of *ſin.* For which cauſe the *Remiſſion of ſins* is an *Article of faith*, no leſſe than the *Reſurrection* of the body. For in very deed, a *reſurrection* it is, and ſo it is termed, no leſſe than that.

Mat. 23 26. 1 Cor. 15. 56.

To the ſervice and miniſtery of which divine worke, a *commiſſion* is here granted to the *Apoſtles*. And firſt, they have here their *ſending* from GOD the *Father*; their *inſpiring* from GOD the *Holy Ghoſt*; their *commiſſon* from GOD the *Son*: that being thus ſent from the *Father*, by the power of the *Holy Ghoſt*, in the perſon of *Chriſt* they may performe the Office, or (as the *Apoſtle* calleth it) the *Embaſſage of reconciling ſinners* unto God, to which they are appointed. And ſo much for the *Summe* and dependance of this *Scripture*.

2 Cor. 5. 9.

The points of ſpeciall obſervation are three: 1. Firſt, the *Power* that is granted. 2. The *Matter* or *Subject*, whereon the power is to be exerciſed. 3. The *Promiſe* of *ratifying* the exerciſe of that power.

The Diviſion.

The *power* it ſelfe in which commeth firſt to be entreated. 1. What is meant by *remitting* and *retaining*. 2. After in generall, that there is a *power to remit and retaine*: but firſt to *remit*, and after to *retaine*. 3. Then in particular, of that power as it is ſet down in both words, *Remiſeritis and remittuntur.*

I.

The *Matter* or ſubject: which is alſo two wayes to be conſidered, either as it is ſin in it ſelfe, which is the matter at large; or as it is the ſin of ſome perſons (for it is not *quæ peccata*, but *quorum*) which is the immediate or proper matter of this power.

II.

The *ratifying* or promiſe of concurrence to aſſure the conſcience of the ſinner of the certainty and efficacie of the Churches act, that what the *Apoſtles* doe in the perſon of *Chriſt*, by the inſtinct of the *Holy Ghoſt*, he that ſent them, will certainly make good and effectuall from heaven. And of theſe three in order,

III.

The

I. The *termes* how to be understood.

THe termes of *remitting* and *retaining* may be taken many wayes. To the end then, that we may the moore clearly conceive that which shall be said, it will be expedient, that first of all we understand, in what sense especially, and according to what resemblance, those termes are to be taken.

The originall from *Christs commission.*

This may we best doe out of our Saviour *Christs* owne *Commission.* For, this of the *Apostles* is nothing else but a branch out of his, which he Himself (as *man*) had here upon earth. For as *man*; he himselfe was sent, and was *anointed* with the *Spirit*, and proceeded by *Commission.*

Iu'te 4.18. Esay 61.1.

His *Commission* we finde *Luk* 4. which he himselfe read in the Synagogue at *Nazareth* at his first entring on it: Which is *originally* recorded *Esa* 61. Wherein, among others, this power is one, to preach ἄφεσιν (that is) *Remission*, as it is turned here; or *deliverance*, as it is turned there: but the word is one in both places; and that respectively to *captives*: and (as it followeth in that place of *Esay*) to them that are *bound*, the opening of the *prison.*

Sin, an *imprisonment.*

Which very terme (of *Captives* or such as are in *prison*) doth open unto us, with what reference or respect, this terme of *remitting*, or *letting go*, is to be conceived. And as it was in his, so must it be understood here in this, since this is but derived from that of *Christs.*

The minde of the *Holy Ghost* then, as in other places by divers other resemblances, so in this here, is to compare the *sinners* case to the estate of a person *imprisoned.* And indeed, who so well weigheth the place, it cannot well be taken otherwise. For, not onely here, but elsewhere (where this *Power* is expressed) it seemeth ever, to be with reference (as it were) to

Mat.16. 19. *parties committed.* The very term of the *Keyes* (wherein it was promised, and wherein it is most usually delivered;) the termes of *opening* and *shutting*, seeme to have relation (as it were)

Mat. 18. 18. to the *prison gate.* The termes of *binding* and *loosing*, (as it were) to the *fetters* or *bands.* And these here of *letting forth*, or *still detaining* (all and every of them) seeme to have an evident relation, to a *prisoners estate*; as if *sin* were a *prison*, and the case of *sinners*, like theirs that are *shut up.*

Iob 20. 12. Verily, as sinne at the first in committing, seemeth *sweet*; that men cannot be got *to spit it out* (saith *Iob*) but hold it close under their tongues, till they have swallowed it downe; but after

Jer. 2. 19. Esa. 66. *ult.* it is committed, the sinner findeth then, that it is *Malum & amarum dereliquisse Dominum* (saith the *Prophet*;) that it turneth to a bitter and cholerick matter, of which there breedeth *a worme which never leaveth gnawing*: Even so doth sin at the first also seeme a matter of *liberty.* For a li-

Gal.3. 23. Gen.3. 2. berty it is, not to be restrained; not to be (as the *Apostle* speaketh) *committed to Moses, to be kept and shut up under the Law*; not to be *forbidden any fruit* (under which very terme, the Serpent did perswade it:) But when it was done and past, then shall a man feel a *pinching* or

Rom.2.9. *straightnesse* in his soule, termed by the *Apostle* στενοχωρία which properly signifieth the *paine* which they suffer, that are shut up in a narrow room or some place of *little ease.*

So speaketh *Solomon* of sinne. *His owne wickednesse shall attach the sinner, and he shall be holden, or pinioned with the cords of his own sin.* So *S. Peter* to *Simon Magus*: *I perceive, thou art*

Prov.5.22. Acts 8.13. (to expresse the former resemblance) *in the gall of bitternesse* (and to expresse the latter *in the bond of iniquity.* And *S. Paul* that sinners, instead of having *Moses* to their *keeper*, become the *Devils captives, and are of him holden and taken at his will and pleasure.*

2 Tim. 2. *ult.* Truly some have felt as much as I speak of, and have in pregnant termes complained of it.

Psalm.8.88. 142. *ult.* 119.32. *I am so fast in prison* (saith *David*) *that I cannot get out.* And, *bring my soule out of prison and I will praise thee.* And, *I will run the way of thy commandements, when thou shalt set my heart at liberty.*

Peradventure all feel not this presently as soon as they have sinned; nor (it may be) a good while after. So GOD told *Caine* at the beginning: *his sin should lie at the doore*; that is while

Gen.4. 7. he keept within, he should not be troubled with it perhaps; but at his comming forth, it should certainly *attach* him. But saith *Moses*, let every one that sinneth be sure, that *his sin*

Numb.32. 23. at last will *finde him out*: For he shall no sooner be under arrest of any trouble, sickness, crosse or calamity, but he shall be shut into his στενοχωρία and feel it presently. As the brethren of

Gen.42.21. *Joseph*, for very many years, after they had of envy and without all pity sold him to be a bond-servant, seemed at liberty: No sooner fell they into danger and displeasure, in a strange countrey but it came to mind, and they were *served* with it straight way. Even as in *Iob*, it is said:

Iob.10.11. *The sins of our youth shall let us go up and down quietly all our youth-time, but when we come to years we shall feel them pinch us in our very bones.*

James. 5.9. Yea, though many, even then when they feele this straightnesse in their soule, make meanes to put it away for the time, and seem merry and light enough (as many times, *Prisoners* be in the *Goale*, tell the very day of *Assises* come:) yet when it is come to that, that *index est præ foribus*, when the terror of death commeth, and with it a *fearfull expectation of judg-*

ment;

ment; then certainly, then without all doubt, the *anguish* S. *Paul* speaketh of, shall be *upon every soule of every one that doth evill.* Then there is no man never so wicked, that with his good will would die in his sins, but would have them released while he is yet in *via*, yet in the *way*. Then we seek help at *such Scriptures* as this, and call for the persons to whom this *Commission* belongeth. And those, whom we have gone by seven years together, and never said word to about it, then we are content to speak with, when the counsell and direction they give, we are scarce able to receive, and much lesse to put in practice. As if, all our life time we believed the *permission of sins*; as if that were the article of our faith all our life long, and the article of *remission of sins* never till the point of death. Heb. 10.27. Ioh. 8.27. Mat. 5.25.

And this may serve, shortly to set forth unto us this *prison of the soule*: which if any conceive not, by that which hath been said, I must say with the *Prophet* to them; that sure, there is such a thing, and that *In novissimo intelliget is hæc plane*, at their latter end (I wish, before; but sure then, shall very plainly understand, that such a thing there is. Ier. 30. ult.

But now, they that have either felt or believe, that such an *imprisonment* there is, will be glad to hear that there is a *Power*, whereby they may be *enlarged*: And this very tidings in general, that there is a *Remittuntur*, that men may have deliverance from these *fetters*, this *prison*, this *streitnesse* or *anguish* of the *soul*, must needs be very acceptable and welcome tydings to them. For which very point (even that there is a *Remittuntur*) what thankes are we eternally bound to render unto GOD? For I tell you, *Nusquam Angelos apprehendit*, the *Angels* never found the like. For, the *Angels, which kept not their first estate, hath He reserved in everlasting chaines of darknesse, to the judgement of the great Day.* Their chaines, *everlasting*; their imprisonment, *perpetuall*: No *Comission* to be sued for them: No *Remittuntur eis*. But with man it is not so. To him, *deliverance*; to him, *loosing* of the *chaines*: to him, *opening* of the prison is promised. For his sins, a commission is granted out, his sinnes have a *Remittuntur*. This, is a high and speciall priviledge of our nature to be had by us in an everlasting thankfull remembrance. So that no man needeth now, abruptly to say with those in *Ieremie*, *Desperavimus*, we are desperate, now, we never shall be forgiven, let us now doe what we list. No: but (as it is said in *Ezra*) *Though we have grievously sinned: yet there is hope for all that*: and (as in *Ezekiel*) that we may so use the matter, that *Peccata nostra non erunt nobis in scandalum, Our sins shall not be our destruction.* Which very point is both an especial stay of our hope, and a principal means of manifesting unto us the great goodnesse of *God*. Good tydings that there is *Remission*. Heb. 2.16. Iude 6. Ier. 18. 12. Ezra 10.2. Ezek. 18.30.

Which goodnesse of God, as it doth shew forth it self in this first (that, such a power there is:) so doth it secondly and no lesse, in the order that (which both acts are mentioned, as well *retaining*, as *remitting*) He placeth the power of *remitting* first. Which very sorting of them in that order, doth plainly shew unto us, whereunto God of His goodnesse is most inclinable; and which of them it is, that is the principall in His intent. That to *remit*, is more proper to Him, and that he is more ready to it, and that it is first, first in His purpose, first in His grant: and that to the other He commeth but secondarily, but by occasion, when the former cannot take place. For, of *remitting sinne*, He taketh the ground from Himself, and not from any other, and therefore, that more naturally: but of *retaining it*, the cause is ministred from us, even from our *hardnesse, and heart that cannot repent.* And as Himselfe doth use this power, so giveth He it to them, *to edification, and not to destruction.* I say, not first or principally *to destruction*; nor of any, save onely of the *wilfull impenitent sinner.* Thus much of the *remitting* and *retaining* in generall, and of their *place* and *order*. Now of the power it selfe in particular. *Remission* first, before *Retentio*. Esay 28.2. 2 Cor. 10.8.

Of this *Power* there is here in my Text twice mention; 1 One in *Remiseritis*, and 2 againe in *Remittuntur*. Which two words doe plainely lead us to two *Acts*; of which two *Acts*; by good consequence are inferred two *Powers*. Which two *powers*, though they be concurrent to one end, yet are they distinct in themselves. Distinct, in *person*; for, *Remiseritis* is the *second person*, & meant of the *Apostles*; and *Remittuntur* is the *third person*, and meant of God Himself. And as distinct in *person*, so distinct in *place*; for the one is exercised *in earth*, which is the *Apostles*; the other *in heaven*, which is Gods. *Quicquid solveritis in terra, solutum erit in Cœlo*: Of *Remission* in particular. The *Power* of it twofold. 1 *Remiseritis*. 2 *Remittuntur*. Mat. 16.19.

Now where two powers, are and one of them in *God*, the other, must needs be subordinate from it. For, *Duo principia*, two beginnings there are not, Therefore none other from whence it can proceed, but from *God* and from the power in Him alone.

Of these two then. *Remittuntur*, though latter in place, yet indeed is by nature and order first, and from it doth proceed the other of *Remiseritis*; Which howsoever in the sentence it stand before it, yet without all question it is derived from it, and after it. So that, thus the case stands between them: *Remittuntur*, which is *Gods* power, is the *primitive* or *originall*; *Remiseritis*, which is the *Apostles* power, is meerly *derived*. That in *God*, Soveraign: This in the *Apostles* Dependent. In Him only *Absolute*: in them, *Delegate*. In Him *Imperiall*, in them, *Ministeriall*. 1 *Remittuntur* (*Gods* power) first in order. Esay 43. 25.

The power of *remitting sinne* is originally in *God*, and in *God* alone. And in Christ our Saviour, by meanes of the union of the *God head* and *manhood* into one person: By vertue whereof, the *Son of man hath power to forgive sins upon earth.* Mat. 2. 10.

This

This power being thus ſolely inveſted in God, He might without wrong to any, have retained and kept to Himſelf, and without means of *Word* or *Sacrament*, and without *Miniſters*, either *Apoſtles* or others, have exerciſed immediately by Himſelf from heaven.

Rom. 10. 6. But we ſhould then have ſaid of the *remiſſion of ſins* (ſaith S. *Paul*) *Who ſhall go up to heaven for it, and fetch it thence? For which cauſe* (ſaith he) *the righteouſneſs of faith ſpeaketh thus, ſay not ſo in thy heart. The word ſhall be neer thee in thy mouth, and in thy heart, and this is the word of faith which we preach.*

Partly this, that there ſhould be no ſuch difficulty to ſhake our faith, as once to imagine to fetch Chriſt from Herven for the *Remiſſion* of our *ſinnes*.

Partly alſo, becauſe Chriſt (to whom alone this Commiſſion was originally granted) having ordained himſelf *a body*, would work by bodily things, and having *taken the nature of a man* upon Him, would honour the nature he had ſo taken. For theſe cauſes that which was His, and His alone, He vouchſafed to impart; and out of his *Commiſſion*, to grant a *Commiſſion*, and thereby to *aſſociate them to Himſelf*; (it is his own word by the *Prophet*) and to make them συνέργους, that is, *Co-operatores*, workers together with him, as the *Apoſtle* ſpeaketh, to the work of ſalvation, both of themſelves, and of others.

From *God*, then it is derived: From *God*, and to men.

2 *Remiſeritis.* *Gods power derived to* Men, *and not to* Angels. To *men*, and not to *Angels*. And this I take to be a ſecond Prerogative of our nature. That an *Angel* muſt give order to *Cornelius*, to ſend to *Joppe* for one *Simon*, *to ſpeak words to him*, *by which he and his houſhold ſhould be ſaved*; but the *Angel* muſt not be the doer of it. That not to *Angels*, but to *men*, is committed this office, or *Embaſſage of Reconciliation*. And that which is yet more, to *ſinfull men*, for ſo is the truth, and ſo themſelves confeſs it. Saint *Peter*, *Go from me, Lord, for I am a ſinfull man.* Saint *James*, *In many things we offend all* (putting himſelf in the number.) And, leſt we ſhould think it to be but their modeſty, Saint *John* ſpeaketh plainly, *If we ſay we have no ſin* (what then? not we are proud, and there is no *humility* in us, but) *we are lyars, and there is no truth in us.* And this is that, which is wonderfull in this point, that Saint *Paul*, who confeſſeth himſelf a *ſinner*, and a *chief ſinner*, *quorum primus ego*; The ſame concerning another ſinner (the inceſtuous *Corinthian*) *I forgive it him*, ſaith he, ἐν προσώπῳ τοῦ Χριστοῦ *in the perſon of Chriſt.*

To ſinfull men.

1 Tim. 1. 15.

2 Cor. 2. 10.

To the Apoſtles. Now if we ask, to what men? The *Text* is plain. They to whom Chriſt ſaid this *Remiſeritis*, were the Apoſtles.

In the *Apoſtles* (that we may come nearer yet) we find three capacities, as we may term them. 1 As *Chriſtians* in general. 2. As *Preachers*, *Prieſts* or *Miniſters*, more ſpecial. 3. As thoſe *twelve perſons*, whom in ſtrict propriety of ſpeech we term the *Apoſtles*.

Mar. 13. *ult.* Some things, that Chriſt ſpake to them, He ſpake to them as repreſenting the whole company of *Chriſtians*: as His *vigilate*.

Some things to them, not as *Chriſtians*, but as *Preachers* or *Prieſts*: as His *Ite prædicate Evangelium*, and His *hoc facite*; which no man thinketh all Chriſtians may do.

Mat. 28. 18. Luke 22. 19.

Act. 1. 8. And ſome things, to themſelves perſonally: as that he had appointed them *Witneſſes of His Miracles and Reſurrection*, which cannot be applyed but to them, and them in perſon. It remaineth, we enquire, in which of theſe three capacities, CHRIST imparteth to them this *commiſſion*.

Not as to *Apoſtles* properly. That is, this was no *perſonal priviledge* to be in them, and to die with them, that they ſhould only execute it for a time, and none ever after them. GOD forbid, we ſhould ſo think it. For this power being more than needfull for the world, as in the beginning it was ſaid, it was not to be either *perſonal*, or *for a time*. Then thoſe perſons dying, and thoſe times determining, they in the ages following, as we now in this, that ſhould light into this priſon or *captivity* of *ſinne*, how could they or we receive any benefit by it? Of *Nature*, it is ſaid by the heathen *Philoſopher*, that it doth neither *abundare in ſuperfluis*, nor *deficere in neceſſariis*. God forbid, but we *ſhould aſcribe* as much to *God*, at the leaſt; that neither He ſhould ordain a power ſuperfluous, or more than needed; or elſe, it being *needfull*, would *appropriate it unto one age*, and leave all other deſtitute of it; and not rather as all Writers both new and old take it, continue it ſucceſſively to the worlds end.

And as not proper to the *Apoſtles perſons*, ſo neither common to all *Chriſtians* in general, nor in the perſons of all *Chriſtians* conveighed to them. Which thing, the very circumſtances of the *Text* do evict. For he ſent them firſt, and after *inſpired* them; and after both theſe, gave them this *Commiſſion*. Now all *Chriſtians* are not ſo ſent, nor are all *Chriſtians inſpired* with the grace or gift of the *Spirit*, that they were here. Conſequently, it was not intended to the whole ſociety of *Chriſtians*. Yea, I add, that foraſmuch as theſe two, both theſe two, muſt go before it; 1 *Miſſio*, and 2 *Inſpiratio*; that though *God inſpire* ſome *Laymen*, if I may have leave ſo to term them, with very ſpecial graces of *knowledge* to this end; yet inaſmuch as they have not the form of *ſending*, it agreeth not to them, neither may they exerciſe it, untill they be *ſent*, that is, untill they have their calling thereunto.

Verſe 21. Verſe 22.

It

It being then neither perſonall nor peculiar to them as *Apoſtles*, nor again common to *all* as *Chriſtians*, it muſt needs be commited to them as *Miniſters*, *Prieſts*, or *Preachers*; and conſequently to thoſe, that in that office and function do ſucceed them, to whom and by whom, this *Commiſſion* is ſtill continued. Neither are they, that are ordained or inſtituted to that calling, ordained or inſtituted by any other *words* or *verſe*, than this. Yet not ſo, that abſolutely without them, GOD cannot beſtow it, on whom, or when Him pleaſeth; or that he is bound to this meanes only, and cannot worke without it. For, *Gratia Dei non alligatur mediis*, the grace of God is not *bound* but *free*, and can worke without meanes either of *Word* or *Sacrament*; and as without meanes, ſo without *Miniſters*, how and when to Him ſeemeth good. But ſpeaking of that which is proper and ordinary, in the courſe by him eſtabliſhed, this is an Eccleſiaſticall *Act* committed, as the reſidue of the miniſtery of *reconciliation*, to Eccleſiaſticall perſons. And if at any time He vouchſafe it by others that are not ſuch, they be in that caſe, *Miniſtri neceſſitatis, non Officii*: in caſe of neceſſity, Miniſters; but by *Office*, not ſo. To them as *Miniſters.*

Now, as by committing this power, GOD doth not deprive or bereave himſelf of it: For there is a *Remittuntur* ſtill, and cheife, ſoveraign and abſolute: ſo on the other ſide, where GOD proceedeth by the *Churches act*, as ordinarily He doth, it being His own ordinance; there, whoſoever will be partaker of the Churches act muſt be partaker of it by the *Apoſtles* meanes; there, doth *Remiſeritis* concurre in his order and place, and there runneth ſtil a correſpondence between both. There doth GOD aſſociate his Miniſters, and maketh them *Workers together with him*. There, have they their parts in this worke, and cannot be excluded: no more in this, than in other acts and parts of their function. And to exclude them, is (after a ſort to wring the *keys* out of their hands, to whom CHRIST hath given them, is, to cancell and make void this clauſe of *Remiſeritis*, as if it were no part of the ſentence; To account of all this ſolemne *ſending*, and *inſpiring*, as if it were an idle and fruitleſſe ceremony: which if it may not be admitted, then ſure it is, they have their part and concourrence in this worke, as in the reſt of the *miniſtery of reconciliation*. *Of Gods ſoveraign power ſtill.* Zech. 13.7. 1 Cor. 3.7.

Neither is this a new or ſtrange thing; from the beginning it was ſo: Under the law of *Nature* (ſaith *Elihu in Iob*, ſpeaking of one for his ſinnes in GOD'S priſon,) *If there be with him an Embaſſador, Commiſſioner, or Interpreter* (not any whoſoever, but) *one among a thouſand, to ſhew unto Him his righteouſneſſe, Then ſhall God have mercy upon him and ſay, Let him go, for I have received a propitiation.* The act of the Church *ordinary* Iob 23.25.

Under *Moſes*, it is certain, the Covenant of life and peace was made with *Levi*, and at *the ſacrifices* for *ſin*, he was ever a party. Mal. 2.5. Lev. 4.5,6.

Under *the Prophets*. It pleaſed GOD to uſe this concurrence towards *David* himſelf: *Nathan the Prophet* ſaying unto him, *Tranſtulit Dominus peccatum tuum.*

Which courſe ſo eſtabliſhed by GOD, till CHRIST ſhould come; (for neither covenant nor Prieſt-hood was to endure any longer; was) by CHRIST re-eſtabliſhed anew in the Church, in *that calling*: to whom he hath committed the *Word of reconciliation*. Neither are we (the ordinances of GOD thus ſtanding) to rend off one part of the ſentence. Three are here expreſſed, *three perſons*: 1 The perſon of the *ſinner*, *in quorum*; 2 of *God*, *in Remittuntur*; 3 of the *Prieſt in Remiſeritis*. Three are expreſſed; and where three are expreſſed, three are required, and where three are required, two are not enough. It is *Saint Auguſtin* that thus ſpeaketh of this Eccleſiaſticall act in his time: *Nemo ſibi dicat occulte ago pœnitentiam, apud Deum ago. Novit Deus qui mihi ignoſcit, quia in corde ago. Ergo ſine cauſa dictum eſt, quæ ſolveritis in terra, ſoluta erunt in Cœlo, Ergo ſine cauſa Claves datæ ſunt Eccleſiæ Dei; Fruſtramus Evangelium Dei: Fruſtramus verba Chriſti.* The *neceſſity* of the *Prieſt* therein. Homil. 49. de 50.

Which may ſuffice for the diſtinguiſhing of theſe two *Powers*, the deriving of the one *from whom*, and *to whom*, the continuance and concurrnce of them.

The *Remiſſion of ſinnes*, as it is from *God* only, ſo is it by the death and bloud-ſhedding of *Chriſt alone*: but, for the applying of this unto us, there are divers meanes eſtabliſhed. There is *Multiformis gratia* (ſaith *Saint Peter*) variety of graces, whereof we are made the *diſpoſers*. Now, all and every of theſe meanes working to the *remiſſion of ſinnes* (which is the firſt and greateſt benefit, our SAVIOUR CHRIST hath obtained for us, it reſteth that we further enquire, what that meanes is in particular, which is here imparted. Wherein this power conſiſts. 1 Pet. 4.10.

For ſure it is, that beſides this there are diverſe acts inſtituted by *God*, and executed by us, which all tend to the *remiſſion of ſins*. Sins remitted.

1. In the inſtitution of *Baptiſme*, there is a power to that end. *Be baptized every one of you for the remiſſion of ſins* (ſaith *Saint Peter to three thouſand* at once.) *Ariſe and be baptized* (ſaith *Ananias to Paul*) *and waſh away thy ſinnes*. And to be ſhort: *I believe one baptiſme for the remiſſion of ſinnes* (ſaith the *Nicene Creed*.) 1 By *Baptiſme*. Acts 2.38. Acts 22.16.

2. Again, there is alſo another power for the *Remiſſion of ſinnes*, in the inſtitution of the holy *Euchariſt*. The words are exceeding plaine: *This is my bloud of the New Teſtament, for the remiſſion of ſins*. 2 By the *Euchariſt*.

3. Beſides; in the *Word* it ſelf, there is a like power ordained. *Now are you clean*, ſaith *Chriſt* (no doubt from their ſins) *propter Sermonem hunc*. And the very Name giveth as much, that is intitled, *The word of reconciliation*. Mat. 26.28. 3 By *Preaching*. John 15.3. 2 Cor. 5.6.

4. Further,

4 By *Prayer.* James 5.14.

4. Further there is to the ſame effect, a power in *prayer*, and that in the *Prieſts prayer*, *Call for the Prieſts* (ſaith the *Apoſtle*) *and let them pray for the ſick perſon, and if he have committed ſin, it ſhall be forgiven him.*

All and every of theſe, are acts for the *remiſſion of ſins*; and in all and every of theſe, is the perſon of the Miniſter required, and they cannot be diſpatched without him.

None of theſe meant here.

But the ceremonies and circumſtances that here I find uſed, prevaile with me to think, that there is ſomewhat here imparted to them, that was not before. For, it carrieth no likelyhood, that our *Saviour* beſtowing on them nothing here, but that which before He had, would uſe ſo much ſolemnity, ſo diverſe and new circumſtances, no new or diverſe grace being here communicated.

Ioh. 4.2.

1. Now, for *Baptiſme*, it appeareth plainly: that the *Apoſtles Baptized* in a manner from the beginning; which I make no queſtion, they did not without a *commiſſion.*

Luke 22.19.

2. And for the power of *adminiſtring* the *holy Sacrament*, it was granted expreſly to them by *Hoc facite*, before his Paſſion.

Mat. 10.7. Luke 9.2.

3. The like we may ſay of the power of *Preaching*, which was given them long before; even when He ſent them, *and commanded them to preach the kingdom of* GOD, which was done, before this power was promiſed, which here is beſtowed, as will evidently appear, the one being given, *Mat.* 10. the other after promiſed, *Mat.* 16.

1 Tim. 2.2.

4. Neither can it be meant of prayer. There is no partition in prayer. *Prayers and ſupplication are to be made for all men.* But here is a plain partition. There is a *Quorum*, whoſe ſins are *remitted*, and another *Quorum* whoſe ſins are *retained.*

But the power of *Abſolution.*

Seing then this new ceremony and ſolemn manner of proceeding in this, are able to perſwade any; it was ſome new power that here was conferred, and not thoſe which before had been (though there be, that apply this, others to ſome one, and others to all of them:) I take it to be a power diſtinct from the former, and (not to hold you long) to be the accompliſhment of the promiſe made, *Ma.* 16. 19. of the *power of the Keyes*, which here in this place and in theſe words is fulfilled; and have therein for me the joynt conſent of the *Fathers.* Which being a different power in it ſelfe, is that which we call the *Act* or *Beneſit* of *Abſolution*, in which (as in the reſt) there is in the due time and place of it, an uſe for the *remiſſion of ſins.* Whereunto our SAVIOUR CHRIST, by His ſending them; doth inſtitute them, and give them the *key of authority*: And by breathing on them and inſpiring them, doth enable them and give them *the key of knowledge*, to do it well, and having beſtowed both theſe upon them as the *Stewards of his Houſe*, doth laſt of deliver them their *Commiſſion* to do it, having ſo enabled them and authorized them as before. So much for the power.

Verſe 21, Verſe 22.

II.

Quorum peccata. The ſubject of this power.

Every power is not every where to be exerciſed, nor upon every matter; but each power hath, his proper *ſubject.*

That matter or *ſubject*, whereon this power is to be exerciſed, is *ſin.* To be conſidered firſt in it ſelf, as *the matter at large.* And then, as qualified with the perſon: (for it is *quorum*, and not *quæ peccata*;) As the neerer and more *proper ſubject.*

Peccata, at large.

Firſt then, the *ſubject* are *Sinnes.* Sins in themſelves, no wayes reſtrained or limited. No ſins at all, either for *number*, or *greatneſſe* being excepted.

Without exception of *number.* Mat. 18.22.

Nor for *number.* For *Chriſt* teaching us, *That we our ſelves ſhould forgive untill ſeventy times ſeven times*, doth thereby after a ſort give us to underſtand, that He will not ſticke with us for the like number in ours. For GOD forbid, we ſhould imagine, He taught us to be more mercifull or of greater perfection than He will be Himſelelf. That number amounteth to *ten jubiles of pardon*: For ſo many ſins, may we then hope for pardon at His hands. If thoſe be not enough, we have example of one, whoſe ſins were *more in number than the haires of his head*; and of another, whoſe were more *than the ſands of the Sea*: both which give us hope; for they both obtained *pardon.*

Pſal. 40.12. *Orat Manaſſ.*

Or *greatneſſe.* Mat. 18.24. Luc. 7.48. Gen. 4.13.

But that which followeth in the place of *Matthew*, maketh both parts plain. For there a debt is remitted, not only of *five hundred* (as *Luk.* 7.) but of *ten thouſand*, and thoſe (not as in *Luke*, *pence*, but) *talents*: A great and huge ſumme, yet for that hath He remiſsion in ſtore. So that, no man ſhall need to ſay, *his ſin is greater than can be remited*, as *Cain did*, ſince that aſſertion is convinced to be erroneous: For, his ſin may be forgiven, that ſlew *Abel*, though his brother, ſeing S. *Peter* ſaith, that theirs was no greater than might be forgiven, that *ſlew the ſon of God.* For no man but will conceive that the betraying and murdering JESUS CHRIST, was far a more heynous offence than that of *Abels killing*: But, that might (ſaith *Saint Peter*;) therefore, this much more may be forgiven. And to end this point, whereas it is affirmed, and that moſt truly, by the *Apoſtle*, that *the weakneſſe of* GOD *is ſtronger than men*, if there were any ſin greater than could be remitted, the *weakeneſſe* of man (for of that cometh *ſin*) ſhould be ſtronger than GOD; which neither Religion nor reaſon will admit. In reſpect of the ſinne it ſelf, therefore here is no exception.

Act. 31.15.19.

1 Cor. 1.25.

But

But because it is not *quæ peccata* but *quorum*, it sheweth, that in the act of *remission*, we are to respect, not the *sin* so much as the *person*. So that, though all *sins* may be *remitted*, yet not to all persons, but to *quorum*, as we see. For there is another *quorum*, whose sins are *retained*: so that this limiteth the former, and sheweth indeed, what is the *Materia propinqua*, or *immediate subject* of this power committed.

Quorum, The *proper immediate* Subject.

Our *Saviour Christ* Himself, at the reading of His *Commission* (whereof this is a branch) in effect expresseth as much. For He telleth them, *There were many lepers in the dayes of Elisha, and many widowes in the daies of Elias, yet none cleansed but Naaman, nor to none was Elias sent, but to the widdow of Sarephtha.* And so the case standeth here. Many sinners there be, and many sins may be *remitted*, but not to any, except they be of this *Quorum*. In which point there is a special use of the *key of knowledge*, to direct to whom and to whom not; since it is not, but with advice, to be applied, not *hands hastily to be layd on any man* (as the *Apostle* testifieth) which place is referred by the ancient Writers, to the Act of *Absolution*, and the circumstance of the place giveth no lesse. But discretion is to be used in applying of comfort, counsail, and the benefit of *Absolution*. Whereby it falleth out sometimes, that the very same sins to some may be *remitted*, being of the *Quorum*, that to some others may not, that are out of it.

Luc. 4. 18. 25.

1 Tim. 5. 22. *Cypr.* 3 26. *Pacian. in Paræn.* 16. *Aug. de Bap.* 5. 20. 23.

To see then a little into this *qualification*, that thereby we may discerne who be of either *Quorum*. The conditions to be required, to be of *Quorum remittuntur*, are two.

The Qualification of the Persons.

First, *that the party be within the house and family, whereto those keyes belong* (that is) be a member of the *Church*, be a faithfull *believing Christian*. In the Law, the *Propitiatory* was annexed to the *Arke*, and could not be severed from it: to shew, that they must hold of the *Arke*, (that is) be of the number of the *people of* GOD, or else could they not be partakers of the *Propitiation for their sins*. So saith the *Psalmist*, in the *Psalme of the Church*, *Omnes canalis mei erant in te*. All the *conduit-pipes* of all my *spirituall graces* are conveyed into thee, and are no where else to be had. And namely, of this benefit of *remission of sins*: *Thou hast* (saith he) *O Lord, been gracious unto Thy land, &c. Thou hast forgiven all their iniquity, and covered all their sin.* But the *Prophet Esai*, most plainely: *The people which dwelleth in her* (that is, the *Church*) *They shall have their iniquity forgiven.* And to end this point, the *Angel* when he interpreteth the name of JESUS, extendeth it no further than that, thus *He shall save their people from their sins.* To them then is the benefit of *remission of sins* entailed and limitted; it is *sors Sanctorum*, and *dos Ecclesiæ*. And they that are of this *Quorum* have their certain hope thereof. They that are out of it, pertain to the second sort of them that have their sins *reteined*. The power of the *keys* reacheth not to them: *What have I to do with them that are without* (saith the *Apostle*?) *Them that are without*, GOD *shall judge.* Therefore, all *Pagans, Infidels, Iewes, and Turkes* are without the compasse of this *Quorum*. *For who so beleiveth not in Christ*, who so is not a faithfull Christian, *shall die in his sins.*

That, in the *Church*.

Exod. 26. 34.

Psal. 87. *ult.*

Psal. 85. 1.

Esa. 33. *ult.*

Mat. 1. 21.

1 Cor. 5. 25.

Iohn 6. 24.

But are all that are within this house, thereby partakers of this *remission*? Is there nothing else required? Yes indeed, there is yet another condition requisite, whereby many are cut off, that are within the *Quorum* of the Church. And that is (as our *Saviour Christ* Himself setteth it down) *Repentance*. For, He willeth *Repentance and Remission of sins to be preached in His name*; both these, but *Repentance* first, and then *Remission of sinnes* to follow after. So that, the sinner, that is a member of the *Church*, if he want this, is not of the former, but of the latter *Quorum*.

That, *Repentant*.

Luk. 24. 47.

To *Repentance* there go two things (as heretofore hath been entreated more at large.) To insist upon the resemblance here made. First, *that he feeles his chaines* and imprisonment, and be greived with them, and therefore would gladly be let loose, and discharged from them. And no otherwise doth our *Saviour Christ* proclaim it: That none should come to Him *but such as are weary and heavy laden*, For, *sentiat onus qui vult levari, & sentiat vincula qui vult solvi.* And no reason there is meanes should be made for his enlargement, that is well enough already, and had rather be where He is, than at liberty abroad.

1 That *is*, *Feel the want of* Remission *& desire it.*

Mat. 11. 28.

Out of which groweth this division of sinners, which make this double *Quorum*, For, there are sinners, that are weary of their *commitment*, and would gladly be enlarged. Such as he was: *O bring my soul out of prison, that I may praise thee.* And as he: *Wretched man that I am, who shall deliver me?* And to these belongeth the first cause of *Remission*, even *pœnitentibus & petentibus*, to them that are *weary* of their *durance*, and that desire and sue for deliverance.

Psal. 142. *ult.* Rom. 7. 24

Again there are sinners, which care not greatly for their present estate, but are as it were without sense of their misery. The prison grieveth them not being in it, they reckon themselves well enough, either because they have *drunken of the slumbering cup, which is the very dregges of* GOD'S *wrath, having their hearts as brawn, and their consciences seared with a hot iron*, that is (as the *Apostle* doth interpret it) *being past all feeling or remorse of sinne*: Or else a worse sort of people, that not only have no sense of their present wretched case, but do even take delight and pleasure in the place, and (to choose) will not be out of it. *Qui lætantur cum malum fecerint, & exultant in rebus pessimis*, that scorne the denouncing of GOD'S judgement, and when they hear the words of this curse *absolve themselves* and say, *I shall have peace and do full well for all that.* Of such, *Dominus ne ignoscat illis* (saith *Moses*) let not GOD be *mercifull to them.* Pity it is, they should be let go, or the *Key* once

Esa. 51. 23. Ps. 119. 70. 1 Tim. 4. 2.

Pro. 2. 14.

Deut. 29. 19.

turned to let them out. *Sense* and *sorrow* is required of their restraint, and an earnest desire of enlargement, else they pertain not to the first, but to the latter *Quorum*.

Exe 33. 14. 1 Cor. 11. 3. Ezek 36. 31. 2 Cor. 7. 11. In which very point (of *sorrow* for *sinne*) there is an especial good use of the *key of knowledge*, for counsel and direction. 1. For, inasmuch as *Repentance* it self is an act of corrective Justice, and to repent is to do *judgement* (as the *Prophet*:) and to *judge our selves*, as the *Apostle* calleth it. 2. To which there belongeth not only a *sentence*, but also ἐκδίκησις a *revenge*, or *punishment*. And because it is not a *fruitlesse repentance* which must serve the turn: but it must have *fruits* (saith *Saint John Baptist*) *and fruits worthy of repentance*: that is, more plainly (as *Saint Paul* saith, he was charged to preach even fron heaven) *That men must not only repent and turn to* GOD, *but also do works worthy of Repentance*.

Luke 3. 8. Acts 26. 20. Dan. 4. 24. Jon. 3. 8. Act. 8. 22. 3. And for that the works of *Repentance*, all of them, are not meet and suitable to every sinne, but as the sinnes are divers, so are the works to be also. 3. For that also, as a man may go too farre in them (as appeareth in the case of the *Corinthian*;) so may one fall too short, as appeareth in the case of *Miriam*: and a proportion or Analogie is to be kept, according as the case of the sinne requireth. In both these to advise, both what works are meet, and also what *measure* is to be kept, the *Key of Knowledge* will help to direct, and we may have use of it, if we mean to use it to that end.

2 Cor. 2. 7. Numb 12. 24. Apoc. 3. 2. The other condition which must be joyned to the former, is an unfeigned purpose and endeavour, our selves to *remit* or *let go* those *sinnes*, which we would have by GOD remitted. For, it is not enough to be *sorry* for sinne past, or to seek repentance, no though it be with

Heb. 12. 17. Gen. 27. 38, 14. *teares*: this will not make us of the first *Quorum*, if there be nothing but this; if there be in our hearts a purpose, our selves to retain and hold fast our old sinne still. *Esau* lift up his voice with a *great cry and bitter out of measure, and wept*: Yet even at the same time, vowed in his heart, so soon as his Father was dead, to make away his Brother. And this purpose of mind, for all his bitter crying and teares, cast him into the latter *Quorum*, and made his sinnes to be *retained* still. And such is the case of them, that would be let go out of prison; but would have liberty to go in and out still to visit the *company* there, when and as often as them list. So do not the *Saints* that be of the first *Quorum*, to whom GOD, as He

Psalm 85. 8. *speaketh peace*, so He speaketh this too, *that they turn not thither again*, that they fall not again to their former folly.

But these latter would have their sinnes let go by GOD, but themselves would not let them go, but keep fast their end still. They would *quoad reatum*, hear that saying from

Luke 7. 48. John 8. 11. CHRIST'S mouth, *Thy sinnes are forgiven thee*: but *quoad actum* would not willingly hear that other, *Go* and *sinne no more*. But we must be willing to hear them both: willing to have our sinnes remitted by GOD, and willing too (our selves) to remit our sinning, or from thenceforth *remissius peccare*, to sinne more *remissely*, and nothing so licenciously as before. To the former, *sorrow*, *sentence*, and *revenge*, we must (saith *Saint Paul*) joyn a *de-*

1 Cor. 7. 11. *sire*, ἐπιπόθησιν, and to that *desire* and *endeavour*, ἀποδύω, and that, such an endeavour as may be able to alleadge for it self ἀπολογίαν, an *honest defence*, that we have used all good meanes to do that, which on our part is to be performed, that we may be of the first *Quorum*.

In which point no lesse than the former, there may be use of the *Key of knowledge*, to advise and direct our selves, no lesse in the cure of sinne, than in the sorrow for it. They

Acts 2. 37. in the *second* of the *Acts*, *which were pricked in their hearts*, knew of themselves that somewhat they should do (as by their question appeareth:) but what it was they should do, they knew not. Sometimes men have good mindes: but know not which way to turn them to set themselves about it. Sometimes they are scrupulous and doubtfull, whether they do as they should, because one may *Propitius esse sibi*, favour himself too much, and be over-partiall in his own case, neither so carefull to use the meanes to good, nor to avoid the occasions of evil, as he ought. Wherein, it were good for men to make sure work, and to be fully resolved. For, most usual it is for men, at their ends to doubt, not of the *power of remitting of sinnes*, but of their own disposition *to receive it*: and whether they have ordered the matter so, that they be within the compasse of GOD'S effectual Calling, or as the *Text* is, of the *Quorum*, to whom it belongeth. So much for the *matter*, or *subject*, whereto this power is to be applied.

And here I should now speak somewhat of the *applying* or *use* of it: but the time hath overtaken me, and will not permit it. Now only a word of the third part, of the *Efficacy*, or (as the Lawyers term it) of GOD'S *Ratihabition*, and so an end.

III.

Of the *Ratihabition*.

Wherein GOD willing more abundantly, to shew to them that should be partakers of it, the stableneese of his Counsel, He hath penned it exceeding effectually, and indeed strangely to them that deeply consider of it: which He hath so done, to the end, that thereby such poor sinners as shall be partakers of it, might have strong consolation and perfect assurance, not to waver in the hope which is set before them.

And to that end, even for comfort, I will only point at four things in the inditing of it; all expressing the *efficacie* of it, in more than common manner.

Super verbis Esaiæ Vidi Dominum. *Homil.* 5. 1. The *order*, in this; that *Remiseritis* standeth first, and *Remittuntur* second. It is *Saint Chrysostome's* note, that it beginneth in *earth*, and that *heaven* followeth after. So that, where-

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as in prayer and in other parts of Religion it is, *Sicut in Cœlo, ſic in terra*; here it is, *Sicut in terra, ſic in Cœlo. A terra judicandi principalem authoritatem ſumit Cœlum. Nam Index ſedet in terra: Dominus ſequitur ſervum, & quicquid hic in inferioribus judicarit, hoc ille in ſupernis comprobat*, ſaith he.

2. The *time*: in this, that it is *Remittuntur* in the preſent tenſe; there is no delay between, no deferring, or holding in ſuſpence, but the *Abſolution* pronounced upon earth, *Remittuntur*, preſently they are remitted; that He ſaith not, hereafter they ſhall be, but they are already *remitted*.

3. The *Manner*: in ſetting down of the two words. For, it is ſo delivered by CHRIST, as if He were content, it ſhould be accounted their act, and that the *Apoſtles* were the agents in it, and Himſelf but the patient, and ſuffered it to be done. For, the *Apoſtle's* part is delivered in the Active (*Remiſeritis*;) and His own in the paſſive (*Remittuntur.*)

4. The *Certainty*: which in the Identity of the word, in not changing the word, but keeping the ſelf ſame in both parts. For, *Chriſt* hath not thus endited it, Whoſe ſinnes ye wiſh or ye pray for, or whoſe ſinnes ye declare to be *remitted*; but *whoſe ſinnes ye remit*: uſing no other word, in the *Apoſtle's*, than he uſeth in his own. And to all theſe, in *Saint Matthew* He addeth His ſolemn proteſtation of *Verily, Verily*, or *Amen, Amen*, that ſo it is, and ſhall be. And all to certifie us, that Mat. 18.18. He fully meaneth, with effect to ratifie in heaven, that is done on earth; to the ſure and ſtedfaſt comfort of them, that ſhall partake it.

A SER

A SERMON

Preached at

WHITE-HALL

Upon the XXIII. of *NOVEMBER*,

Anno Dom. MDC.

JERE. Chap. XXIII, Ver. VI.

Hoc eſt Nomen quo vocabunt Eum, *Jehova* Juſtitia noſtra.

This is the Name whereby they ſhall call Him, the LORD *our Righteouſneſſe.*



Verſe 7.

THE former points, which the *Prophet* pointeth us to with his *Ecce*, and willed us to *behold*, we then were ſo long in beholding, that we had no time to take a viev of this laſt: which I take to be the chiefeſt part of his *Ecce*, and the point of all points moſt worthy our *beholding*. *Hoc eſt nomen, &c.*

1. The chief, becauſe *His Name* is given him from this and not from any of the reſt. For (commonly from his chiefeſt title doth every man take his *denomination*. In the verſe next following, GOD ſaith; *He will no more be called, Their deliverer from Ægypt, becauſe He will vouchſafe them a greater deliverance from Babylon.* And ſo from thence, as from the greater, have His name given. And as GOD, ſo men. What title of honour is higheſt in their ſtyle, that of all other, doth each perſon delight, to be termed by.

Now thoſe (in the former part of this verſe) of *Salvation*, and *Peace* which he will procure them) be great and excellent Titles: and they be no leſſe verified of Him, than this of *Righteouſneſſe*: (*The Lord is my light and my Salvation*, by the *Prophet*: and, *He is our Peace*, by

by the *Apostle.*) Yet, of neither of these doth He take His *Name.* But, from this of *Righteousnesse*, He doth. And that, both His former Name, in metaphor and figure, *The Branch of Righteousnesse*: and this His latter, in propriety and truth, His Royal Name, *Jehovah Justitia nostra.* This; therefore is the Chief in His accompt. Psalm 27.1. Ephes. 2.14. Verse 5.

2. Again, the Chief: because it is His *peculiar.* And, every man reckoneth of that, as his chiefest Title, that is not common to him with others, but proper to him alone; (as wherein he hath a prerogative above all. He, and none but He.)

Now those in the former verse, (*of executing judgement and justice*) are such, as are also given to other Kings. King *David* is said to have *executed judgement and justice to all his people*: So is King *Salomon* likewise; the *Queen of Sheba* giveth him that Title. To do *justice*, is the title also of others (and not many neither, but yet of some others) But to be *justice*, to be *righteousnesse*; that is the name of none, but CHRIST only. His, and His only, is that title. Therefore, as well in this regard, as in the former, this is the very chief part in the *Ecce*, The Name of *Jehova our Righteousnesse.* 2 Sam. 8.15. 1 Reg. 10.9.

Which, because it is nothing but a *name*, may seem to some, a matter of no great importance. The Deputy of *Achaia* (*Gallio*) in the *Acts*, seemeth of that mind: *If it were some weighty matter, I would sit the hearing: But if it be a matter of Names, I take it not worth the while*: Hear it who will; for I will not. And to say the truth, if it were a name of mens giving, he said not much amisse. Their names are not greatly to be looked after. The argument taken from them, the *Heathen Philosopher* confesseth, is μικρὸς ἀλλάζων, an argument, that setteth a good face upon it, but no great substance in it. The reason whereof is, Because with men, there be *Nominals*, and there be *Reals*: Names and things, are many times two. There is *quædam dicuntur de, & non insunt in.* There is learning (saith the *Apostle*) ψευδώνυμος, *falsely so called.* And as learning; so, many things beside. *The Church is named liberal, and they worshipfull, that have nothing worthy worship in them.* Yea, it falleth out, that some have a *name, that they live, and yet are dead*: and many things besides, *quæ dicuntur de, & non insunt in.* Whereof, we need not seek farre, we have an example here in the *Prophet*, of King *Zedekia*, that reigned at the time of this Propheſie; one that had neither truth nor righteousnesse in him: a *breaker of his league and Covenant, a falsifyer of his oath*; and yet, his name is *Zedekia*, GOD'S *righteous one*, or the righteousnesse of GOD. *Mens* names for the most part are false. Acts 18.14. 1 Tim. 6.20. Esay 32.5. Apoc. 3.1. Eze. 17.9.

2. And when they be true, empty, and no great weight in them. For what are mens titles, but mens breath; but a blast of ayr, but wind. If they be popular titles, the wind of a common pair of bellowes: If of those of the better sort (as the heathen man well said ἐπιχεύσου φυσιτῆος, the winde of a guilt or wrought paire of Bellowes; but both of them, wind.

But, the names of GOD'S imposition, are not so. They ever carry truth in them. For seeing GOD *cannot away with those that are title-givers* (as saith *Elihu*) He will give none Himself. With Him, is not the division, that is with us, of *Nominals and Reals*; of *quædam dicuntur de, quædam insunt in.* If we be *named* the *Sonnes of* GOD, we are so (saith *Saint John:*) and therefore, from His Name, a sound and substantial argument may be drawn, (as we see) the Apostle doth: proving the *excellency of Christ's Nature, above the Angels*, from the *excellency of His Name above theirs.* Job 32.2. 1 John 3.1. Heb. 11.1.

And, as they are free from falshood; so are they not empty, but have ever some vertue in them. *The Name of* GOD (saith *Salomon*) *is a strong Tower.* So that, *When some trust in Chariots and Horses; and other some, in the Name of* GOD; *they that trust in Chariots and horses, they go down; they that in that Name, stand upright.* And this, not only in the dangers of this life; but, there is also, in the Name of GOD, a saving power for the life to come. A power, to justifie: *Ye are justified in the Name of* CHRIST (saith *Saint Paul.*) A power for remission of sinnes: *Your sinnes are forgiven you, for His Name's sake* (saith *Saint John.*) A power to save: *In this Name, you have Salvation* (saith *Saint Peter.*) Prov. 18.10. Psalm 20.8. 1 Cor. 6.11. 2 John 2.12. Acts 4.12.

And, such is the Name here named; *Jehova, our righteousnesse. Our, righteousnesse*: to justifie, to forgive us our sinnes, to give us salvation. Such, is this Name: and *there is not under heaven, any Name given to men wherein they may be saved, beside it.* Act 4.11.

The division.

In the *Ecce*, or beholding whereof, two things present themselves to our view: 1. The *Name* it self. 2. The *Calling* Him by it. The *Name* in these words: *Hoc est Nomen.* The *calling* in these; *Quo vocabant Eum.*

I.

In either of which, two others: In the *Name*, these two; 1 The parts of it: and the *reason* of them. 2 The *sense* of it.

II.

Ind the *calling* Him by it, likewise two: 1 As it is our duty, so to *call Him.* 2 As we have an use or *benefit* by so calling Him. The *duty*, and the *use.*

I

1 The *Name*. Psalm 16. 2.

TO GOD Himself (as the *Psalmist* telleth us) all the service, we can perform, reacheth not. The perfection of His Nature is such, as it can from us receive nothing. But, two things of his there are, which he hath left to expresse that duty, which we owe and bear to Himself. Which two things are in one verse set down by the *Prophet David*: *Thou hast magnified, 1 Thy Name*, and *2 Thy Word above all things*: 1 *His Name*, and 2 *His Word*. *His Name*, for our invocation; *His Word*, for our instruction. And these two: as they are the highest things, in GOD's accompt; so are they to be in ours. Not the *Word* only (which carrieth all away in a manner, in these dayes:) But, *His Name* also, no lesse. For, in the setting them down, the HOLY GHOST giveth the first place to the *Name*. Our very *assembling, and coming together, is in his Name*. And then, *before all things, supplications are to be made in his Name*. And the very hearing of the *Word* it self is, that we may *call upon His Name*: *How shall they call upon His Name whom they have not heard? How shall they hear without a Preacher?* So that, *preaching, and hearing of the Word*, are both ordained for the *calling* on of this *name*.

Psalm 138. 2.

Mark 13. 20. 1 Tim. 2. 1.

Rom. 10. 14.

Which being so high in GOD's accompt, of very civility, if there were nothing else, we are not to be ignorant, what His *name* is, that He is to be *called* by. No man, that maketh any (yea, but common) accompt of a party, but he will learn by what *name* to call him. And so requisite doth *Salomon* hold this, as he affirmeth, *There is little more in that man than in a beast*; yea, *there is not the understanding of a Man in him*: of GOD (*of Him that stretcheth out the heavens, and gathereth the winds in his fist, bindeth the waters in a garment; establisheth all the ends of the earth*) *not to know what is His name, or what is His Sonne's Name*. That His *name*, is *Jehova*: And His *Sonne's name*, *Jehova Justitia nostra*.

Prov. 30. 2.

This, were we bound to get notice of, if it were but civility; or (as *Salomon* reckoneth it) even *humanity*. But that is not all. For seeing (as the heathen man confesseth) Παντὶ δὲ ἀνδρὶ χρήματα πάσεις, we all either have, or may have need of GOD, in our necessities of this life, but specially in our last need; of very necessity it will stand us in hand, to know how to call unto Him. There is no *Client*, but will be sure to learn his *Advocate's* name; nor no *patient* but will tell his *Physitian's*. Not (in a word) any of them, of whom we are to have any special use, but we will be carefull as to learn his true name, that we misse not in it; so, if he have divers names, and love to be called by any one rather than other, to be sure to be perfect in it, and ready to salute him by it. And such is this Name here; and we therefore not to be to seek in it; seeing not only Courtesie, but very necessity commendeth it to us.

Which Name (as you see) is compounded of three words: 1 *Jehova*, 2 *Justitia*, 3 *Nostra*: all of them *necessary*, all of them *essential*. And they all three concurring, as it were three twists, they make a *three-fold cord* (like that which the *Preacher* mentioned) *that cannot be broken*. But except it be entire, and have all three, it loseth the vertue; it worketh nothing. For sever any one of them from the rest, and the other are not of moment. A sound, but not a *name*; or a name, but not *Hoc Nomen* this *Name*; a *Name* qualified to *save* them that call on it. Take *Jehova* from *Justitia nostra*, and *Justitia nostra* is nothing worth. And, take *Justitia* from *Jehova*, and though there be worth in *Jehova*, yet there is not that which we *seek for*. Yea, take *nostra* from the other two, and how excellent soever they be, they concern us not, but are against us, rather than for us. So that, together we must take them, or the Name is lost.

Eccles. 12. 4.

I

†The Parts of the *Name*.

To see this the better, it will not be amiss to take it in sunder, and to see the ground of every part in order. Why, 1 *Jehova*, 2 Why *Justitia*, 3 Why *Jehova Justitia*, 4 Why *Justitia nostra*, 5 Both *nostra*, and *Justitia*.

1 *Jehova*. Psalm 71. 16.

1 *Jehova*. Touching which word, and the ground why it must be a part in this Name, the Prophet *David* resolveth us: *Memorabor* (saith he) *Justitiæ Tuæ solius*. Because his righteousnesse, and only His righteousnesse, is worth the *remembring*; and any others, beside His, is not meet to be mentioned. For, as for our own righteousnesse which we have without Him, *Esay* telleth us, *it is but a defiled cloth*; and *Saint Paul*, that it is *but dung*. Two very homely comparisons: but they be the *Holy Ghost's* own: yet nothing so homely as in the originall, where they be so odious, as what manner of defiled cloth, or what kind of dung, we have not dared to translate.

Esay 64. 6. Psalm 3. 8. Psalm 24. 5. Rom. 5. 17. Job 15. 15. 4. 18, 25. 5.

Our own then being no better, we are driven to seek for it elsewhere. *He shall receive His righteousnesse* (saith the *Prophet*:) and *the gift of righteousnesse* (saith the *Apostle*.) It is then another, to be *given us*, and to be *received* by us, which we must seek for. And whether shall we go for it; *Job* alone dispatcheth this point. Not to the *heavens* or *starres*: For, they are *unclean in His sight*. Not to the *Saints*: For in them He *found folly*. Nor to the *Angels*: For neither in them *found* He any *stedfastnesse*. Now, if none of these will serve, we see a necessary reason, why *Jehova* must be a part of this *Name*. And this is the reason, why *Jeremy* here expressing more fully the Name given Him before in *Esay* (*Immanuel*, GOD *with us*) instead of the Name of GOD, in that name (which is *El*) setteth down by the way of explanation, this Name here

of

of *Jehova*. Because, that (*El*) and the other Names of GOD are communicated to Creatures. As the Name of *El*, to *Angels*, for their Names end in it; *Michael*, *Gabriel*, &c. And, the Name of *Iha* to *Saints*, and their names end in it; *Isaiah*, *Jeremiah*, *Zachariah*. To certifie us therefore, that it is neither the righteousnesse of *Saints* nor *Angels*, that will serve the turn, but the righteousnesse of GOD and very GOD: He useth that Name which is proper to GOD alone; ever reserved to Him only; and never imparted by any occasion to *Angel*, or *Saint*, or any *creature* in heaven or earth.

2 *Justitia.* *Justitia*: *Righteousnesse*. Why that? If we ask, in regard of the other benefits which are before remembred (*Salvation and Peace*) Why *Righteousnesse* and not *Salvation* nor *Peace*? it is evident. Because (as in the verse next before, the *Prophet* termeth it.) *Righteousnesse* is the *Branch*; and these two: *Salvation* and *Peace* are the *fruits* growing on it. So that, if this be had, both the other are had with it. Of *Righteousnesse* and *Salvation*: *Esay* saith, *they grow both together*, as it were out of one stalk. And of *Peace*, that *Opus Justitia Pax*, the very work or proper effect of *Righteousnesse* is *Peace*. For which cause the Apostle interpreting the name of *Melchisedeck*, *King of Salem*: first (saith he) *King of Righteousnesse*; and after, *King of Peace*. Even as on the contrary part, sinne which is nothing else but ἀνομία, *iniquity* or *unrighteousnesse*, as saith *Saint John*, is that *root of bitternesse*, from whence shooteth forth both *perdition of the soul*, contrary to *Salvation*, and *unquietnesse of the conscience*, opposite to *Peace*. And both they, and all other miseries are (as JOB termeth them) *sparks of this brand of hell*: as *health* and *Peace*, and all blessings, are the fruits of this *branch of Righteousnesse*. Now, because there is no *vana salus*, a vain salvation (as saith *David*;) and a peace falsely so called *a Peace which is no peace* (as saith *Jeremy*;) To the end therefore, that our salvation might be substantial, and our peace uncounterfeit: it behooveth us to lay a sure ground-work of them both; and to set a true root of this *branch*, which is the Name *Jehova*. For, such as the root of this *branch* is, such will *Salvation* and *Peace*, the fruits thereof, be. If it be man's righteousnesse which is vain, it will be also *vana salus hominis*, vain and soon at an end; and the peace, like to the worlds peace, vain and of no certainty. But if *Jehova be our righteousnesse*, look how He is, so will they be, *everlasting Salvation*, a *peace* which *passeth all understanding*.

Esay 45. 8. Esay 32. 17. Heb. 7. 2. 1 John 3. 4. Job 5. 8. Psalm 60. 11. Jerem. 6. 14.

3 *Jehova Justitia.* *Jehova Justitia*. We are now to seek the reason, why *Jehova* is in this Name *per modum Justitiæ*, by the way or under the term of *Righteousnesse*, rather than of some other *Attribute*: as of *Power* or *Mercy*; that it is not *Jehova Misericordia*, or *Jehova Potentia*, but *Jehova Justitia*. GOD *with us* (saith *Esay*:) *with us* (saith *Jeremy*) of all his properties, by that of *Righteousnesse*: chiefly and above other.

Not of *Power* (as in *Esay*) by His Name *El*: which is His Name of *Power*. For, in *Power* there is no true comfort, without *Justice* be joyned to it. For, what is *Power*, except *Righteousnesse* go before? We see it is a thing very agreeable to our Nature, to have that we shall have, by *Justice* (to choose:) and that way do even the mightiest first seek it; and when that way it will not come, they overbear it with *Power*.

Nor of *Mercy*; not *Jehova Misericordia*, by which Name *David* calleth Him. For, though it be a Name of special comfort, and S. *Augustine* saith of it: *O Nomen sub quo nemini desperandum*! yet if we weigh it well of it self alone, we shall find, there is no full or perfect comfort in it, except this also be added; For that, we have in us two respects: First one, as persons in *Misery*: Secondly, the other, as persons convict of sin. And though *Mercy* be willing to receive us, in the one; for her delight is to help those in misery: Yet what shall become of the other, how shall that be answered? We have in the verse before, mention of a *King* ready *to execute Judgement and Justice*. Now *Justice* is professed enemy to all *sin*; and *Justice* in her proceeding, may not admit of any respect, either of the might or of the misery of any, to lead her *from giving* sentence according to Law.

Psalm 59. ult.

True it is, *Mercy* is ours, ours wholly, there is no doubt; but *Justice* is against us, and except *Justice* may be made ours too, all is not as it should be. But if *Justice*, if that in God, which only is against, might be made for us, then were we safe. Therefore all our thought is to be, either how we may get *Mercy to triumph over Justice* with the Apostle; or, how (at the least) we may get them to *meet together, and be friends* in this work. For, except *Justice* be satisfied, and do joyn in it also; in vain we promise our selves, that *Mercy*, of it self, shall work our salvation, Which may serve for the reason, why neither *Jehova Potentia*, or *Jehova Misericordia*, are enough; but, it must be *Jehova Justitia*; and *Justitia* a part of the *Name*.

James 2. 13. Psalm 85. 10.

4 *Nostra.* *Nostra*: And neither may this be left out. For without this, *Jehova* alone doth not concern us; and *Jehova Justitia* is altogether against us. But if He be *Righteousnesse*, and not only *Righteousnesse*, but ours too; all is at an end, we have our desires; Verily this last, this possessive, this word of application is all in all. By it, we have interest in both the former: and without it, our case is as theirs, *Quid nobis & tibi*, what have we to do with thee, *Jehova Justitia*? Which is most fearfull, and nothing but terror and torment in the consideration of it. Therefore we must make much of this. For, if once He be *Nobiscum* with us, and not against us, and not only *Nobiscum* with us, but *Noster* our own; all is safe. Otherwise it falleth out oft, there be many *Nobiscum*, that be not *Nostri*: *with us*, talk with us, eat with us, sit with us, which yet are not *ours* for all that. And in this point also, doth this Name of *Jeremy* more fully expresse the Name of *Esay's Immanuel*, no lesse than in the two former, first of *Jehova*, which is more than *El*: and then of *justitia*, which is more agreeable than of *Potentia*: and now in this here, that there is *Nobiscum* (which is well;) and there is

Matth. 8. 29.

1 Cor. 1. 30.

Noſter, which is better, and more ſure by a great deal. For if He be (as the *Apoſtle* ſaith) *Factus nobis*, *Made unto us Righteouſneſſe*, and that ſo, as He becometh *ours*, what can we have more? What can hinder us (ſaith Saint *Bernard*) but that we ſhould *uti noſtro in utilitatem noſtram; & de Servatore ſalutem operari*: Uſe Him and his *Righteouſneſſe*; uſe that which is *ours* to our beſt behoof, and work our *Salvation* out of this our *Saviour*. So that, *Noſtra* may not be ſpared, no more than the other part of the *Name*. For all is in ſuſpence, and there is no compleat comfort without it.

Serm. 3. in Miſſus eſt, &c.

5 *Juſtitia noſtra.*

To which comfort, this may be added for a concluſion of this part, no leſſe effectual than any of the former. That it is *Juſtitia noſtra* in the *Abſtract*; and not in the *Concrete*, *Juſtificans*, or *Juſtificator noſter*, our *Juſtice* or *Righteouſneſſe* it ſelf; not our *Juſtifier* or *Maker of us Righteous*. For thus delivered, I make no doubt, it hath much more efficacy in it; and more ſignificant it is by farre, to ſay *Jehova* our *juſtice*, than *Jehova* our *juſtifier*. I know, Saint *Paul* ſaith much: That our SAVIOUR CHRIST *ſhed His blood, to ſhew His Righteouſneſſe, that He might not only be juſt, but a juſtifier of thoſe which are of His faith.* And much more again, in that when He ſhould have ſo ſaid, *To him that believeth in* GOD, He chooſeth thus to ſet it down, *To him that believeth in Him, that juſtifieth the ungodly*: making theſe two be all one; GOD and the *juſtifier of ſinners*. Though this be very much, yet certainly this is moſt forcible, that *He is made unto us by* GOD, *very righteouſneſſe it ſelf*. And that yet more: That he is made *righteouſneſſe* to us, *that we be made the righteouſneſſe of* GOD *in Him*. Which place Saint *Chryſoſtome* well weighing this very word, Δικαιοσύνη (ſaith he) the Apoſtle uſeth δεικνὺς τὸ ἀφαῖον τῆς δόσεως, to expreſſe the unſpeakable bounty of that *Gift*, that He hath not given us the operation or effect of His *Righteouſneſſe*, but His very *Righteouſneſſe*, yea His very ſelf unto us; Mark (ſaith he) how every thing is lively, and as full as can be imagined, CHRIST, one, not only that had done no ſinne, but *that had not ſo much as known any ſinne, hath* GOD *made* (not a ſinner, but) *ſinne* it ſelf, as in another place (not accurſed, but) *a curſe it ſelf: Sin*, in reſpect of the guilt, a *Curſe*, in reſpect of the puniſhment. And why this? To the end, that we might be made (not *Righteous perſons*; that was not full enough, but) *Righteouſneſſe* it ſelf: and there he ſtayes not yet, and not every righteouſneſſe, but *the very Righteouſneſſe of* GOD *Himſelf*. What can be further ſaid; what can be conceived more comfortable? To have Him ours, not to make us *Righteous*, but to make us *Righteouſneſſe*, and that not any other but the *Righteouſneſſe* of GOD: the wit of man can deviſe no more. And all to this end: That we might ſee, there belongeth a ſpecial *Ecce* to this *Name*; that there is more than ordinary comfort in it: that therefore we ſhould be carefull to honour Him with it, and ſo call Him by it; *Jehova our Righteouſneſſe*.

1 Cor. 1. 30.
2 Cor. 5. *ult.*
Gal. 3. 13.

2 *The ſenſe of this Name.*

There is no Chriſtian man that will deny this Name, but will call CHRIST by it, and ſay of Him, that He is *Jehova Juſtitia noſtra*, without taking a ſyllable or letter from it: But it is not the Syllables, but the *Senſe* that maketh the Name, And the *Senſe* is it, we are to look unto; that we keep it entire in *Senſe*, as well as in ſound, if we mean to preſerve this Name of *Juſtitia noſtra* full and whole unto Him. And as this is true; ſo is it true likewiſe, that even among Chriſtians, all take it not in one *ſenſe*: but ſome, of a greater latitude than other. There are that take it in that ſenſe which the Prophet *Eſay* hath ſet down: *In Jehova juſtitia mea*, that all *our Righteouſneſſe is in Him*; and we to be found in Him, not having our own *righteouſneſſe*, but being made the *Righteouſneſſe of* GOD *in Him*. There are ſome other, that though in one part of our *righteouſneſſe* they take it in that ſenſe; yet in another part, they ſhrink it up, and in that, make it but a propoſition cauſall, and the interpretation thereof to be, *A Jehova juſtitia mea*. Which is true too. Firſt, whether we reſpect Him, as the *Cauſe exemplary*, or *pattern*: (For we are *to be made conformable to the Image of* CHRIST.) Secondly, or whether we reſpect Him, as the *Cauſe efficient*: For, of all His righteous works, the Prophet truly proteſteth: *Domine, univerſa opera noſtra, Tu operatus es in nobis*: and the Apoſtle when he had ſaid *Ego*, corrected himſelf preſently and ſaith, *Non ego, ſed gratia Dei mecum*, Not I, but the grace of GOD. This meaning then is true and good: but not full enough. For either it taketh the name in ſunder, and giveth Him not all, but a part of it again: or elſe it maketh two *Senſes*, which may not be allowed in one Name.

Eſay 45. 24.
2 Cor. 5. *ult.*
Rom. 8. 29.
Eſay 26. 12.
1 Cor. 15. 10.
Rom. 3. 21.
Rom. 4. 1.

1 *Righteouſneſs accounted.*
2 *Righteouſneſs done.*

For the more plain conceiving of which point, we are to be put in mind, That the true *Righteouſneſſe* (as ſaith S. *Paul*) is not of mans device, but hath *His witneſſe from the Law and Prophets*, which he there proceedeth to ſhew, out of the example, firſt of *Abraham*, and after of *David*. In the Scripture then, there is a double *Righteouſneſſe* ſet down, both in the Old and in the New Teſtament.

Gen. 15. 6.

In the Old, and in the very firſt place, that *Righteouſneſſe* is named in the Bible: *Abraham believed and it was accounted unto him for righteouſneſſe. A righteouſneſſe accounted.* And again (in the very next line) it is mentioned, *Abraham will teach his houſe to do righteouſneſſe. A Righteouſneſſe done.* In the New likewiſe. The former in one Chapter (even the fourth to the Romanes) no fewer than eleven times; *Reputatum eſt illi ad juſtitiam.* A reputed Righteouſneſſe. The later, in S. *John. My beloved let no man deceive you, he that doth Righteouſneſſe is Righteous.* A Righteouſneſſe done. Which is nothing elſe but our *juſt dealing, upright carriage, honeſt converſation.*

Gen. 11. 19.

John 3. 7.

Of theſe, the *latter*, the Philoſophers themſelves conceived and acknowledged; the other is proper to Chriſtians only, and altogether unknown in Philoſophy. The one is a quality of the party. The other, an act of the Judge, declaring or pronouncing righteous. The one, ours by influence or infuſion; the other by accompt or imputation.

That

That both these there are, there is no question. The question is, whether of these the Prophet here principally meaneth, in this Name?

This shall we best inform our selves of, by looking back to the verse before; and without so looking back, we shall never do it to purpose.

There the Prophet *setteth* one before us, in his royal judicial power, in the person of a King, and of a *King* set down to *execute judgement*; and this he telleth us, before he think meet to tell us his *Name*. Before this *King*, thus set down in his Throne, there to do judgement, the *righteousness* that will stand against the *Law*, or Conscience, Satan, Sin, the gates of Hell, and the power of darkness; and so stand that we may be delivered by it, from death, despair and damnation; and entitled by it to life, salvation and happiness eternal; that is, righteousness indeed: that is it, we seek for, if we may find it. And that is not this *latter*, but the former only: and therefore *that* is the true interpretation of *Jehovah justitia nostra*. Look but how *St. Augustine*, and the rest of the Fathers, when they occasion to mention that place, in the Proverbs, (*Cum Rex justus sederit in solio, quis potest dicere, Mundum est cor meum?*) Look how they interpret it then, and it will give us light to understand this Name; and we shall see, that no name will serve then, but this name. Nor this name neither, but with this interpretation of it. *Con. cref.* 4. Prov. 20. 8.

And that the Holy Ghost would have it ever thus understood, and us ever to represent before our eyes, this *King* thus *sitting in his judgement seat*, when we speak of this *Righteousness*, it is plain two wayes. First, by way of position. For the tenour of the Scripture touching our Justification, all along runneth in judicial terms, to admonish us still what to set before us. The usual joyning of Justice and Judgement continually all along the Scriptures, shew, it is a *judicial Justice* we are to set before us. The terms of 1 A *Judge* [a] *It is the Lord that judgeth me.* 2 A *Prison*, [b] *Kept and shut up under Moses.* 3 A *Barre*, [c] *We must all appear before the Barre.* 4 A *Proclamation*, [d] *Who will lay any thing to the Prisoners charge?* 5 An *Accuser*, [e] *The Accuser of our brethren.* 6 A *Witness*, *Our Conscience bearing witness.* 7 An *Enditement* upon these; *Cursed be he that continueth not in all the words of this Law to do them*: And again, *He that breaketh one is guilty of all.* A *Conviction*, that all may be ὑπόδικοι, *guilty* or *culpable before God.* Yea, the very delivering of our sins, under the name of *debts*; of the *Law*, under the name of a *Hand-writing*; the very termes of an *Advocate*; of a *Surety made under the Law*: of a *pardon*, or *being justified from those things which by the Law we could not.* All these, wherein for the most part this is still expressed; What speak they, but that the sense of this name cannot be rightly understood, nor what manner of *Righteousness* is in question, except we still have before our eyes; this same *Coram Rege justo judicium faciente.*

[a] 1 Cor. 4. 4. [b] Gal. 3. 23. [c] Cor. 5. 10. [d] Rom. 8. 33. [e] Apo. 12. 10. Rom. 2. 15. Deut. 27. ult. Jam. 2. 10. Rom. 3. 19. Col. 2. 14. 1 John 2. 2. Gal. 4. 4.

2. And again, by way of opposition. For usually, where *justifying* is named, there *condemning* (which is a term meerly judicial) is set against it. In the Law, *When there shall be strife, and the matter shall come before thee, and sentence to be given, see the righteous be justified, and the sinner condemned. To justifie the wicked, and condemn the innocent, both are alike abominable before God. If man cannot judge, hear thou from heaven, condemn the wicked, and justifie the Righteous.* Deut. 25. 1. Psal. 17. 15. 1 Reg. 8. 32.

In the Gospel. *By thy words thou shalt be justified, and by thy words condemned. It is* GOD *that justifieth, who shall condemn?* Grace to *justification*, as sin to *condemnation*. All these shew manifestly: we must imagine our selves standing at the barre, or we shall never take the state of this question aright, nor truly understand the mystery of this *Name*. Mat. 12. 27. Rom. 8. 34. Rom. 5. 16.

For it is not in question, whether we have an *inherent Righteousness* or no: Or whether GOD will accept it, or reward it: but whether that must be our *Righteousness*, *Coram Rege justo judicium faciente.*

Which is a point very material, and in no wise to be forgotten: For, without this, if we compare our selves with our selves, what heretofore we have been; or if we compare our selves with others, as did the *Pharisee*; we may take a phansie perhaps, and have some good conceipt of our *inherent Righteousness*. Yea, if we be to deal in Schools by argument or disputation, we may peradventure argue for it, and make some shew in the *matter*. But let us once be brought and arraigned, *Coram Rege justo sedente in Solio*, let us set our selves there, we shall then see, that all our former conceipt will vanish straight, and *Righteousness* (in that sense) will not abide the trial.

Bring them hither then, and ask them here of this *Name*, and never a *Saint*, nor *Father*, no nor the *Schoolmen* themselves, none of them but will shew you how to understand it aright. In their Commentaries, it may be in their questions and debates they will hold hard for the other. But remove it hither, they forsake it presently, and take the Name in the right sense. *Hast thou considered my servant* Job (saith GOD to *Satan*) *how just and perfect he is.* This just and perfect JOB, standing here, *Though I be just* (saith he) *I will not hold up my head* (or as they say, *Stare rectus in curia*) will never plead it, or stand upon it, but put up a *supplication* to be relieved by *Iehova justitia nostra.* Job 1. 18. Job 9. 15. 10. 15.

David hath the witness to have been a man *according* to GOD'S *own heart.* For all that, he dareth not stand here: but desireth, GOD would not enter into judgement *with him*: For that, *In conspectu tuo*, in His sight, not he, nor any other living (which *Saint Bernard* extendeth to the *Angels*) *shall be justified.* But if he must come, (as thither we must come all) then *Memorabor justitiæ tuæ solius*, he will never chaunt his own righteousness, but *make mention only of this Name*, JEHOVAH *justitia nostra.* 1 Sam. 13. 14. Psalm 142. 2. Psalm 70. 16.

Dan 9.4
Dan.7.9
Dan 9.7
Dan.9.18.
Dan.9.24.

Daniel, Vir desideriorum (as the Angel termed him) even he, that man *so greatly beloved*, after he saw the *Ancient of dayes set down in his Throne, and the books open before Him*, then *Tibi Domine justitia, nobis autem confusio faciei. Non in justificationibus nostris*: Not in our *Righteousnes*; yet was that righteousnes *à Jehova*, but (here) it would not serve; he must wait for the *Messias*, and the *Everlasting Righteousnes* which he bringeth with him.

Esa.6.1
Esa.6.5

And *Esay* likewise, at the Vision of the Lord *sedentis super Thronum*, and the *Angels covering their faces before Him*, cryeth out, *Væ mihi, Woe is me, I am a man of polluted lips: Woe is me, for I have held my peace*: and (there) he seeth the very sins of his *lips*, and the very sins of *omission* will be enough to condemn him, though he had never in act committed any.

Acts 9.15

To end this point: Sait *Paul*, *a Vessel of Election* (so GOD himself doth name him) saith plainly, if it were before the *Corinthians*; or any *Assize* of man, he would stand upon his

1 Cor.4.4

Righteousnes: but seeing, *Qui me judicat est Dominus*, he will give it over, and confess, that though *Nihil mihi conscius sum* (and so had *justitia a Domino*;) yet for all that, *in hoc non sum justificatus*; it is another *Righteousnes*, and not that, must acquit him.

Thus do the *Saints*, both of the Old, and of the New Testament take this *Name*. And do not the *Fathers* the like? S. *Augustines* report it is, of *S. Ambrose*, that being now at the point of death, he alledged, that the cause why he feared not death, was, *Quia bonum habemus Dominum*: and doth not he give this note upon it, that he did not presume *De suis purgatissimis moribus*, of his conversation, though most holy and clean, but only stood on the goodnes of the LORD, the LORD *our Righteousnes*?

And doth he not, in his own case, fly to the same, against *Crescentius* the *Donatist*. That he shunned not, to have his life sifted to the uttermost by any *Donatist* of them all. Yet in the eyes of God, *Cum Rex justus sederit in solio* (these very words he alledgeth) he saith plainly, he dare not justifie himself, but rather waited for the overflowing bounty of His Grace; than would abide the severe examination of his judgement. And *Bernard* (in his 310. Epistle, the very last he wrote a little before his death, to the Abbot of *Chartres*) concludeth he not, *Calcaneum vacuum meritis curate mugire precibus?* Abandoneth he not them, his *justitia à Domino*, and confesseth, his *heel* (meaning the end of his life) is bare of all merits, and desireth to have it, by Prayers commended to *Jehova justitia nostra*. Thus do the Fathers conceive of it.

Yea, the very *Schoolmen* themselves, take them from their Questions, Quodlibets and Comments on the *Sentences*, let them be in their *soliloquies, meditations* or *devotions*, and specially in

Ansel interrogat. Bonad. in Breviloquio, Gers. in Agone.

directing how to deal with men in their last agony, *quando judex præ foribus est*; then take *Anselm*, take *Bonaventure*, take *Gerson*, you would not wish to find *Jehovah justitia nostra* better, or more pregnantly acknowledged, than in them you shall find it. But this is by vertue of this *Ecce Rex faciet judicium*; out of whose sight when we be; we may fall into a phansie, or (as the Prophet saith) we may have a *dream* of *Justitia nostra a Jehova*.

Verse 17.

But framing our selves as before him, we shall see, it is not that *Righteousnes*, will consist there: but we must come to *Justitia nostra in Iehovah*. It is the only way how to settle the state of this controversie aright: and without this, we may well miss of the interpretation of this *Name*. And this they do not, or will not (now) conceive, the Prophet telleth them after, at the 20. *verse*, *quod in novissimo intelligetis plane*, at the end they shall understand, whether they will or no.

And indeed to do them no wrong, it is true, that at his Judgement-seat, so far as it concerneth the satisfaction for sin, and our escaping from from eternal death, the Church of *Rome* taketh this Name aright; and that term, which a great while seemed harsh unto them, now they find no such absurdity in it. That *Christs Righteousnes* and *merits* are imputed to us. So

De Just.2.20. 2.11.

saith *Bellarmine*; *Et hoc modo non esset absurdum, si quis diceret, nobis imputari Christi justitiam & merita, cum nobis donentur & applicentur, ac si nos ipsi Deo satisfecissemus.* And again, *Solus Christus pro salute nostra satisfacere potuit, & re ipsa ex justitia satisfecit, & illa satisfactio nobis donatur, & applicatur, & nostra reputatur, cum Deo reconciliamur & justificamur.* So saith

De Just.7.9.

Stapleton, *Illa sane justitia, qua satisfecit pro nobis, per communicationem sic nostra est, ut perinde nobis imputetur, ac si nos sufficienter satisfecimus*: in as full terms as one could wish. So that this point is meetly well cleared now, Thus they understand this Name in that part of *righteousnes*, which is satisfactory for *punishment*; and there they say with us (as we, with *Esay*) *in Jehova justitia nostra*.

But in the *positive justice*, or that part thereof, which is meritorious for reward; there fall they into a phansie, they may give it over; and suppose, that *justitia a Domino*, a righteousnes (from GOD, they grant, yet) *inherent* in themselves, without a *Righteousnes* that is in *Christ*, will serve them, whereof they have a good conceipt, that it will endure GODS *justice*, and standeth not by acceptation. So by this means shrink they up their *Name*; and though they leave the full sound, yet take they halfe the sense from it.

Esay 27.9
John 1.29.
Mat.1.21.
De verb. Apost. 16.
In Cant. 22.

Now as for us, in this point of *Righteousnes*, if we both go no further, than the former of taking away sin, then as much as we strive for, they do yield us. And therein (we think) we have cause to blame them justly, for not contenting themselves with that which contented the Prophet, *Hic est omnis fructus* (mark that *omnis*) *ut auferatur peccatum.* Which contented S. *John Baptist*; *Ecce Agnus Dei qui tollit peccata mundi.* Which contented the *Angel*; *Hic servabit populum suum a peccatis eorum.* Which contented the *Fathers*, S. *Augustine*, *Puto hoc esse justus sum, quod peccator non sum.* S. *Bernard*, *factus est nobis justitia, sapientia*, &c. *sapientia in prædicatione, justitia*

justitia in peccatorum absolutione. So that, to be absolved from sin with him, is our *Righteousness*. And yet more plainly in his CXC Epistle to *Innocentius* the Pope himself, *Ubi reconciliatio, ibi remissio peccatorum, & quid ipsa nisi justificatio?* Which the very name and nature of a judgement-seat doth give, which proceedeth only in matters penal.

And as we blame them for that: so likewise for this, no less, that (if they will needs have it a part of Justice) they allow not *Christs merit* as full in this part as in the former. For there they allow *imputation*, but here they do not.

For I ask what is the reason why in the other part (of satisfaction for sin) we need CHRIST'S *Righteousness* to be accompted ours? The reason is, saith *Bellarmine*, *Non acceptat Deus in veram satisfactionem pro peccato, nisi justitiam infinitam, quoniam peccatum offensa est infinita.* If that be the reason, *that it must have an infinite satisfaction; because the offence is infinite?* we reason *a pari*, there must be an infinite *merit*, *because the reward is no less infinite.* Else, by what proportion do they proceed, or at what beam do they weigh these twain, that cannot counterpoyze an *infinite sin*, but with an *infinite satisfaction*: and think they can weigh down a *reward* every way as *infinite*, with a *merit*, (to say the least) surely not *infinite*? Why should there be a necessary use of the sacrifice of CHRISTS death for the one, and not an use full as necessary of the *Oblation of His life* for the other? Or how cometh it to pass, that no less than the one will serve to free us *from eternal death*, and a great deal less will serve to entitle us *to eternal life*? Is there not as much requisite to purchase for us the Crown of Glory, as there is to redeem us from the Torments of *Hell*? What *difference* is there, are they not both equal, both alike infinite? Why is his death allowed solely sufficient to put away sin, and why is not His life to be allowed like solely sufficient to bring us to life? If in that the blessed Saints themselves (were their sufferings never so great, yea, though they endured never so cruel *Martyrdome*) if all those could not serve to satisfie GODS justice for their sins, but it is the death of Christ must deliver them; is it not the very same reason, that were their merits never so many, and their life never so holy, yet that by them, they could not, nor we cannot challenge the reward, but it is the *life* and *obedience* of CHRIST that *de justitia* must procure it, for us all? For sure it is, that *Finiti ad finitum nulla est proportio.* Especially, if we add hereunto, that as it cannot be denied but to be *finite*, so withal, that the ancient Fathers seem further to be but meanly conceipted of it, reckoning it not to be full, but defective; not pure, but defiled; and if it be judged by the just Judge, *Districte*, or *cum districtione examinis* (they be Saint *Gregories* and Saint *Bernards* words) indeed, no *Righteousness* at all. *De Just. 2. 5.*

Not *full*, but *defective*. So saith Saint *Augustine*: *Neque totam, neque plenam, in hac vita, justitiam nos habere, confitendum nobis est.* If neither whole, but a part; nor full, but wanting; then unperfect and defective. Now, which must be weighed in GODS *Ballance*, must not be found *minus habens*, and this is *minus habens*, saith saint *Bernard* in expres terms.

Not *pure*, but *defiled*. *Nostra recta forsan, sed non pura justitia*, saith *Bernard*, *nisi forte meliores sumus quam patres nostri, quorum illa vox, Omnes justitiæ nostræ sicut pannus menstruata; Mala nostra, pura mala; Bona nostra, pura nequaquam*, saith *Gregory*. Now καλὰ ἀνάγκη τινὰ μὴ εὑρεθῆναι, saith S. *Chrysostome*; Necessary it is, that the *Righteousness*, that shall present it self there, have not a spot in it. As for ours, as Pope *Adrian* the sixth said) the case standeth thus, that *Stillamus quotidie super telam Justitiæ nostræ, saniem concupiscentiæ nostræ*, and so it is defiled.

And last of all, if it be straightly examined, indeed no righteousness. *Sancti viri omne meritum vitium est, si ab Æterno arbitro districte judicetur.* And again; *Quousque pœna corruptionis astringimur, veram mundiam nequaquam apprehendimus.* And, *Omnis humana justitia injustitia esse invenitur, si districte judicetur, injusta invenietur omnis justitia nostra.* And thus we see, the conceipt, these Fathers have, of our *Righteousness inherent*: That if it be dealt with according to *Righteousness*, *in illo examine etiam justorum vita succumbet*, in that examination it will sink and cannot stand before it. Yea, they themselves, of the Church of *Rome* also, upon better examination, have begun to cry it down: and I doubt not, but the longer and further they look into it, the easier accompt they will make of it. *Mor. 9. 11.* *Mor. 9. 1.*

Gregory de Valentia, after a long debating the *matter*, thus resolveth: that, *Secluſa promissione divina, non suppetit aliquis sufficiens titulus, cur opera nostra debent compensari.* And thus he expresseth his meaning, touching their value: That they be like to base money (as Princes have somtime made leather-money current) wherewith, Plate is bought, or other wares far exceeding the Coyn in value, which is no way in respect of it self; but because it pleaseth the Prince so to allow of it: And what is this but a proclaiming our *righteousness* base, or as I said before, a crying it down. *Disp. 8. Quæst. 6.*

Stapleton, in his seventh proposition, how the *matter* standeth in our justification, at length is fain to resolve thus, *Facitque indulgendo, ut perinde simus coram Deo justi ac si universa, adamussim omnia mandata eademque perfectissime fecissemus.* Now, *Indulgence* (we know) belongeth unto sin, and *righteousness*, if it be true, needeth none. Therefore he telleth us, it is, *Perinde ac si justi*; it is not *justi*, as they defend it: So that he confesseth their righteousness needeth an indulgence: and it is but *Perinde ac si*; and not that neither in *justice*, but *acceptation*, which is meer matter of favour, and not of judicial proceeding. *De Just. 6. 8.*

And to conclude, *Bellarmin* after his long disputation, in the end taking upon him to answer a case of Conscience, Whether a man repose any trust in that he had so long argued for, and how far; comprizeth the *matter* in three propositions well worth the noting. 1. For first, very stout- *De Just. 5. 12.*

ly he setteth down: *Fiducia non ex fide sola nascitur, sed ex bonis meritis.*

2. Then in the second he falleth somewhat: *In meritis (qua vere talia compertum est) fiducia aliqua collocari potest.* Not unless it be *compertum*, they be *talia* (a case with them, impossible:) and not in them neither, but only *aliqua fiducia*.

3. And yet there is some: But after, *better* bethinking himself (it may be, of the *Judge sitting* in his Throne) he spoileth all in the third, which is, that *Propter incertitudinem propriæ justitiæ* against His *compertum est*) *& periculum inanis gloriæ, tutissimum est, fiduciam totam in sola Dei misericordia reponere:* Mark that same *totam in solam*; which is clean contrary to his *aliqua* a little before. Mark his *Misericordia*: and that he declineth the *judicial proceeding*. And mark his *Reason*, because His righteousness is such, as he is not sure of it, nor dare not put any trust in it, nor plead it *coram Rege juste judicium faciente*. Which is enough (I think) to shew, when they have forgot themselves a *little* out of the fervour of their oppositions, how light and small account they make of it themselves, for which they spoil Christ of one half of His Name.

This is then the interpretation or meaning of this name, that as well in the one sence as in the other, *Christ* is our Righteousness, and as the Prophet *Esay* putteth it down, in the plural number, *in Domino justitiæ nostræ*, as it were propheeying of these men: All our *Righteousnesses*; this, is that, that one as well as the other, *are in the Lord*. No abatement is to be devised, the *Name* is not to be mangled or divided, but entirely belonging to Christ, full and whole, and we to call him by it, *Jehova justitia nostra*.

II. The calling Christ by this Name.

1 *Our Duty.*

We to call him by it; this is our duty first: and that so to call him by it, as by *His Name*. And a *Name* is a note of distinction, and we therefore to use it: To apply it to him, and to none other whatsoever, as the nature of a *Name* is. The Nature of all names: but chiefly of those which be Titles of Honour: For, howsoever we dispence with others, those we will not in any wise divide with any: *Gloriam meam alteri non dabo*, saith GOD by the *Prophet*; which maketh the Prophet to protest, he will not meddle with it, *Non nobis Domine*: and again more vehemently, *Non nobis, sed Nomini tuo da gloriam.* And such is this Name. For that very place in the *New Testament*, where it is said, that GOD *hath given him a name which is above all names, that in his Name all knees should bow, and all tongues confess*: that place is taken out of the Prophet *Esay*, where the very same is said; *That all knees shall bow, and all tongues shall acknowledge this Name*; and that thus, by saying, *in Jehova justitiæ meæ*, and so acknowledging, concludeth, that all the whole Seed of *Israel*, as they shall be justified, so shall they *Glory in the Lord*. It is the very question which the Apostle of purpose doth propound, *Ubi ergo est gloriatio tua?* as if he should admonish us, that this Name is given with expres intent, to exclude it from us, and us from it. And therefore, in that very place where he saith, *He is made unto us from GOD Righteousness*: To this end, saith he, he is so made, *Ut qui gloriatur, in Domino glorietur.* All which I put you in mind of, to this end, that you may mark, that this nipping at this Name of CHRIST, is for no other reason, but that we may have some honour our selves, out of our *Righteousnesses*.

Esay 42.3. Psalm 115.1. Psalm 2.20. Esay 45.24. 1 Cor. 1.13.

Bellarmine doth disclose as much, and doth not stick in plain terms to avow it. For, In answer to that argument, which is alleadged by us, that after we are acquit of our sins at this bar, and that only for CHRIST our only *Righteousness*; we are received into GODS favour, and made His Children by adoption, and then have heaven by way of inheritance: He answereth directly, Their meaning is, not to content themselves with that single title of *inheritance*; but they mean to lay claim to it, *duplici jure*. That is, not only *titulo hæreditatis*, but *jure mercedis* too. And thereof he giveth this reason, *Quoniam magis honorificum est, habere aliquid ex merito*: For that it is more for their honour, to have it *by merit*. For, so (saith he) CHRIST had it, and they must not be behind Him, but go even as far as he did. So that, it seemeth he is resolved, that rather than they will lose their honour, CHRIST must part with a piece of his *Name*, and be named *justitia nostra*, only in the *latter* sense. Which is it, the *Prophet* after (in the twenty seventh verse of this Chapter) *setteth* down as a mark of false *Prophets*; that by having a pleasant *Dream of their own righteousness*, they make *Gods people to forget His Name*. As indeed, by this means, this part of CHRISTS *Name* hath been forgotten. And so much doth *Pighius* confess, *Dissimulare non possumus, hanc vel primam doctrinæ Christianæ partem obscuratam quam illustratam magis a scholasticis spinosis plerisque quæstionibus*; that this, being the very chief part of a Christian Doctrine, hath rather been obscured, than received any light, by the *Schoolmens questions*, and handling of it. As much as to say, as they had made the people in a manner to forget this *Name*.

De Just. 5.3.

2 Our benefit.

Now as to call Him by this Name is a duty; so to call him by it, is an use likewise, and a benefit there is, which we receive by it. For calling him by that Name, which God hath prescribed, and which there is to Him most acceptable, we shall not do it for nought, for he will answer us; answer us, and answer for us; for, as an *Advocate* in our Cause. So calleth *Ezekias* to Him, *Domine vim patior, responde pro me.* So *King David* reposeth himself, *Thou shalt answer for me, O LORD my GOD.* And this shall He, in all things wherein we shall need him: but above all, in that which concerneth His Name in particular, to be our *Righteousness* against sin, and that before the *righteous Judge*. And even so doth *Jeremy* teach us to pray unto Him, *O Lord*

Esay 38.14. Psalm 38.15.

our

our misdeeds testifie against us, yet deal thou with us according to thy Name; Which is *Jehova justitia nostra.* In thy Name we are justified: deal thou with us according to thy Name, and justifie us. Our sins are forgiven for thy Names sake: Deal thou with us according to thy Name, and forgive us our sins. *Et noli ita reminisci peccatum nostrum, ut velis propterea obliviſci Nomen tuum:* Let not the remembrance of our sins make thee forget thine own Name. And this if we do, thus if we call on him, *Fidelis & justus est*, he is faithfull, saith S. *John*, and just *to forgive us our sins*, to justifie us, and to be *our Righteousness*. For so is His Name, and he beareth not His Name for nought. Cap. 14.9. 1 Cor.6.11. 1 John 1.9.

And, this if we do, and if he be our Righteousness, as we may say in respect of His other Name with the Prophet, *Look thou upon us, and be mercifull unto us, as thou useſt to do to those that love thy Name*, so may we in respect of this, go further, and safely say, *Esto justitia, & fac justitiam; esto justitia, & intra in judicium cum servo tuo.* For with this *Advocate*, with this *Righteousness*, with this Name, we may without fear, appear before the King *executing Judgement and Justice.* Psal.119. 132.

So for that duty which we are bound to acknowledge, we have this benefit which we shall be sure to receive; the greatest benefit that can be received for importance in it self, and the greatest respect of the most dreadfull place and time, wherein we shall need to receive it, wherein heaven and earth, and all in them, shall not be able to stand us in stead, but JEHOVAH, *our Righteousness* only. And this is the view of His *Name*, whereby we are called to Him, as well for our duty to it, as for our *benefit* by it, which is that, the *Prophet* by his *Ecce* willeth us to behold, and the sum of this *Scripture.*

A SERMON

Preached at

WHITE-HALL

Upon the XV. of *NOVEMBER*,

Anno Dom. MDCI.

MAT. Chap. XXII. Ver. XXI.

Reddite ergo quæ ſunt *Cæſaris Cæſari*; & quæ ſunt *DEI DEO.*

Give therefore to Cæſar, *the things which are* Cæſars: *and to GOD, thoſe things which are GOD'S.*

WHich XXII. of *Matthew* in effect, is nothing elſe but a Chapter of *Controverſies*: with the *Saducee*, verſe 23. With the *Phariſee*, ver. 22. With the *Scribe*, verſe 34. And (here) with the *Herodian*. With the *Saducees*, of the *Reſurrection*: With the *Phariſees*, of the great *Commandment*; With the *Scribes*, of the *Meſſias*. All worthy to be weighed, and all at other times to be commended by the Church, to our conſideration. This here in this.

The *Herodian* was a *Politique*: and his queſtion according, about a ſecular point; *Licetne ſolvere?* The caſe ſtandeth not in this, as it did in the other. The *Phariſees* and *Saducees* had no further end, but to ſet him on ground; and ſo to expoſe Him to the contempt of the people. The *Herodians* had laid a more dangerous plot: they came with this mind, ſaith *Saint Luke*, *Ut caperent Eum*, &c. to catch him; by catching ſomewhat from Him, whereby they might lay Him faſt, and draw Him within danger of the *State*. It ſtood our Saviour upon, to be well adviſed, to eſcape this ſnare ſthus laid for Him, which accordingly he doth; leaving them in a Muſe, and withal under one, leaving us a *pattern*, *that* he is no enemy, but a friend to *Caſar*, and a friend, in this ſpecial

Luke 20.20.

point

point, of his *receipt*. That there is no duty, no not in this kind, but *Christ* saith of it, *Reddite*: willeth and commandeth it to be *Rendred*; That so, knowing what CHRIST held, we may make it our *Tenet*; and both hold it in opinion, and hold us to it in practice for ever.

At or about the birth of CHRIST, this came to be first a question; and so from thence, still remained. So that, it was very meet, *Christ* should resolve it. At his birth, was the great *Tax* of the world under *Augustus*: which being a new *imposition*, and never heard of before, fell out to breed much *matter* of question: Two sorts of men taking two several parts about it. There is in *Acts* 5. mention of *Judas* of *Galalee*, *that rose in the dayes of Tribute*. He it was that held touching the *Tax*, *Quod non*. The people of God, *Abrahams seed*, free born, they to be charged with Taxes, by a stranger, a heathen idolater? No, rather rise and take armes, as *Jeroboam* did. The peoples ears itched after this Doctrine. The best Religion for the *Purse*, is the best for them; and they ready to hold with *Jeroboam* or *Judas*, or any *that* will abrogate payments. And now, though *Judas* was taken, and had as he deserved; and after his execution, pay it they did, though with an ill will: yet the scruple of this question remained in mens minds still; they continued irresolute, touching the right of it. As indeed, is no one thing, men are ever so long in resolving. Still there were, that *muttered* in corners; *Judas* was right: *Tribute* was but a meer exaction. Men indeed of tumultuous *spirits*; but in shew *zealous preservers* of the peoples liberties; whom they called *Gaulonites*.

Luke 2. 1.

Acts 5. 36, 37.

On the other side, *Herod*, and they *that* were toward him, being all *that* they were by *Cæsar*; to make the *Tribute* sure work, they held, *that* not only *Tribute*, but whatsoever else was *Cæsars*: His *qua* was *quacunque*; He could not have enough; not till he had *qua Dei* too. The *Roman* Monarchy pricked fast toward this point: *Divisum imperium cum Jove*, was received at this time with great applause. *Cæsar* and *Jupiter* at halves; half GOD. Not long after, full out a *God*; *Edictum Domini*, &c. *the Edict of our Lord God Domitian*. And this was not a piece of Poetry: but we find in the *Jewish* story, *Petronius* in good earnest, sought to bring in *Caligula's* image into the Temple of *God*: and called for not only *Tribute*, but *sacrifice for Cæsar*. Now them, *that* thus in derogation of the peoples liberty, held this part, they termed *Herodians*: as it were men for *Herods* turn. And thus held this question: Thus have we both sides, and both *abettours*. Of which the People inclined to the *Gaulonite*, and liked them *better*: The Statesmen and Officers took part with the *Herodian*.

Now come they to CHRIST, to receive His resolution, which part he will take to. It is for them, a very *Quodlibet*. If to retain the peoples favour, to avoid their Out-cry, he speaks but doubtfully of *Cæsars Tribute*, *habetur propositum*, they have what they would: It is that they came for; to bring him in disgrace with the State, and in danger of his life. Thus would they fain have had it, and therefore when truly they could not (as by this answer it is too plain) untruly, they suggested, *We found this man denying to pay Tribute unto Cæsar*. But if this hit not: if he be for the *tribute*, yet will it not be from the purpose: they shall set the people (as good as a Wasps nest) upon Him, they shall subject Him to their clamour and obloquie. He that must be their MESSIAS, must proclaim a *Iubile*; must cry, *No Tribute*. Otherwise, he is not for them: if he betray them to the servitude of *Tolls* and *Taxes*, away with him: Not *Him*, but *Judas* of *Galilee*. So have they him at a dangerous *Dilemma*: imagining, he must take one part. But that was in their errour. For CHRIST took a way between both. For as neither part is simply true: so is there some truth in both. Therefore, He answers not absolutely (as they fondly conceived, he needs must) but with a double *Qua*, as indeed he should: which was not the answer they looked for. But it was such, as they missed their purpose, and knew not how to reprove it.

Luke 23. 1.

The summe whereof is; *that Christ* is neither *Gaulonite* nor *Herodian*: Nor no more are *Christians*, *Gaulonites* to deny *Cæsar* his *Qua*; nor *Herodians*; to grant Him GOD'S, and leave GOD none all. But ready to acknowledge what due is, to either; both of *Faith* to GOD, and *Allegiance* to *Cæsar*; and that in every point, and even in this here, of *Licetne solvere*?

The substance of which answer, is the main ground of all Justice; *Suum cuique*, *Let every one render to each*, *that which is his*. And if to every one, then to these two great ones, *Cæsar* and GOD. To *Cæsar*, *Cæsars* due, to GOD, GOD'S. Upon which two Duties, by vertue of this Text, there goeth forth two decrees, for all the world to be *taxed*. The first taxing, to be for *Cæsar*, and his affairs. 2. The like tax to be levied for GOD, and for *His*. For though many other duties be due to both, and to be rendred to them both; yet the *matter* of principal entendment in this place, is, *Ostende mihi numisma*, *matter* of payment.

These be two Capital points. Wherein, 1. of the joynt and mutual consistence, of *Cæsar* and of God.

2. That there are, among the things we have, certain of them, things of *Cæsars*. Certain others, things of GODS. *The division:* I. II.

3. That these things are to be *rendred* and *given*. III.

4. What these things are that are *Cæsars* in this kind: and what those that are GODS, that we may pay each his own. IV.

FRom this happy conjunction of these two great Lights (*Cæsar* and GOD) here met together, linked with this Copulative, *Cæsari* and *DEO*; and both in the compass of one Period: ag inst the *Gaulonite* of our Age, the *Anabaptist* (who thinketh, they are in opposition, the whole heaven in sunder, and that GOD hath not his due, unless *Cæsar* lay down his Scepter.) That *Cæsar* and GOD, CHRIST and a *Christian Magistrate*, are *δύσκατα*, incompatible, that they stand aloof, and will not once come near another; Here is a *Systasie*, a Consistence; they will stand together well (both they and their duties:) as close as one Verse, one breath, one period can joyn them.

I *Cæsar* and *God* joyntly.

To see then this pair thus near, thus coupled, thus (as it were) arm in arm together, is a blessed sight. Not here only to be seen, but all the Scriptures through, with like aspect. Here in one *Gospel*, *Cæsar* and *GOD*. Before in one *Law*, GOD providing as for His own worship, so for their honour that are set over us. In one Verse the Prophet joyneth them, *Prov.* 24. 21. *My Sonne, fear* GOD *and the King*; And in one Verse the Apostle forteth them, (1 *Pet.* 2. 17.) *Fear* Exod 20. *GOD, honour the King.* So GOD and CHRIST, the *Law* and *Gospel*, the *Prophets* and *Apostles*, fetch not their breath, come not to a full point, till they have taken in both. Sure it is, CHRIST and *Belial agree not*, 2 Cor. 6. 11. and as sure, that they are the children of *Belial*, that have no part in *David* (that is, the lawfull *Magistrate*) by *Sheba's* case, 2 Sam. 20. 1.

This is enough to shew, *God* impeacheth not *Cæsar*; nor *Gods due*, *Cæsars right*. Either permitteth others interest; and both of them may joyntly be performed. That as Gods Law supporteth the Law of Nations: so doth *Christ* plead for *Cæsar*: His *Religion*, for *Cæsars Allegiance*; His *Gospel*, *for Cæsars* duty, even to a *penny*. It was but a *penny* was shewed: Not so much as a *penny* of *Cæsars*, but *Christ duty* will speak, he may have it. This against the *Gaulonite*, that steps over *Quæ Cæsaris*, the first part, and is all for *Quæ Dei*, the *latter*. And against the *Herodian* too; by whom *Quæ Cæsaris* is stood on alone, and *Quæ Dei* slipped over. Two duties are set forth; There is a like regard to be had of both, that we may make not *Christs* answer serve for either alone. I know not how, an evil use hath possessed the world: Commonly, one duty is singled out, and much made of, without heed had of the other. *Quæ Cæsaris*, audibly, and with full voice, *Quæ Dei* drowned and scarce heard. And it is not in this alone, but in many others: We cannot raise the price of one vertue, but we must cry down all the rest. Not canonize *Preaching*, but *Prayer* must grow out of request. Not possible to bring up *Almes* and *works of mercy*, but *Offerings* and *Workes of devotion* must be laid down. But by sale of CHRISTS *ointment*, no way to provide for the poor. Sensible in others, and this too dull.

God is not entire, (thinks the *Gaulonite*) unless *Cæsars* image and superscription be blotted out. *Cæsar* hath not enough, till GOD have nothing left, thinks the *Herodian*.

CHRIST's course is best; to hold the mean between both: Either to be preserved in his right. Not to look so much on one, as we lose sight of the other. Not to give so good an ear to one, as we care not though the other be never spoken of. GOD hath coupled them here: and since GOD hath coupled them, *let not man sever them.* To *Cæsar*, and to GOD: Not to *Cæsar* only, but to *Cæsar* and GOD. And again, not to GOD only; but to GOD and *Cæsar*.

Cæsar and GOD then, will stand together: Descend yet one degree further, we may put the Case harder yet. For, I demand, *What Cæsar* was this, for whose interest CHRIST here pleadeth? To quicken this point somewhat the more: It is certain, it was *Tiberius*, even he under whom our *Saviour* was, (and knew He was to be) put to death: *A stranger from Israel.* A Heathen man, uncircumcised, an idolater, and enemy to the Truth. So were *Augustus*, and the rest, you will say: But even in moral goodness, he nothing so good as they. The *Roman* stories are in every mans hand; Men know, he was far from a good Prince, or good man either, as good went even among the Heathen. Yet even this *Cæsar*, and such as he; any *Cæsar* will stand with GOD, and GOD with them, for all that.

Not only to *Cæsar*, but to this, and such as this; *Reddite* (saith CHRIST) *Solvite* (saith *Paul*) *Subjecti estote* (saith *Peter*) for all that: So was the old Divinity. Though an *evil spirit* Rom. 13. 7. 1 Pet. 2. 13. *sent from God*, *vex Saul*, yet, saith *David*, *destroy not*, it is his Word; nay, *Touch not the Lords* 1 Sam. 26. 9. *Anointed.* Though *Nebuchadnezzar* set up a great *Idol* in the field *Dura*, and *Balthazar* his 1 Chro. 16. 22. son rather worse, than his father; yet *Pray* for *Nebuchadnezzar*, saith *Jeremy*, and for *Balthaza*r his sonne, and for the peace even of that state. From these examples, might *Judas* of Dan. 3. 1 Dan. 5. *Galilee* have taken his directions. CHRIST did, and his Apostles after Him, willed *duties* to Baruc, 1. 11. be paid, and *obedience* to be yielded; and yielded it themselves to such *Cæsars* as *Claudius*, *Caligula* and *Nero*; *Dyscolis Dominis* (as *Saint Peter* term is) if ever there were any. Which 1 Pet. 2. 18. sheweth, they were all of one mind, that *Cæsar* (though no *better* than these) and GOD will stand together well enough. Yea, that though *Cæsar* gave not GOD His due, as these did not certainly; yet are we to give *Cæsar*, that his is notwithstanding.

I know, we all know; if this *Cæsar* be *Constantine*, or *Theodosius*, the case is much the stronger, and the duty toucheth us nearer. But whether he be or no, the *Powers that are, are ordained of* GOD, though *Tiberius* or *Nero have the powers.* It is not the man, it is the *ordinance of* GOD, we owe and perform our subjection to. We yield it not to *Tiberius*, but to *Cæsar*; and *Cæsar* is *Gods ordinance*, be *Tiberius* what he will. This, for the consorting of GOD *and Cæsar*, and even, of this *Cæsar*. Rom. 13. 1. Rom. 13. 2.

II. Certain things *Cæsars.* Certain things *Gods.*

That point established, we come to the second, out of these words *quæ Cæsaris, & quæ Dei*, This may we inferre; That among these things we have, we all and every of us, have certain things of *Cæsars*, and certain other things of *Gods*. That all the things we have, are not our own, inasmuch as out of them, there belong some things, to either of these. It is, as if CHRIST would make, all we have not to be fully and wholly ours, but three persons to be interessed in them? *Cæsar* to have a right to some; GOD to other some; and the remainder only, clearly to be ours, (Weigh the words *Quæ Dei.*) So that, His meaning is, every man should thus make account with himself, of that he hath, that there is in his hands somewhat that pertaineth to either of these two. That there is in our substance, a portion whereto they have as good right and title, as we to the rest. That what we have is ours, GOD'S part and *Cæsars* part first deducted; *Quæ Dei & quæ Cæsaris* (it is the case possessive) do carry thus much. Therefore saith the true *Israelite*, when he tendreth his offering to GOD, *Sustuli quod Sanctum est è domo mea*: I had a holy portion due to GOD amongst my goods, I have severed it from the rest, I have brought it and laid it upon the Altar, So, they in 1 *Sam.* 10. to *Saul* their lawfull *Magistrate*, presented that was his. They that did so. *Tetigit Deus cor eorum*, GOD *hath touched their hearts*. Consequently, in their hearts that did it not, there was the Print of the Devils clawes, not the touch of the finger of GOD. This may serve for the second of the duty: so we shall strike the same nail home, in the third of *Reddite*. Deut. 26. 13. 1 Sam. 10. 26, 27.

III. These to be *rendred.*

For, from this right thus imported in the words (*Quæ Cæsaris, quæ Dei*) without any streining, naturally doth follow the *Reddite*.

That theirs it is, and so being theirs, to be paid them. Not of courtesie, but of duty. Not, as a free largesse, but as a due debt. Not *Date*, but *Reddite*, ἀπόδοτε. As if our *Saviour* should say, you ask me whether it be lawfull to pay, I tell you it is as lawfull to pay it, as it is unlawfull to withhold it: you would know whether you may; I say unto you, you not only may, but must answer it. Not *dare*, as a matter of *gift*, but *reddere*, as a matter of *repayment* or *restitution*. Saint *Paul* maketh this point yet more plain: indeed past all controversie, where he addeth to ἀπόδοτε the other ὀφειλάς, to the word of *rendring*, the plain term of *debts*: expresly calling them *debts*, both *Tribute* and *Custom*.

Then what is paid to the Prince, or to GOD, is not to be termed a *donative*, *gratuity*, or *benevolence*, but of the nature of things *restored*, which though they be in our keeping, are in very deed other mens. And they that reckon of them as matters meerly voluntary, must alter CHRIST'S *Reddite* needs; and teach Him some other term. But they that will learn of Him, must think and call them *debts*: must accompt themselves *debtors*; and that *God* and *Cæsar* are as two *Creditors*, and they indebted to them both: and thereby as truly bound to discharge themselves of these, as of any *debt*, or *bond* they owe. That, if they render not these duties, they detain that which is none of theirs; and so doing, are not only hard and illiberall, but unrighteous and unjust men. Rom. 7. 13.

This from *Reddite*, but this not all. There is yet a further matter in it, which giveth a great grace to this *rendring*.

For in that He willeth them, ἀπόδοτε, His meaning is withall it should not be ἀπότισις, a *forced yielding*, but ἀπόδοσις a *Rendring*, and that willingly; for so the nature of the word doth import, and so the Grecians distinguish ἀποτίσαι, and ἀποδῶναι. Our translation readeth *Give* to *Cæsar*, no doubt, with reference to this; that it should (though duly) yet so *willingly* be paid, as it were even a frank *gift*. In our speech we say, *What is more due than debt?* And again, *What is more free than gift?* Yet both these may meet, as in any other case, the Apostle coupleth them ὀφειλομένην εὐνοίαν, *Duty*, yet *Benevolent*; *Benevolence* and yet *due*; the one respecting the nature, the other the mind: So, both translations not amisse, both readings reconciled.

That is not therefore to pay them, because it will no better be. *Cæsar* hath *vim coactivam*. *Hophni* hath a *flesh-hook*, and can say, *date vel auferetur a vobis*: and therefore to part with it, as one *delivereth a purse*, or to bear it as a *Porter* doth his *load*; groaning under it: that is not the manner of *Rendring* it, that is here required. But we must offer it as it were a *Gift*, voluntarily, willingly, chearfully, ἐκχαρεῖσθαι, ἐκ ψυχῆς: Not, ἐξ ἀνάγκης, ἐκ πάτης. Διὰ τὸν κύριον: (saith *Saint Peter*) Διὰ συνείδησιν (saith *Saint Paul*) Even for the *Lord*, even for *conscience sake*; though *Hophni* had no *flesh-hook*, though *Cæsar* had no *Publican* to take a tresse. 1 Sam. 2: 13. Col. 3. 23. 2 Cor. 9. 7, 3. 1 Pet. 2. 13.

To pay it with *grudging* and an evil eye, to say *Vade & redi cras*, to put off, to pay it after often coming and sending; this is no ἀπόδοτε, these the heathen man termeth *viscata beneficia*, when they hang to the fingers like bird-lime, and will not come away. Rom. 13. 5. Prov. 3. 28.

Nay, *Ecce venio* (saith CHRIST;) So to pay it, even with Love and good will: An *offering of a free heart* (as the Prophet;) a *blessing and a grace* (as the Apostle termeth it.) The manner is much, and much to be regarded. The willingnesse of the mind, is ever the fat of the sacrifice, Psalm 39. 8. 2 Cor. 9. 5.

and without it, all is lean and dry. It holdeth here, which the Apoſtle ſaith, 1 *Corinth.* 9. *If I preach*
1 Cor. 9. 16. (ſaith he; if we *pay*, ſay we) *we have no great cauſe to rejoyce*: Neceſſity lieth on us ſo to do. But if we do it with a *good will*, there is then a reward. A reward at His hands, who as His Apoſtle tel-
1 Cor. 9. 7. leth us, *Hilarem datorem diligit*. Not *datorem*, any that giveth; but *hilarem*, him that giveth it
2 Chron. 9. 5. cheerfully. That *gift* beſt pleaſeth GOD; and that ſervice, *Læti ſerviamus Regi*, is ever beſt pleaſing and moſt acceptable.

IV. What are *Cæſars*, what *Gods*.

Render then, and *give*, *Quæ Cæſaris Cæſari* (that is) the right duty to the right owner: As, dutifully and willingly, ſo to do it wiſely. In *Suum cuique*, there is not only juſtice, but wiſdom, to know and to preſerve to every one that is his own; the right *quæ*, to him that of right it belongeth to.

1 Cor. 14. 33. Not to ſhuffle them together: *Cæſar's* to GOD, GOD'S to *Cæſar*; it skils not which to which. GOD *is not the Author of confuſion*: but, to know and diſcern, what to each, pertaineth; and what pertaineth, that to be anſwered. As before we pleaded, *What* GOD *hath joyned, man ſhould not ſever*; ſo now we plead again, What *God* hath ſevered, man ſhould not confound: The Prophet calleth it *removing the Land-mark*, which GOD hath ſet to diſtinguiſh the duties, that neither invade the others right, but keep the partition which He hath ſet up. Not to ſtand (as here they do,) ſtreining at a penny, which was *Cæſars* without queſtion; and do (as after they did) receive the Roman Eagle into their Temple, which was GOD'S right, and but fleightly of them looked to. *Ægerrimè pendere tributum, promptiſſimè ſuſcipere Religionem*: with much ado to pay any tribute at all, with little ado to receive one *religion* after another. GOD forbid, *Cæſar* ſhould ſo readily receive GOD'S duties at their hands, as He might eaſily have them if He would.

To the end then, we may know, which to *render* to which, it remaineth we enquire what is eithers due, that we may tender it accordingly. And firſt, what is *Cæſars*.

If we ask then, what is *Cæſars*? Our anſwer muſt be; what GOD hath ſet over to him. For, though *Quæ Dei* ſtand laſt in place; yet ſure it is, the former *quæ* cometh out of the later, and *Quæ Cæſaris* is derived out of *quæ Dei*.

Originally, in the perſon of all *Kings*, doth *King David* acknowledge: that, *All things are of Him*, and *all things are His*. But the Soveraign bounty of GOD was ſuch, as He would not keep all, in His own hands: but as He hath vouchſafed to take unto Himſelf a ſecond meanes in the government of mankind; ſo hath He ſet over unto them a part of his own duty, that ſo one man might be one anothers debtor, and (after a ſort) *Homo homini Deus*. To the conveiance then of divers benefits, He hath called to Himſelf divers perſons, and joyned them with Himſelf: As our *Parents*, to the work of our bringing forth; our *Teachers*, in the work of our training up: and many other, in their kindes, with Him, and under Him, His meanes and *Miniſters*, all *for our good*.

And in the high and heavenly work of the Preſervation of all our lives, perſons, eſtates, and goods, in ſafety, peace and quietneſſe, in this His ſo great and divine benefit, He hath aſſociated *Cæſar* to Himſelf: and in regard of His care and travel therein, hath entitled him to part of His own right; hath made over this *Quæ*, and made it due to *Cæſar*, and ſo cometh he to claim it.

In which point we learn, if we pay *tribute*, what we have for it back in exchange: if we *give*, what *Cæſar* giveth us for it again, our *penny* and our *penny-worthes*: Even this, *Ut ſit pax & veritas in diebus noſtris*. This is it, to which we do *debitum reddere*, as he calleth it (*Rom.* 13.) This, to which we do *mutuam vicem rependere*, as he ſpeaketh, 1 *Tim.* 5. 4. διὰ τοῦτο, and even for this cauſe *pay we tribute*. For this, that while we intend our private pleaſures and profits in particular, we have them that ſtudy how we may ſafely and quietly do it; that counſel and contrive our peace, while we intend every man in his own affaires: that wake while we ſleep ſecurely, and cark and care, while we are merry and never think of it. Perſons, by whoſe providence, an happy peace we long have enjoyed, and many good bleſſings are come to our Nation. In which reſpect, we owe them a large *quæ*: larger than I (now) can ſtand to recount.

1. We owe them *honour* inward, by a reverent conceipt. 2. And outward, by an honourable teſtimony of the vertues in them, and the good we receive by them. And ſure I am, this we owe, *Not to ſpeak evil of them that are in authority*: and if there were ſome infirmity, not to blaze, but to conceal and cover it; for that the *Apoſtle* maketh a part of *honour*, 1 *Cor.* 12. 23. 3. We owe them our *Prayers*, and daily devout remembrance; *For all* (ſaith *Saint Paul*) but by ſpecial prerogative
1 Tim. 2. 2. *for Princes*. 4. We owe them the ſervice of our *bodies*, which if we refuſe to come in perſon to
Acts 25. 11. do, the *Angel* of the *Lord* will *curſe* us, as he did *Meroz*, *Judges* 5. 24. And in a word to ſay with the *Apoſtle*, *Non recuſo mori*.

All theſe we owe, and all theſe are parts of *quæ Cæſaris*, but theſe are without the compaſſe of this *quæ* here. Theſe be not the things here queſtioned. It is the Coin with *Cæſars ſtamp*, it is a matter of payment. Let us hold us to that.

I ſay then, that to be ſafe from the forraign enemy, from the *Wolf abroad*, is a very great benefit. The *ſword* holdeth him out; *propter hoc* we owe to the *ſword*. To be quiet from the inward violent injurious oppreſſours, the *fat* and foregrown *rammes* within our own fold, is a ſpecial bleſſing. The *Scepter* holds them in; *Propter hoc* we owe to the *Scepter*. That by meanes of *Cæſars Sword*, we have a free Sea, and ſafe port and har bour, *Propter hoc* we owe to *Cæſar* our *cuſtom*. That by meanes of his *Sword*, we have our ſeed-time to ear the ground, our harveſt, to inne the crop quiet and ſafe: *Propter hoc* we owe to *Cæſar* our *Tribute* or *taxe*. That by meanes of his *Scepter*, we have

righ-

right in all wrongs, and are not overborn in our innocency, by such as never cease to trouble such as are quiet in *the land*: *Propter hoc* we owe to *Cesar*, the *fees* due to his *Courts of Justice*.

There are *Quæ Cæsaris*; and not one of these but hath his ground In the *word* & GOD. The *Custom*, Luk. 3.13. The *Taxe*, 1 *Sam.* 17.25. The *Fines*, *Ezra* 7. 26. The *confiscation*, *Ezra* 10 8.

These which are *Quæ Cæsaris*. But these are current and ordinary. But extraordinary occasions cannot be answered with ordinary charges: Though, in peace, the set maintenance of Garrisons which is certain, (the ordinance *Josaphat*) is enough, 2 *Chron.* 17.3.5 et when warre comes, πολεμὸς ὁ τεταγμένος ζητεῖ, Warre admits no stint, but as occasions call for it, supply must be readie.

There is no safety or assurance of quietnesse, except the Enemy *fear*. There is no feare without *power*, except we be able to hold our own; maugre the malice and force of the enemies. There is no power, but by preparation of *Souldiers* and *furniture for warre*. Nor that without *Pay*, (the Sinews of all affaires:) Nor *Pay*, without *Contribution*. And *Propter hoc*, διὰ τοῦτο, besides those other ordinary, the indictions for war (which we call *subsidies*) are part of *quæ Cæsaris* too. And warranted by the Scripture: *Amaziah*, levying *a hundred Talents*, at one time against *Edom*: *Menahem* levying *a thousand Talents*, at another, against *Assur* (a great contribution of *fifty sicles a man.*) Indeed so it was, but such were the occasions:, and the occasions being such, done: and done lawfully. 2 Chro. 25. 6. 2 King. 15. 19, 20.

Then, as generally we are bound to render all *quæ Cæsaris*: So, in particular, by this Text and at this instant, this *quæ*; when the times make it requisite, and it is orderly required.

CHRIST, that willeth us to render it, rendred it Himself: and very timely He did it. For, He *went to be taxed*, being yet in His mothers womb (as *Levi* is said to *pay tythe in his Fathers loynes.*) And he was born under the obedience of payng this duty. This may haply be said not to be his own act: Therefore after at full yeares, then also, though He might have pleaded exemption (as He telleth S. *Peter*) yet payed He His *Stater*; though not due, yet to avoid the offence of *refusing to pay to Cesar*, *Conditor Cæsaris censum solvit Cæsari*: Seeing then, *Cesar's* Creator paid *Cesar* his due, will any deny to do it; Especially seeing He paid *Cesar* his due: yea, even then, when *Cesar* did not render to GOD His due, but to *Idols*; and what colour then, can any have to deny it? Luke 2.5. Heb. 7.9, 10. Matth. 17.27.

So have we His *Example*, whereof we have here His *Precept*: doing that before us, which He willeth us to do after Him, and calling to us for no more, than He did Himself. And ensuing His steps. His *Apostle* presseth the same point: telling us, *Custom* and *Tribute* are ὀφειλαὶ, *debts*: shewing us, why they be *debts*, διὰ τοῦτο, for the *good* we receive: and willing us therefore to depart with them even *propter conscientiam*, for very *conscience sake*. Rom. 13.7.

Let me add but this one. The fore-fathers of these here that move this doubt, they forsook *David's* House, only because they thought much of payiug the *taxe* which *Salomon* had set, and they revolted to *Jeroboam*: what got they by it? By denying *Quæ Cæsaris*, they lost *Quæ Dei*, the true Religion; and besides enthralled themselves to far greater exactions, which the erecting of a new Estate must needs require. Even these, not obeying this advice, this *Reddite* of our SAVIOUR, but mutining for the *Roman tribute* after, under *Florus* and *Albinus* Deputies for *Cesar*: besides that they lost their Temple, Sacrifice, and Service, their *Quæ Dei*; upon this very point, overthrew their estate clean, which to this day they never recovered. Therefore *Reddite Quæ Cæsaris*, is good counsel, lest *Quæ Dei* and all go after it.

To conclude then, 1 *Cesar* and GOD will stand together!; yea, *Tiberius Cesar* and GOD. 2 To these, so standing, there are certain things due, of duty belonging. 3 These things so due are to be *rendred*: Not given as *Gratuities*, but *rendred* as *Debts*: And again, with good will to be rendred, not delivered by force: And as willingly, so wisely; *Cesar* to have his, GOD His; in distinction, not confusion, but each his own. 4. *Cesar*, such duties: all such duties as pertain to him at large; but as this Text occasioneth, the duty of *Tribute* and *Subsidie*. This is the *summe*.

And if *Tiberius Cesar*, much more that Prince, that every way CHRIST Himself would commend before *Tiberius*; whom it were an injurie, once to compare with *Tiberius*; Above any *Cesar* of them all: who hath exalted Him, whom *Tiberius* crucified; and professed Him, with hazard of his estate and life, whom they persecuted in all bloody manner.

Who hath preserved us, in the profession of His holy Name and truth many years, quietly without fear, and peaceably without interruption; and, so may still, many and many times many years more. To this, to such a one, by special due: *Reddite* more, and more willingly, and more bounteously, than to them. The conclusion is good, the Consequent much more forcible. This, for *Quæ Cæsaris* now. For *Quæ Dei*, at some other time, when like Text shall offer like occasion.

A SER

A SERMON

Preached before the

KINGS MAJESTIE

AT

HAMPTON COURT,

On Sunday the XXVIII of *SEPTEMBER*,

Anno Dom. MDCVI.

NUMB. Chap. X. Ver. I, II.

Then GOD *ſpake to* Moſes, *ſaying,*

Make thee two Trumpets of ſilver, of one whole piece ſhalt thou make them. And thou ſhalt have them (or they ſhall be for thee *to Aſſemble*, or call together) *the Congregation, and to remove the Camp.*

חיולך למקרא העוה

A *Grant:*

From God.



AMong divers and ſundry Commiſſions granted in the Law, for the benefit and better order of GOD'S people: this (which, I have read) is one. Given (as we ſee) *per Ipſum* DEUM by GOD Himſelf: and that *vivæ vocis Oraculo*, by expreſſe warrant from His own mouth, *Then* GOD *ſpake to* Moſes, *ſaying,*

Of the *power of calling Aſſemblies.*

The *Grant of this power*, a matter of importance.

Chap. 25. 1.

And it is a grant of the *Right* and *Power* of the *Trumpets*, and with them, of aſſembling the people of GOD. A *Right* and *Power* not to be lightly accounted of, or to be heard of with ſleight attention: It is a matter of great weight and conſequence, *the calling of Aſſemblies.*

There is yearly a ſolemn Feaſt holden in memory of it, and that by GOD'S own appointment, no leſſe than of the Paſſeover, or of the Law it ſelf, Even the *Feaſt of the trumpets*, much about this time of the year, the later *Æquinoctial*. And GOD appointeth no *Feaſt*, but in remembrance of ſome ſpecial benefit. It is therefore one of His ſpecial benefits, and high favours vouchſafed them, and to be regarded accordingly.

This

This power hitherto, ever since they came out of *Ægypt*, and that GOD adopted then for His people, unto this very day and place had GOD kept in His own hands, as to Him alone (of right) properly belonging. For unto this very day and place the people of GOD, as they had assembled many times and oft; so it was ever (they be the very last words of the last *Chapter*, which serve for an introduction to these of ours) ever, all their meetings and removings were, by immediate warrant from GOD Himself. But here now, GOD no longer intending, thus to warrant them still by special direction from His own self, but to set over this power, once for all: Here He doth it. This is the primatie passing it from GOD, and deriving it to *Moses*, who was the first that ever held it by force of the *Law* written. For, to this place they came by the sound of *Gods*; and from this place they dislodged, by the sound of *Moses's* Trumpet.

In whose hands this Power was before. Chap. 9. V. 18, 20, 23.

Exod. 19. 13.

And it is a point very considerable, what day and place this was: for it appeareth, they were yet at *Sinai, by the* 12. *ver.* yet, at the very Mount of GOD, *by the* 33. *of this* Chapter, even then, when this Commission came forth: So that this power is as ancient as the *Law*. At no other place, nor no other time delivered, than even the *Law* it self: when the *two Tables* were given, the *two Trumpets* were given: and *Moses* that was made keeper of both the *Tables*, made likewise keeper of both the *Trumpets*; Both at *Sinai*; both at one time: As if there were some near alliance between the *Law* and *Assemblies*. And so there is: *Assemblies* being ever a special meanes to revive the *Law* (as occasions serve) and to keep it in life. As if the Law it self therefore lacked yet something, and were not perfect and full without them: So, till this grant was passed, they stayed still at *Sinai*, and so soon as ever this was passed, they presently removed.

The time and place of the Granting.

To entreat then of this *Power*. The story of the Bible would serve our turn to shew us, who have had the exercise of it in their hands, from time to time, if that were enough. But that is not enough. For, the errours first and last about this point, from hence they seem to grow, that men look not back enough: have not an eye to this, how it was *in the beginning*, by the very Law of *God*. Being therefore to search for the *Original* warrant, by which the *Assemblies of Gods* people are called, and kept: this place of *Numbers* is generally agreed to be it: That here, it is first found, and here it is first founded; even in the *Law*, the best ground for a *Power* that may be.

Matth. 19. 4.

This the *original Grant* of it.

In Lege quid scriptum est? quomodo legis? (saith our SAVIOUR) *What is written in the Law, how read you there?* as if He should say: If it be to be read there, it is well: then must it needs be yielded to: there is no excepting to it then, unless you will except to *Law*, and *Law-giver*, to GOD and all. Let us then come to this *Commission*.

Luke 10. 26.

The points of it be three: First, *two trumpets of silver*, to be made out of *one whole piece*, both. Secondly, with these *trumpets*, the *Congregation to be called*, and *the Camp removed*. Thirdly, *Moses* to make these *Trumpets*, and being made, to use them to these ends. These three: 1 The *Instrument*: 2 The *End*, for which: 3 The *Party*, to whom.

The Parts of the *Grant*.

Now (to marshall these in their right order:) 1. The end is to be first: *Sapiens semper incipit a fine* (saith the *Philosopher*.) A wise man begins ever at the end: for that (indeed) is *Causa Causarum* (as *Logick* teacheth us) the cause of all the causes: the cause that sets them all on working. 2: Then next, the *Instrument*; which applieth this power to this end. 3. And so last, the *Agent*, who is to guide the Instrument, and to whom both Instrument and Power is committed.

1. The *End*, for which this *Power* is conveyed, is double: as the subject is double, whereon it hath his operation. 1 The *Camp*, and the 2 *Congregation*. On either of these, a special *act* exercised: to *remove the* Camp: To *call together the* Congregation: One for *Warre*, the other for *Peace*.

That of the *Camp*, hath no longer use, than while it is *warre*. GOD forbid that should be long: nay, GOD forbid, it should be at all. The best *removing* of the *Camp*, is the removing of it quite and clean away. But *if it be not possible, if it lie not in us, to have peace with all men*, if *warre* must be, here is order for it. But, *the calling* of the *Congregation*, that is it: that is to continue, and therefore, that, which we deal with.

Rom. 12. 18.

The *calling of the* Congregation (as in the two next *verses*) either *in whole*, or *in part*: either of all the Tribes, or but of the chief and principal men in them. A power for both these. And (in a word) a power general, for *calling Assemblies*: Assemblies *in war*: Assemblies *in peace*: Assemblies, *of the whole*: Assemblies *of each*, or any part.

2. This Power, to be executed by *Instruments*: the Instruments to be *Trumpets*: *two* in number: those to be *of silver*, and both *of one* entire *piece* of silver.

3. This Power, and the executing of it by these *Instruments*, committed to *Moses*. First, he to have the making of these Trumpets: *Fac tibi* then, he to have the right to them being made: *Et erunt tibi*: then, he to use them to *call the* Congregation, and if need be, to *remove the* Camp. None to make any *Trumpet* but he. None to have any *Trumpet* but he. None to meddle with the *calling* of the Congregation, or *removing* the Camp with them but he, or by his leave and appointment.

Wherein as we find the *Grant* full, so are we further to search and see, whether this *Grant* took place or no? Whether as these *trumpets* were made and given to *call the* Congregation, so the Congregation from time to time, have been *called* by these *trumpets*. And so first of the *granting* this Power to be executed, and then of the *executing* this Power so granted.

So have we two *Subjects*: the *Camp*, and the *Congregation*. Two *Acts*: to *Assemble*, and to *Remove*. Two *Instruments*: the *two silver Trumpets*. Two *Powers*: to *make* them, to *owe* them being made, for the two acts or *ends* before specified: First for *calling the Assembly*, and then for *dislodging the Camp*. And all these committed to *Moses*. The summe of all is: the establishing in *Moses*, the *Prerogative* and Power of *calling* and *dissolving Assemblies* about publike affaires.

Then GOD *spake to* Moses, *&c.*

Assembling, a motion extraordinary.

IF we begin with the *End*: the *End* is *Assembling*. *Assembling*, is reduced to *Motion*. Not to every motion: but to the very chiefest of all; as that which draweth together all: and so at once moveth all. For as in the *Soul*, when the mind summoneth all the powers and faculties together: Or in the *body*, when all the sinews joyn their forces together, it is *ultimum potentiæ*: So in the *body politick*, when all the *Estates* are drawn together into one, it is *nixus* rather than *Motus*, a main sway, rather than a motion: Or, if a motion, it is *Motus magnus*, no common and ordinary, but an extraordinary *great Motion*. Such a motion is *Assembling*, and such is the nature of it.

Yet *necessary*.

For the Camp.

For the Congregation.

Yet, even this (great and extraordinary as it is) such and so urgent occasions may, and do daily arise, as very requisite it is, such Meetings there should be: very requisite (I say) both in *Warre* and in *Peace*, both for the *Camp* and for the *Congregation*. The ground whereof seemeth to be; that, power dispersed may do many things: but to do some, it must be *united*. United in *consultation*: For, that which one eye cannot discern, many may. United in *Action*: For, many hands may discharge that by parts, which in whole, were too troublesome for any. But *Action* is more proper to *Warre*: that is the *Assembly* of *Fortitude*: And *Consultation* rather for *Peace*; that is the *Assembly* of *Prudence*. And in Peace, chiefly, for making of *Lawes*: For that every man is more willing to submit himself to that, whereof all do agree. The whole *Camp*, then, when it is *assembled*, will be the more surely fortified: And, the whole *Congregation*, when it is *assembled*, will be the more surely advised. And, hereby it cometh to passe, that there ever hath, and ever will be, great use of *calling Assemblies*.

a Especially for this land of *Britain*. *Nec aliud adversus validissimas gentes, pro nobis utilius, quam quod in commune non consulunt. Ravus ad propugnandum commune periculum convenitus. Ita dum singuli pugnant, universi vincuntur.* In vita Agric.

Let me add yet one thing further, to bring it home to our selves. There is no people under heaven may better speak for the use of *Assemblies*, than we: There was nothing that did our Ancestors the *Britains* more hurt (saith *Tasitus* [a] of them, nothing that turned them to greater prejudice, than this one, That they *met not*, they *consulted not* in common: but every man ran a course by himself of his own head: And, this was the greatest advantage the *Roman* had of them: they were not so wise, as to know, what good there was in publike *Conventions*. Therefore, great use of *Assemblies*: may we say of all others.

b Necessary *for the Church*. *De vita Constantini, lib.* 3. *cap.* 6.

Now if they be needfull for the *Camp*, and for the *Congregation*, as it is a *Civil* body; I doubt not, but I may add, also, every way as needfull for the *Congregation* properly so called (that is) the *Church*. [b] The *Church* hath her *warres* to fight: The *Church* hath her *Lawes* to make.

Warres, with heresies; wherein experience teacheth us, it is matter of lesse difficulty to raze a good Fort, than to cast down a *strong imagination*; and more easie to drive out of the Field a good Army of men, than to chase out of mens mindes a heap of fond *opinions*, having once taken head. Now, heresies have ever been best put to flight by the *Churches Assemblies* (that is) *Councels*, as it were by the *Armies* of GOD'S *Angels* (as *Eusebius* calleth them:) yea, it is well known, some heresies could never be throughly mastered or conquered, but so.

Then for the *Churches Lawes* (which we call *Canons* and *Rules*) made to restrain or redresse abuses, they have alwayes likewise been made at her *Assemblies* in *Councels*, and not elsewhere. So that, as requisite are *Assemblies* for the *Congregation*, in this sense, as in any other: By this then that hath been said it appeareth, that GOD'S *Fac tibi* here is no more than needs; but that meet it is, the *Trumpets* be put to making. And so I passe over the *Instrument*, which is the second part.

2 *Instruments*.

Trumpets.

Assembling (we said) is reduced to *motion*. Motion is a work of *Power*. Power is executed *Organicè* (that is) by *Instrument*: So, an *Instrument* we must have, wherewithall to stir up, or to begin this *Motion*.

1 Cor. 15. 52

1. That *Instrument* to be the *Trumpet*. It is the sound that GOD Himself made choice of, to use at the publishing or proclaiming His *Law*, and the same sound He will have continued, and used still, for *Assemblies*, which are (as hath been said) special *supporters* of His Law. And the very same He will use too, at the last when He will take account of the keeping or breaking of it; which shall be done, *in Tuba novissima*, by the sound of the *last Trumpet*. And He holden on, or continueth one and the same *Instrument*, to shew, it is one and the same *Power*, that con-

continueth ſtill: That, whether an *Angel* blow it, as at *Sinai*; or whether *Moſes*, as ever after! it is one ſound, even GOD'S ſound, GOD'S *voyce*, we have in both.

2. They are to be *twain*, for the *two Aſſemblies*, that follow in the next Verſes; Either, of the whole Tribes *Coagmentative*: or of the chief and choice perſons of them only, *Repræſentative*. And for the *two Tables*, alſo. For, even this very month, the *firſt* day, they are uſed to a *civil* end: the *tenth* day to a *Holy*, for the day of *expiation*: Of which this later belongeth to the firſt: that former to the ſecond Table. Two.

3. They are to be of *ſilver*, (not to ſeek after ſpeculations) only, for the *Metals* ſake, which hath the ſhrilleſt and cleareſt ſound of all others. 3 Of *ſilver*.

4. They are to be of *one whole piece* both of them, not of two diverſe: and that muſt needs have a meaning: it cannot be for nothing. For, unleſſe it were for ſome meaning, what skilled it elſe, though they had been made of two ſeveral plates? but only to ſhew, that both *Aſſemblies* are *unius juris*, both of one and the ſame *right*: as the *Trumpets* are wrought, and beaten out, both of *one entire piece* of Bullion. 4 *Of one entire piece*.

3. But it will be to ſmall purpoſe, to ſtand much upon the *Inſtrument*: I make way therefore to the third point; how they ſhall be beſtowed, who ſhall have the dealing with them: For on them depend, and with them goeth the *Power* of *calling Aſſemblies*.

For, to whom theſe *Trumpets*, to whom this *Power* was granted, to *call the Congregation*: And then, whether the *Congregation* were ever after ſo called; by this *Power*, and theſe *Trumpets*. To *whom* committed.

1. Where firſt, it will be ſoon agreed (I truſt) that every body muſt not be allowed to be a maker of *Trumpets*: nor when they be made, that they hang, where who that liſt may blow them: (that is) that every man, hand over-head is not to be in caſe, to draw multitudes together: There will be (ſaith *Saint Luke*) *Turbatio non minima*, no ſmall ado, if that may be ſuffered. If *Demetrius* getting together *his fellow craftsmen*, they may of their own heads, *ruſh into the common Hall*, and there keep a ſhouting and *crying two houres* together; *not knowing* moſt of them, *why they came thither*, and yet thither they came. There is not ſo much good, in *publike meetings*, but there is thrice as much hurt, in ſuch as this; No commonwealth, no not Popular Eſtates could ever endure them. Nay, πάντα χὴ τάξιν (ſay both Scripture and Nature) *Let all be done in order*: let us have ἔννομον ἐκκλησίαν, *Lawfull* orderly *Aſſemblies*, or elſe none at all. Away then with this confuſion, (to begin with:) away with *Demetrius's* Aſſemblies. Not, *to all*. Acts 19. 13.

To avoid then this confuſion, *ſome* muſt have this *Power*, for, and in the name of the reſt. Shall it be one, or more? (for that is next.) Nay, but *one* (ſaith GOD) in ſaying, *Tibi*. Where I wiſh you mark this: That as at the firſt He took this *Power* into His own hands, and called them ſtill together Himſelf: So here, He deriveth this *Power* immediately from Himſelf, unto *one*: without firſt ſetling it, in any *body collective* at all. But *ſome*. Some, not *many*, but *one*.

It is from our purpoſe to enter the queſtion, whether the *Power* were in the *whole body* originally? ſeeing though it were, it is now by the poſitive ordinance of GOD otherwiſe diſpoſed. The reaſon may ſeem to be Partly; *neceſſity of expedition*: The *trumpets* may need to be blowen ſometimes, ſuddenly, ſooner, than divers can well meet, and agree upon it too. Partly, *avoiding of diſtraction*: The two *Trumpets* may be blowen, two divers wayes, if they be in two hands: and ſo ſhall the *Trumpet* give *an uncertain ſound* (1 Cor. 14. 8.) and how ſhall the *Congregation* know, whether to *Aſſemble*? Nay (a worſe matter yet than all that) ſo may we have *Aſſembly* againſt *Aſſembly*: and rather than ſo, better no *Aſſembly* at all.

Therefore as GOD would have them, both made of *one piece*: ſo will He have them both made over to *one Perſon*: for, *tibi* implieth one. Who is that *one*? It is to *Moſes* GOD ſpeaketh, to Him is this *Tibi* directed: Him, doth GOD nominate, and of his Perſon make choice, firſt, to make theſe trumpets. No man to *make*, no man to have the hammering of any *trumpet*, but he. 1 That one *Moſes*. *Moſes* to be *maker of them*.

And there is no queſtion, but for *Aaron*, and his ſonnes the Prieſts: they are to call the *Levites*, to *call* the people *together* to their *Aſſemblies*: How ſhall they warn them together, unleſſe they may make a trumpet too? But if there be any queſtion about this, GOD'S proceedings here will put all out of queſtion. For, to whom giveth He this charge? Not to *Aaron* is this ſpoken; but to *Moſes*: *Aaron* receiveth no charge to *make* any *trumpet*: Never a *fac tibi*, to him; neither in this, nor in any other place. To *Moſes* is this charge given. And to *Moſes*: Not, Make thee *one* (one for ſecular affaires; that, they would allow him) but *Fac tibi duas*: Make thee *two*, make *both*. וְתוֹרֹלָם: And *owner* of them.

2 Well, the making is not it. One may *make*, and another may have: *Sic vos non vobis*: You know the old Verſe. When they be *made* and done, then who ſhall owe them? It is expreſſed that, too; *Et erunt tibi*: They ſhall be *for thee*. They ſhall be, not one for thee, and another for *Aaron*: but *Erunt tibi*, they ſhall be *both* for *thee*: they ſhall be both thine. A *third* if they can find, they may lay claim to that; but *both theſe* are for *Moſes*.

We have then the delivery of them to *Moſes*, to *make*, which is a kind of ſeizen, or a Ceremony inveſting him with the right of them. We have beſide, plain words, to lead their poſſeſſion; and thoſe words operative, *Erunt tibi*. That as none to *make* them: ſo none to *own* them being made, but *Moſes*. And what would we have more to ſhew us, *Cujus ſunt tubæ*, whoſe the trumpets be; or whoſe is the right of *calling Aſſemblies*? It is *Moſes* certainly, and he by vertue of theſe, ſtands ſeized of it.

That *power* to continue after *Moſes*.

To go yet further: But was not all this to *Moſes*, for his time only; and as it begun in him, ſo to take end with him? Was it not one of theſe ſame *Privilegia Perſonalia, quæ non tranſeuntur in exemplum*; A priviledge peculiar to him, and ſo no preſident to be made of it? No, for if you look but a little forward (to the VIII. *Verſe* following) there you ſhall ſee, that this *Power* which GOD here conveigheth; this Law of the *ſilver trumpets*, is a *Law to laſt for ever*; even throughout all their generations, not that generation only. And there is great reaſon it ſhould be ſo, that ſeeing the *Uſe* ſhould never ceaſe, the *Power* likewiſe ſhould never determine.

Moſes received it as *chief Magiſtrate*.

Being then not to determine, but to continue, it muſt deſcend to thoſe that hold *Moſes's* place. I demand then, what place did *Moſes* hold? Sure it is, that *Aaron* was now the *High Prieſt*, annointed and fully inveſted in all the rights of it, ever ſince the *eighth chapter* of the laſt Book. *Moſes* had in him now, no other Right, but that of the *chief Magiſtrate*. Therefore as in that Right (and no other) he received and held them: So, he was made *Cuſtos utriuſque Tabulæ*: So, he is made *Cuſtos utriuſque Tubæ*. But who can tell us better than he himſelf, in what right he held them? He doth it in the third Verſe of *Deut.* XXXIII. (I read it which way you will:) *Erat in* Iiſhrune *Rex*, or, *in rectiſſimo Rex*, or, *in rectitudine Rex*, or, *in recto Regis, dum congregaret Principes populi, & Tribus Iſrael*: All come to this; that, though in ſtrict propriety of ſpeech, *Moſes* were no King, yet in this, he was *in rectitudine Rex*, or *in recto Regis*, (that is) in this, had (as we ſay) *Jus Regale*, that he might and did aſſemble the Tribes and chief men of the Tribes, at his pleaſure. Herein he was, *Rex in rectitudine*. For this was *rectitudo Regis*, A power Regal. And

Cant 41. 44.

ſo it was holden in *Ægypt* before *Moſes*, even in the Law of Nature: that without *Pharaoh*, no man might *lift up hand or foot in all the Land of Ægypt* (ſuppoſe, to no publike or principal motion:) And ſo hath it been holden in all Nations, as a ſpecial *Power* belonging to *Dominion*. Which maketh it ſeem ſtrange, that thoſe men, which in no cauſe are ſo fervent as when they plead, that *Church-men* ſhould not

Matth. 20. 26.

κυριεύειν, that is, *have Dominion*; do yet hold this *Power*, which hath ever been reputed moſt proper to *Dominion*, ſhould belong to none, but to them only. Our SAVIOUR CHRIST'S *Vos autem non ſic*, may (I am ſure) be ſaid to them here in a truer ſenſe, than as they commonly uſe to apply it.

The *chiefe Magiſtrate to ſucceed in it.*

To conclude then this point, if *Moſes* as in the right of *chief Magiſtrate* held this power, it was from him to deſcend to the chief Magiſtrates after him over the people of GOD, and they to ſucceed him, as in his place, ſo in his right, it being by GOD Himſelf ſetled in *Moſes* and annexed to this place, *lege perpetua*, by an eſtate indefeizible, by a perpetual Law, throughout all their generations. Therefore ever after by GOD'S expreſſe order, from year to year, every year on the *firſt day of the ſeventh moneth*,, were they *blowen* by *Moſes* firſt, and after by them that held his place, and the Feaſt of the *Trumpets* ſolemnly holden, and put them in mind of the benefit thereby coming to them, ſo withall to keep alive and freſh ſtill in the knowledge of all, that this power belonged to their place, that ſo none might ever be ignorant, to whom it did of right appertain, to *call Aſſemblies*.

Aarons Aſſemblies, how *called*.

Verſe 10.

And how then ſhall *Aaron's* Aſſemblies be called? with what *Trumpet*, they? *God* Himſelf hath provided for that in the X. *Verſe* following, that with no other than theſe. (There is in all the Law, no order for calling an Aſſembly, to what end, or for what cauſe ſoever, but this, and only this: No order for making any *third trumpet*: Under theſe two therefore are all compriz-ed.) This order there *God* taketh, that *Moſes* ſhall permit *Aaron's* ſonnes to have the uſe of theſe *trumpets*. But the *uſe*, not the *property*. They muſt take them from *Moſes*, as (in the

Numb. 31. 6.

XXXI. *chapter* of this Book) *Phineas* doth: But *Erunt tibi* (*Gods* own words, *Erunt tibi*) muſt ſtill be remembred: His they be, for all that: *Moſes* the owner ſtill, the right remaines in him: their ſounding of them deprive not him of his intereſt, alter not the property: *Erunt tibi*, muſt ſtill be true, that right muſt ſtill be preſerved. It may be, if we communicate with fleſh and blood, we may think it more convenient (as ſome do) that GOD had delivered *Moſes* and *Aaron* either of them one. But when we ſee Gods will by GOD'S Word what it is, that *Moſes* is to have them both: we will let that paſſe as a Revelation of fleſh and blood, and think that, which God thinketh, to be moſt convenient.

לקרא
וחדה
The two *duties*.

Now then, if the *trumpet* belong to *Moſes*; and that to this end, that with them he may *call* the *Congregation*, theſe two things do follow: Firſt, that if he *call*; the *Congregation* muſt not refuſe to come: Secondly, that unleſſe he call they muſt not *aſſemble* of their own heads, but keep their places. Briefly thus: the *Congregation* muſt *come* when it is *called*: and it muſt be *called* yer it *come*. Theſe are the *two duties* we owe to the *two trumpets*, and both theſe have Gods people ever duly performed.

And yet not ſo, but that this right had been called in queſtion, yea, even, in *Moſes's* own time, (that we marvel not, if it be ſo, now;) and both theſe duties denied him, even by thoſe who were alive and preſent then, when God gave him the *trumpets*. But mark by whom, and what became of them.

To come when he ybe called.

The firſt duty is, to *come* when they be called: and this was denied (in the XVI. *chapter* following, *Ver.* 12.) by *Core*, *Dathan*, and their crew: *Moſes* ſounded his *trumpet*, ſent to *call* them: they anſwered flatly (and that not once, but once and again,) *Non veniemus*, they would not come, nor once ſtir for him or his *trumpet*, they. A plain *contradiction* indeed: neither is there in all that *chapter* any contradiction *veri nominis*, true and properly ſo to be called, but only that. You know what became of them; they went *quick to hell* for it, and wo be to them, even

under

under the Gospel (saith *Saint Jude*) that perish in the same *Contradiction*, the *Contradiction of Core*.

The second duty is, *to be called* yer they come: this likewise denied, even *Moses* himself; (that they in his place may not think strange of it) in the XX. *Chapter of* this very Book. Water waxing scant, a company of them grew mutinous, and in a tumultuous manner, without any sound of the *Trumpet, assembled* of themselves. But these are branded too: the water they got, is called the water of *Meriba*: and what followed you know; None of them that drank of it, came into the land of Promise. God *swore, they should not enter into His Rest*.

Jude 11.

2 To be *called yer they come.*

Chap. 20. 13.

Now, as both these are bad; so of the twain, this later is the worse. The former (that *came not*, being *called*) do but sit still, as if they were somewhat thick of hearing: But the later that *come*, being *not called*; either, they make themselves a *trumpet*, without ever a *Vae tibi*: or else they offer to wring *Moses's trumpet* out of his hands, and take it into their own. Take heed of this later: it is said there, to be *adversus Mosen*, even against *Moses* himself. It is the very next fore runner to it: it pricks fast upon it. For they that meet, against *Moses* will, when they have once throughly learned that lesson, will quickly perhaps grow capable of another, even to meet against *Moses* himself, as they did, *Periclitamur argui seditionis* (saith the *Town-Clark*) We have done more than we can well answer: We may be *indicted* of treason, *for this dayes work*, for coming together without a *trumpet*; and yet it was for *Diana*, that is for a matter of *Religion*.

Called, and *come not*. *Came uncalled.*

Act. 19. 40.

You see then whose the Right is, and what the duties be to it, and in whose steps they tread, that deny them. Sure, they have been baptised, or made to drink of the same water (the water of *Meriba*,) that ever shall offer to do the like, to draw together without *Moses* Call.

And now to our Saviour CHRIST's question: *In the Law how is it written? How read you?* Our answer is: There it is thus written, and thus we read: that *Moses* hath the *Right* of the *trumpets*: that they to go over with him and his Successours: and that to them belongeth the *power* of *calling* the publike *Assemblies*.

This is the Law of God; and that no *judicial Law*, peculiar to that People alone, but agreeable to the *Law of Nature* and *Nations*: (two *Lawes* of force thorow the whole world.) For even in the little Empire of the body natural, *Principium motus*, the *beginning* of all *motion*, is in, and from the *head*. There, all the knots; or (as they call them) all the *conjugations* of sinewes have their head, by which all the body is moved. And as the *Law* to *Nature*, by secret instinct by the light of the *Creation* annexeth the organ of the chiefest *part*: even so doth the *Law* of *Nations*, by the light of *Reason*, to the chiefest *Person*: And both fall just with the *Law* here *written* where (but *Erunt tibi*) the same *organ* or *power* is committed to *Moses*, the principal Person, in that Common-wealth. The *Law* of *Nations* in this point (both before the *Law written*, and since, where the *Law written* was not known) might easily appear, if time would suffer, both in their general order for conventions so to be *called*; and in their general opposing to all conventicles called otherwise.

Agreeable to the *Law of Nature.*

To the *Law of Nations.*

Verily, the Heathen lawes made all such Assemblies unlawfull, which the highest authority did not cause to meet: yea, though they were ἱερῶν ὀργίων ἕνεκα, say *Solons* Lawes: yea, though *sub pratextu Religionis*, say the *Roman* Lawes. Neither did the *Christian Emperours* think good, to abate any thing of that *Right*. Nay, they took more streight order: For, besides the exiling of the person, which was the Law before they proscribed the place; where, under pretence of *Religion*, any such meeting should be. But I let them passe, and stand only on the *written Law*, the *Law* of God.

We have *Law* then for us, That *Moses* is ever to *call the Congregation*. But though we have Law, *Mos vincit Legem*; *Custom* over-ruleth *Law*. And the *custom* or practice may go another way; and it is *practice* that ever best bewrayeth a *Power*. How then hath the *practice* gone? It is a necessary question this, and pertinent to the *Text* it self. For, there is a *Power* granted: and in *vain* is that *Power* that never cometh into *act*. Came then this *Power* into *acts*? It is a *Power* to *call the Congregation together*: Were the *Congregation called together* by it? A grant there is, That *Erunt tibi*; so it should be; did take place? was it so; *Erantne illi*? Had he it? Did he enjoy it? Let us look into that another while, what became of this *Grant*, what place it took. And we shall offend not *Moses* in so doing. It is his advice, and desire both; that we should *enquire into the dayes past*, that were before us, and ask, *even from one end of heaven to the other*: to see how matters have been carried. So that, as our SAVIOUR CHRIST sendeth us to the *Law*, by His *In Lege quid scriptum est?* so doth *Moses* direct us to the *use* and *practice*, by His *Interroga de diebus antiquis*. I do ask then, These *trumpets* here given, this power *to call together the Congregation*, how hath it been used? Hath the *Congregation* been *called* accordingly, in this, and no other manner? by this, and no other power? It hath (as shall appear:) and I will deal with no *Assemblies*, but only for matters of *Religion*.

The *practice* or use of this *power, among the Jewes.* Deut. 4. 32.

Of *Moses*, first there is no question: it is yielded that he called them, and dismissed them. And even so did *Josua* after him, no lesse than he? and they obeyed him in that *Power*, no lesse than *Moses*. And as for that which is objected concerning *Moses*, that he for a time dealt in matters of the *Priests* Office, it hath no colour in *Josua*, and those that succeeded him.

By *Moses. Josua.* Josh. 1. 17.

The Covenant, and the renewing of the Covenant, are matters meerly ſpiritual; yet in that caſe did *Ioſhua* (*Ioſhua*, not *Eliazar*) aſſemble all the *Tribes*, *Levi* and all, to *Sichem* (*Ioſ.*XXIV) called the *Aſſembly* at the firſt *verſe*, diſſolved it at the XXVIII. For if *Ioſhua* may call, he may diſſolve too: Law, Reaſon, Sence, teach, That *cujus eſt nolle, ejus eſt & velle.* That *calling* and *diſcharging*, belong both to one power. Nay, *Demetrius* aſſembly, though they had come together diſorderly, yet when the *Town-Clark* (that ſhould have called them together) did diſcharge them, they added not one fault to another; but went their wayes, every man quietly, *Demetrius* himſelf: and all: that they are worſe than *Demetrius* that deny this.

Ioſ.24.18.

But I paſs to the *Kings* (that eſtate *fitteth us better.*) There doth *David* call together the *Prieſts* and other perſons Eccleſiaſtical, and that even with theſe *Trumphets.* And for what *matters*? *Secular*? Nay, but firſt, when the *Ark was to be removed*; And again, when the *Oeffiers* of the *Temple* were to be ſet in order: things meerly pertaining to *Religion*? And as he called them, 1 *Chron.*15.4. ſo he diſmiſſed them, 1 *Chron.*16.43.

David.
1 Cron.15.
1 Cron.23. 2,3,6.

The like did *Salomon*, when the *Temple* was to be *dedicated*; *called the Aſſembly*, 2 Chron.5.2. *diſſolved the Aſſembly* in the X.*verſe* of the VII.*chapter* following.

Salomon.
2 Chro.15.14.

The like did *Aſa*: when *Religion* was to be reſtored, and a ſolemn *oath* of *Aſſociation* to be taken for the maintaining of it; with the ſound of theſe *Trumpets* did he it.

Aſa.

Iehoſhaphat uſed them [*a*] when a *publick faſt* to be proclaimed. *Iehu* uſed them [*b*] when a *ſolemn Sacrifice* to be performed. *Ioas* [*c*] in a caſe of *Dilapidations of the Temple*, a *matter* meerly Eccleſiaſtical *Ioſias* [*d*] when the *Temple to be purified*, and a maſs of ſuperſtitions to be removed.

Iehoſhaphat.
a 2 Chro.20 3.
Iehu
b Reg.10.20.
Joas.
c 2 Cron.24.5.
Joſias.
d 2 Cron.34. 29 30.

In all theſe caſes, did all theſe Kings *call* all theſe Conventions of *Prieſts* and *Levites*, for *matters* of *Religion.* I inſiſt only on the fact of *Ezekias.* He was a King, he gave forth his precept for the *Prieſts*, *and all their brethren to aſſemble*: Wherefore *Ad res Iehovæ*, for the affairs of the ſervice of GOD, yea, GOD *himſelf.* There are fourteen chief men of the *Prieſts* ſet down there; by name, that by vertue of that precept of the King, came together themſelves, they and their brethren, all, *ex præcepto Regis*, *ad res Iehovæ*, by the Kings authority, for *matters* meerly of the Church. I know not what can be more plain: the *Matters*, *ſpiritual*, the perſons *aſſembled*, *ſpiritual*: and yet called by the *Kings Trumpet.*

Ezekias.
2 Cron.29.15.

Thus, till the captivity. In the Captivity there we have *Mardochei* (when he came in a place of Authority) appointing the dayes of *Purim*, and calling all the *Iewes* in the Province together to the celebrating of them.

Mardochæus.
Heſt.9.17.

After the Captivity, *Nehemiah* kept the *Trumpet* ſtill: and by it, firſt called the Prieſts, to ſhew their right to their places by their Genealogies, and after reduced them alſo to their places again, when they were all ſhrunk away in time of his abſence.

Nehemias.
Nehem.7.14.
Nehem.13.11.

These lead the practice till you come to the *Machabees*; and there it is but too evident? they profeſs there expreſly to *Simeon*, made then their Ruler. That it ſhould not be lawfull for any ἐπισυναγωγὰς συναγαγεῖν τινὰ to call any Aſſembly in the land, ἄνευ αὐτοῦ without him. A plain evidence, that ſo had ever gone the courſe of their Government: Elſe how ſhould it come to paſs, that the altering of Religion, is ſtill termed the *deed* of the King? that his diſpoſition, godly, or otherwiſe, did alwayes accordingly change the publick face of *Religion*? which thing the *Prieſts* by themſelves never did, neither could at any time hinder from being done. Had the *Prieſts* without him, been poſſeſſed of this *power of aſſembling*, how had any Act concering Religion paſſed without them? In them it had been to ſtop it at any time, if they had (of themſelves) had this *power of aſſembling* to ſet order in *matters* of *Religion.*

The *Maccabees.*
1 Mac.14.44.

Thus from *Moſes* to the *Macchabees*, we ſee in whoſe hands this *power* was. And what ſhall I ſay more? There was in all Gods people no one religious *King*, but this power he practiſed: And there was of all Gods Prophets no none, that ever interpoſed any prohibition againſt it.

Would *Eſay* (ſhall we once imagine) have endured *Ezekias*, him to *call*, or the *Prieſt* to *come together*, only by his Precept, *ad res Jehovæ*; and not liſt up his *voice like a Trumphet* againſt it, if it had not been (in his knowledge) the *Kings* right, to command, and their duty to obey? Never, certainly.

Eſay 38 2.

What ſhall we ſay then? were all theſe wrong? ſhall we condemn them all? Take heed. In all that Government, GOD hath no other child, but theſe: if we condemn theſe, we condemn the whole generation of his children. Yet to this we are come now, *that* either we muſt condemn them all, one after another; the *Kings*, as uſurpers, for taking on them, to uſe more power, than ever orderly they received; and the *Prophets*, for ſoothers of them, in that their unjuſt claim: Or elſe confeſs, they did no more, than they might; and exceeded not therein, the bounds of their calling. And indeed, *that* we muſt confeſs; for that is the *truth.*

Pſal.73.15.

This then may ſerve for the cuſtome of GODS own elect people. But they were *Jewes*, and we would be loth to *Iudaize*: and it may be this was one of the clauſes of the Law of *Commandements*, conſiſting of Ordinances which Chriſt came to abrogate.

Epheſ.2.15.

The practice or uſe of this power among Chriſtians.

I demand therefore, when *Chriſt* came, how was it then? will the like appear in the *Aſſemblies* ſince *Chriſt*? The very like, every way, as conſonant to *that* of the Old *Teſtament*, as may be. For *Chriſt* (*Mat.*18.) giveth a promiſe of his aſſiſtance to ſuch meetings; but ſets nonew order for calling of them, other than had been taken in the old. Therefore the ſame order to be kept ſtill.

A time there was, you know, after CHRIST, when they were infidels: Kings and Kingd omes

both.

both. A time there followed, when Kings received *Religion*; and no ſooner received they it, but they received this *power* of the *Trumpets with it*. This to be made manifeſt. 1. By *General councels*. 2. By *National* and *Provincial Councels*; *that* have been *aſſembled*. 3. Under *Emperors*. 4. And under *Kings*, by the ſpace of many hundred years.

1. And for *General Councels*, this firſt (to begin with:) *that* if thoſe *Aſſemblies* be not rightly *called*, *that* by this *Power* are called, we have loſt all our *General Councels* at one blow. The *Church* of CHRIST hath to this day, never a *General Councel*, *Una litura*, with one wipe, we daſh them out all: we leave them never a one, no not one. For all *that* ever hath been, have been thus called and kept. Yea thoſe four firſt, which all Chriſtians have ever had in ſo great reverence, and high eſtimation; not one of them a lawfull *Councel*, if this new aſſertion take place. This is a perillous inconvenience: yet this we muſt yield to, and more than this, if we ſeek to diſable *Aſſemblies*, ſo holden. For ſure it is, all the *General councels* were thus *aſſembled*, all; all *ſeven* (for more are not to be reckoned; the eighth was only for a private buſineſs.) The reſt were only of the *Weſt Church* alone, and ſo not *General*: The *Eaſt* and *Weſt* together, make a *General*: The *Eaſt* and *Weſt* together never met, but in one of thoſe ſeven for publick affairs: unleſs it were once after, in that of *Ferrara*. In *General Councels*.

And it is well known, *that* was in hope of help, on the *Eaſt Churches* part, which they never had; and ſo the *councel* never kept, but broken, even as ſoon as it was broken up.

Briefly then to ſurvey theſe ſeven. And I will not herein alledge the reports of *Stories* (they write things they ſaw not, many times, and ſo frame *matters* to their own conceipts; and many times are tainted with a partial humour) but only, out of authentical Records in them, and out of the very acts of the *councels* themſelves beſt able to teſtifie and tell them, by whoſe authority they came together: and it is happy for the *Church of Chriſt*, there are ſo many of them extant as there are, to guide us to the *truth* in this point, that ſo the right may appear.

Firſt then, for the great *Nicene councel*, the firſt *General congregation* of all that were called in the Chriſtian world: The whole *Councel* in their Synodical Epiſtle written to the Church of *Alexandria*, witneſs they were aſſembled (the holy Emperour *Conſtantine* gathering them together out of divers Cities and Provinces.) The whole *letter* is extant upon Record in *Socrates* 1.9. and *Theodoret* 1.9. Give me leave here to make a *little* ſtand: For here at this *councel*, was the pale firſt broken, and the right, (if any ſuch were) here, it went firſt away. At *Nice* there were then together, *three hundred and eighteen Biſhops*; *totius orbis lumina*, (as *Victorinus* well termeth them) the *Lights* of the whole world; the chiefeſt and choiceſt men for holineſs, vertue and valour, *that* the *Chriſtian Religion* ever had before or ſince: Men that had laid down their lives for the teſtimony of the truth: Did any of them refuſe to come, being called by him, as not called aright? Or coming, was there any of them that did proteſt againſt it? or pleaded the *Churches* intereſt, to meet of *themſelves*? Not one. Συναχρσθὲν τῦ θεοφιλεσ. τῦ βασιλέως Κωνσαντίνε Συναγαγόντος ἡμᾶς ἐκ διαφόρων πολέων τε χ ἐπαρχιῶν

What is it then? want of *skill*, in ſo many famous men, that knew not their own rights? Or want of *valour*, *that* knowing it for ſuch, would not ſo much as ſpeak a word for it, but ſit ſtill, and ſay nothing all the while? There were then and there preſent, *Spyridion*, *Paphnutius*, *Potamon*, and divers beſides, (but theſe *I* name) *that* had not long before, for their conſtancy, had their right eyes bored out, their right ham-ſtrings, and the ſtrings of their right arm-pits cut in ſunder. Did theſe want *courage*, think we? Were they become ſo faint-hearted, *that* they durſt not open their mouth, for their own due?

Verily: *that* Councel of *Nice*, (which is, and ever hath been ſo much admired by all Chriſtians,) cannot be excuſed before God or men; if they thus conſpired (all) to betray the Churches right, and ſuffered it, beyond all equity, to be carried away, leaving a dangerous preſident therein, for all councels ever after, to the worlds end. But no ſuch right there was: if there had been, they neither wanted wit to diſcern it, nor courage to claim it. But they knew whoſe the *Trumpets* were: to whom (*Erunt tibi*) was ſpoken; And therefore never offered to lay hold on either of them, and ſay, this is ours.

And yet, to ſay the truth, there is no man of reaſon, but will think it reaſonable, if this were the *Churches* own peculiar, if appropriate unto it (and ſo known to them to be) there ought to have been plain dealing, now at the very firſt *councel* of all; *that* if *Conſtantine* would embrace Religion, he muſt needs reſign up one of his *Trumpets*, and forbear from thence to meddle with their *Aſſemblies*. Was there ſo? No ſuch thing. Why was there not? Belike, becauſe none were there, *that* had ever been preſent at any *Aſſembly*, holden under perſecution, to know the Churches order and manner of meeting then. Yes, there was *Hoſius* Biſhop of *Cordova*, who had held the councel of *Elvira* in *Spain*, even in time of perſecution. *Hoſius* for the *Weſt*. And for the *Eaſt*, there was *Euſtatius* Biſhop of *Antioch*, had held the like at *Ancyra* then too: (both the *councels* yet extant to be ſeen) and theſe two, Preſidents of them. Yet were theſe twain, two that came firſt, and ſat for moſt at the councel of *Nice*; and neither of them pleaded or knew of any ſuch right: but *that* their power then ceaſed: and *that* *Conſtantines* Trumpet now took place. Sure, if but this firſt *councel* be well conſidered, it is able to move much. And the example of this firſt, was of great conſequence; for all the reſt followed it; and as this went, ſo went they. And this for the firſt. *Conc. Eliberit. Tom.* 1 660. *Concil. Ancyra. Tom.* 1. 446.

2. The ſecond *General Councel* at *Conſtantinople*; Who called that Congregation? Their own *Letter* to the Emperour is yet to be ſeen, profeſſing they were thither aſſembled by his *Writ*. Συνελθόντες χτ τὸ γράμμα τ σῆς εὐσεβεί-

3. For *ας*

3. For the third at *Epheſus*: let the *Acts* of the *Councel* (now ſet out in Greek) be looked on. Four ſeveral times they acknowledge, they were thither ſummoned by the Emperours [a] *Oracle*, [b] *Beck*, (c) *Charge*. and (d) *Commandment*.

a Συγκροτηθεῖσα ἐκ θεσπίσματος τοῦ εὐσεβεστάτου βασιλέως
b Νεύματι τοῦ φιλοχρίστου κράτους Σωαχθεῖσα.
c Σωαχθῆναι τὸ ὑμέτερον προσέταξε κράτος.
d Σωαχθῆναι ἐκέλευσον ἡ ὑμετέρα εὐσέβεια.

4. For the fourth at *Chalcedon*, look but upon the very front of the *councel*, it proclaimeth it ſelf, to be the e aſſembled, *Facta eſt Synodus, ex decreto piiſſimorum, & fideliſſimorum Imperatorum, Valentiniani & Martiani.* And it is well known, it was firſt called at *Nice*; and then recalled from thence, and removed to *Chalcedon*, all wholly by the diſpoſing of the Emperour.

5. So ſaith the fifth at *Conſtantinople*, *juxta pium juſſum a* CHRISTO *amati, & a* DEO *cuſtoditi Juſtiniani Imperatoris.* They be their own words.

6. And ſo the ſixth at *Conſtantinople*, *Secundum Imperialem ſanctionem congregata eſt*; And *pro obedientia quam debuimus.* They be the expreſs words of *Agatho*, Biſhop of *Rome* in the ſame *Concil.*

7. [e] And even ſo the ſeventh at *Nice*, *Quæ per pium Imperatorum decretum, congregata eſt*, (meaning *Conſtantine* and *Irene*.)

And theſe be all the *General*. In all which the force of the *truth* preſenteth it ſelf ſo clearly, that [f] *Bellarmine* is even dazled with it: For as one dazled, he ſets down divers reaſons, why the *Emperors* were to call them; in that very place, where he taketh upon him to prove, the *Emperours* were not to call them.

Tom. 2. 129. *Conveniente concilio ſecundum ſacram præceptionem. Tom* 2.579. 2.666: *Imperator Juſtin: quintam œcumenicam Synodum Epiſcopis Eccleſiarum evocatus coegit. Tom* 3.237. 244. *Secundum piiſſimam juſſionem manſuetudinis veſtræ. Iis quæ per manſuetiſſimæ fortitudinis veſtræ Sacram dudum præcepta ſunt efficaciter promptam obedientiam exhibere*, c *Tom* 3.435. f *De concil. lib.* 1. *cap* 13.

In National and Provincial, from *Conſtantine* to *Juſtinian*. Euſeb. 10.5.

2. But it may be, *General councels* have a faſhion by themſelves: Thoſe *congregations* may be called thus: but *National* or *Provincial* (ſuch as ours) how? Even ſo too, and no otherwiſe. *Conſtantine* began with them firſt, before he proceeded to the *General* at *Nice*, His *Tractoria*, or Writ, is extant to be ſeen in *Euſebius*. Whereby he called the firſt *Provincial councel* in *France*. For ſure, by no Canon could the Biſhop of *Syracuſe* in *Sicily*, or *Reſtitutus* Biſhop of *London* in *Britain*, be lawfully ſummoned to the Synode in *France*, (which they were) but (as it was indeed) by the *Emperours* Writ only. But this he did at the beginning of his reign; perhaps while he was yet an unperfect Chriſtian. Nay, even firſt and laſt, he did the ſame: as at the beginning he calleth this; ſo in the end of his Reign, the thirtieth year, the year before his death, called he the *Councel* at *Tyre*, and from thence removed it to *Jeruſalem*, and from thence called them to appear before himſelf at *Conſtantinople*. The *Letters* are to be ſeen by which they were called, *Socr.* 1.34. The like after him did [g] *Conſtans* at *Sardis*, [h] *Valentinian* at *Lampſacus*, [i] *Theodotius* at *Aquileia*, [k] *Gratian* at *Theſſalonica*.

Socrat. 1.34. g *Theodr.* 2.8. h *Sozom* 6.7. i *Tom* 1.718. k Σωοδ. 453.

It is too tedious to go thorow them all: Only for that of *Aquileia*, thus much. Saint *Ambroſe*, a man of as much ſpirit, as high a courage, as ever the *Church* had, and one that ſtood as much as ever did any for the *Churches right*: he was there preſent, and *Preſident* both. Thus writeth he from the *Councel* to the *Emperour* in his own name, and in the name of all the reſt: *juxta Manſuetudinis veſtræ ſtatuta convenimus*: Hither we are aſſembled, by the appointment of *Your Clemency*; and there is no one *councel* more plain, than that of Saint *Ambroſe* for this purpoſe. Yea, I add this, (which is a point to be conſidered) that even then, when the Emperours were profeſſed *Arrians*; even then did the Biſhops acknowledge their *power* to *call* Councels: came to them being called: ſued to them, that they might be called. *Came* to them, as *Hoſius* to that of [l] *Aramine*; *Liberius*, to that of [m] *Sirmium*, and that of *Seleucia*, *Sued* for them, as [n] *Liberius* to *Conſtantius*: as [o] *Leo* to *Theodoſius*, for the ſecond *Epheſine* Councel; *Innocentius* to *Arcadius*. And ſometimes they ſped, as, *Leo*; and ſometimes not, as *Liberius* and *Innocentius*: and yet when they ſped not, they held themſelves quiet, and never preſumed to draw together of their own heads.

Qui ad removendas altercationes congregare ſtudioſis Sacerdotale Concilium *Tom* 1.718. l *Tom* 1.680. m *Socrat.* 2. 24. n *Lucifer op.* r. o *Leo Epiſt.* 9.

Under Kings from *Juſtinian* to *Charles* the Great.

But it may be, this was ſome *Imperial power*, and that *Emperours* had in this point more juriſdiction than *Kings*. Nor that neither: For about five hundred years after *Chriſt*, when the Empire fell in pieces, and theſe Weſtern parts came into the hands of Kings, thoſe Kings had, held, enjoyed and practiſed the ſame power. In *Italy*, *Theodoric* at [p] *Rome*: *Alaric* at [q] *Agatha*; In *France*, *Clowys* (the firſt Chriſtian King there) *Childebert*, *Theodebert*, and *Cherebert*: At [r] *Orleans* the firſt, [ſ] *Auverne*; [t] *Orleans* the ſecond, [u] *Tours*. And after that again by *Gunthramn*, *Clowys*, *Carloman*, and *Pepin*: At [x] *Maſcan* firſt, [y] ſecond, [z] *Chalons*: That which is called [a] *Frantica*, and that which is in [b] *Vernis*. Twenty of them at the leaſt in *France*.

Synodus ex præcepto Gloriosiſſimi Regis Theodorici *congregata*
p *Tom* 2 470. q *Tom* 2. 504. r *Tom* 2.511. ſ *Tom* 2.558. t *Tom* 2 551. u *Tom* 2 817. x *Tom* 1.840. y *Tom* 2.857. z *Tom* 3 208. a *Tom* 3.437. b *Tom* 3. 439.

In *Spain* by ten ſeveral *Kings*: in two *Councels* at [c] *Bracara*, and in [d] ten at *Toledo*, by the ſpace of three hundred years together. And how? under what terms? Peruſe the Councels themſelves; their very Acts ſpeak, *Ex* [f] *præcepto*, [g] *Imperio*, [h] *Juſſu*, [i] *Sanctione*, [k] *Nutu*, [l] *Decreto*, *ex* [m] *Evocatione*, [n] *Diſpoſitione*, [o] *Ordinatione Regis*; One ſaith, [p] *Poteſtas permiſſa eſt nobis.* Another, [q] *Facultas data eſt nobis*: A third, [r] *Injunctum eſt nobis à Rege.* See their ſeveral ſtiles: nothing can be more pregnant. And now we are gone eight hundred years after *Chriſt*.

c *Tom* 2.825. 829. d *Tom* 2.547, 859. e *Tom* 3.67,79,87,181,184, 204,216,374. f *Tom* 2.270. *Tom* 2.551 g *Tom* 3.67. h *Tom* 3.84. i *Tom* 3 237. k *Tom* 3.391. l *Tom* 2.391. m *Tom* 2.840. n *Tom* 2.857. o *Tom* 3.208. p *Tom* 2.504. q *Tom* 3 216. r *Tom* 3.688

4. Then

4. Then arose there a kind of Empire here in the West, under *Charles* the Great; and did he not then take the *Trumpets* as his own, and use them six several times, in calling six several Councels, at [*s*] *Franckford*, [*t*] *Arles*, [*u*] *Tours*, [*x*] *Chalons*, [*y*] *Mentz*, and [*z*] *Rhemes*? And what saith he in them? *Rhemes* I named last: take that; *In conventu more priscorum Imperatorum congregato à piissimo Domino nostro Carolo.* That he called that Convention by no other right, than as the manner of the ancient *Emperours* had been to do. Expressing under one, both what it was: and what the usage had ever been before him.

From *Charles* the *Great* to *Arnulphus*.

s Tom 3. 630.
t Tom 3. 679.
u Tom 3. 682.
x Tom 3. 986.
y Tom 3. 693.
z Tom 3 700.
a Tom 3. 703.
b Tom 3. 832.
c Tom 3. 866.
d Tom 3. 977.
e Tom 4. 17.
f Tom 4. 28.
g Tom 4. 41.

The like after him did *Ludovicus Pius*, *Lotharius*, *Ludovicus Balbus*, *Carolus Calvus*, *Carolus Crassus*, and *Arnulphus*, at the several *councels* holden at [*a*] *Aken*, [*b*] *Mentz*, [*c*] *Meldun*, [*d*] *Vormes*, [*e*] *Colein*, and [*f*] *Tribur*; and so he held it till nine hundred years: For about that year (a year or two under or over) was holden the councel of *Tribur* in *Germany*, *Cum concilium sacrum continuari decrevisset*: and [*g*] *Præsidente pio Principe Arnulpho*, by the Emperour *Arnulphus*'s decree, himself then President of it.

And if it be excepted: there are of the *councels* which carry in their acts no mention how they were called: For them we are to understand, that after the decrees of the first *Nicene* Councel were by *Constantines* Edict confirmed, wherein (as likewise in the councel at *Chalcedon*) it was ordered, each Province should yearly hold their Synods twice: but especially, after *Justinian* had made the decrees of the four first *General councels* to have the nature and force of *Imperial Lawes*: (a *Law* being thus passed from them,) we are to conceive, the *Emperours* authority was in all afterward, habitually at least: that is, if not (as in the other) by expres and formal consent, yet by way of implied *allowance*, as passed by a former *Grant*.

Nicene Can.° 5.
Chalced. Can. 18.
Authent. 131.

Well, thus far the *Trumpet* giveth a certain sound. Now after this, there is a great silence in the volumes of the Councels, in a manner for the space of two hundred years, untill the year MCLXXX. or thereabout, when the councel of *Lateran* was: and then (indeed) the case was altered. By that time had the Bishop of *Rome* by his skill and practice, got one of the *Trumpets* away, and carried it with him to *Rome*: so leaving *Princes* but one: But, so long they held it.

Tom. 4. 101.
One of the *Trumpets* gotten away.

Truly, three times so much time as we are allowed, would not serve for this one point of the *Councels*; but even barely to recite them, and to cite them, they are so many. You remember how *Abraham* dealt with God for the saving of the five Cities, how he went down from *fifty* to *ten*: I might well take a course the other way, and rise from ten to fifty, nay, sixty, nay, seventy, nay eighty, not so few of *Councels General*, *National*, *Provincial*, called by *Emperours*, by *Kings*; Emperours of the *East*, of the *West*: Kings of *Italy*, *France*, *Spain*, *Germany* (as before, from *Moses* to the *Maccabees*: so here from *Constantine* to *Arnulphus*) for so many hundred years together, extant all to be shewed and seen, all clear and evident, all full and forcible for this Power: as it is indeed a cause that laboureth rather of plenty, than penury of proof. And this was the course that of old was well thought of in the Christian world. Thus was the *congregation* so long *called*; neither is there yet brought any thing to force us to swarve from the way, wherein so many, and so holy ages have gone before us.

Yes, something: for what say you to the *three hundred* years before *Constantine*? How went *Assemblies* then? Who called them all that while? For divers were holden that while: In *Palestine* about *Easter*; At *Carthage*, about *Heretick's* Baptism; at *Rome*, about *Novatus*; at *Antioch*; about *Paulus Samosatenus*. How assembled these?

How in the time of persecution for 300 years before *Constantine*.

Truly, even as these people here, of the *Jewes*, did before in *Ægypt*, under the Tyranny of *Pharoah*: they were then a Church under *persecution*, untill *Moses* was raised up by GOD, a lawfull Magistrate over them. The cases are like for all the world. No Magistrate did assemble them in *Egypt*. And good reason; they had none to do it. *Pharoah* (we may be sure) would not offer to do it; not for any conscience (I trust) or fear, to encroach upon the *Churches* right; but because he hated both *Assembly* and *Congregation*, and sought by all means to extinguish both. But this was no bar; but that when *Moses* arose, authorized by God, and had the *Trumpets* here, by GOD delivered him, he might take them, keep them, and use them, to that end, for which GOD gave them; to *call the congregation*: And none then but he could do it, because to none, but him then, was this power conveighed. They could not say to him now, as before one of them did in *Ægypt*, *who made you a commander over us*, to call us together? not plead in bar of the *trumpets*, and say; Nay, we will meet still of our selves, even as we did before in *Ægypt*: we will still keep our old manner of conventions. No: for GOD had now taken another order; GOD (*I* say) had now done it: And GOD shall (*I* trust) be allowed, to translate this *power* to the principal member of the body, and to dispose of it, as it best pleaseth him.

1 As in *Ægypt*.
Exod. 2. 14.

The very same case fell out again after, in the captivity of *Babylon*: and again after that in the persecution under *Antiochus*: and these three, all are the patterns we have in the Old Testament. As before in *Egypt*; so, then they had meetings: but they were all by stealth; yet *meetings* they had. For *Moses* ceasing, and his right with him, the power devolved to the body, (as is usual in such cases.) But then, when *Nehemias* after the captivity, and *Simeon Maccabeus* after the fury of *Antiochus* were raised them by God; when GOD had set them in *Moses* place, they might lawfully do, as *Moses* before had done: and take their *silver trumpets* into their hands again. So soon as they had a lawfull Governour, the right returned to him straight: And the Congregation, none of them might then plead; Nay, but as he did in *Babylon*, or as we did

2 As under the captivity.
3 As under *Antiochus*.

under *Antiochus*: So, and no otherwise, will we *assemble* still. No, we see the contrary still. No, we see the contrary rather: Even of themselves, they profess to *Simeon* plainly: now, they have a lawful Governour, no meeting should from hence forth be in the Land, *without him*, his privity and permission.

And even as these two *Nehemias* and *Simeon*: even by the same right, *Constantine*, by *Moses* right, all, all by the Commission here penned. By it, did *Constantine* resume the *trumpet*, and enjoy, and exercise the Power *of calling the congregation*: (For even *Moses* pattern and practice five sundry times at least doth *Eusebius* allege in the life of *Constantine* to justifie his proceedings still by *Moses* example.) True it is therefore, that before *Constantines* time, they met together as they durst, and took such order as they could. They must venture it: there was no *Moses*; they had no *trumpet*: and if they had, they durst not have blown it. But when *Constantine came in place*, in *Moses* place, it was lawfull for him to do as *Moses* did: and so he did; and they never said to him, Nay, spare your *Trumpet*: look how we have done hitherto, we will do so even still: meet no otherwise now, than in former times we have by our own agreement. As before it was said, this had been plain dealing: Thus (if rightly they might) they should have done: Did they so? No, but to him they went, as to *Moses*, for their meetings; at his hands they sought them; without his leave or liking they would not attempt them, Yea, (I dare say) they blessed God from their hearts, that they had lived to see the day, they might now *assemble* by the sound of the *Trumpet*.

To conclude this point then. These two times, or estates of the *Church* are not to be confounded: There is a plain difference between them, and a divers respect to be had of each. If the succession of Magistrates be interrupted, in such case of necessity, the *Church* of her self maketh supply, because then Gods order ceaseth. But GOD granting a *Constantine* to them again, GODS former positive order returneth, and the course is to proceed and go on, as before. When the Magistrate and his authority was at any time wanting to the *Church*, forced she was to deal with her own affairs, within her self: for then was the Church wholly divided from Princes, and they from it. But when this wall of partition is pulled down, shall *Moses* have no more to do than *Pharoah*, or *Constantine* than *Nero*? Congregations were so called under them: must they be so still under these too? No; no more than their manner of meeting in *Ægypt* (for all the world like this of the *Primitive Church* persecuted) was to be a rule, and to over-rule these *Trumpets* here (in the Text) either GOD forgiving them, or *Moses* for taking them at his hands. This rather: If ever the *Church* fall into such bloody times, they must meet as they may, and come together as they can: They have no *Moses*, no *trumpet* to call them. The times of *Pharaoh* and *Nero* are then their *pattern*. But if it be so happy as to find the dayes of peace, *Moses* and *Constantine* are *patterns* for the daies of Peace: they have a *Moses* then; from that time forward they must give ear to the Trumpet. In a word, none can seek to have the *Congregation so called* (as before *Constantine*) but they must secretly, and by implication confess, they are a persecuted *Church*, as that then was, without a *Moses*, without a *Constantine*.

The times then before *Constantine*, are no bar, no kind of impeachment to *Constantine's*, no more than the times in *Ægypt* were to *Mose's* right. And indeed no more they were: for *Constantine* and his Successours had them, and held them till a thousand years after CHRIST, and then one of them (by what means we all know) was let go by them, or gotten away from them: It was then gotten away and carried to *Rome*. But that getting, hath hitherto been holden a plain *usurping*; and usurping (not upon the *Congregation*, but) upon *Princes* and their *Right*; and that they in their own wrong, suffered it to be wrung from them. And why? Because not to *Aaron*, but to *Moses* it was said, *Et erunt tibi*.

The recovery of the Trumpets.

1. To draw to an end, it was then gotten away: and with some ado it was recovered not long since: and what? shall we now let it go, and destroy so soon that which so lately we built again? You may please to remember, there was not long since a Clergy in place, that was wholly *ad oppositum*, and would never have yielded to reform ought: Nothing they would do, and (in eye of Law) without them, nothing could then be done; they had encroached the power of *Assembling* into their own hands. How then? how shall we do for an *Assembly*? Then *Erunt tibi*, was a good Text: it must needs be meant of the Prince; he had his power, and to him of right it belonged. This was then good Divinity (and what Writer is there extant of those times, but it may be turned to, in him?) and was it good divinity then, and is it now no longer so? Was the King but licenced for a while, to hold this power, till another Clergy were in; and must he then be deprived of it again? Was it then usurped from Princes: and are now Princes usurpers of it themselves? And is this all the difference in the matter of *assemblies*, and *calling of them*: that there must be only a change; and instead of a *forrain*, they shall have a *domestical*: and instead of one, many: and no remed y now, but one of these two they must needs admit of? Is this now become good divinity? Nay, I trust, if *Erunt tibi* were once true, it is so still: and if *Tibi* were then *Moses*, it is so still. That we will be better advised, and not thus go against our selves, and let truth be no longer truth, then it will serve our turnes.

Now sought to be gotten away
1. By the *Presbytery*.

2. And this calleth to mind the like dealing of a sort of men, not long since here amongst us. A while they plyed Prince and Parliament, with *Admonitions*, *Supplications*, *Motions* and *Petitions*. And in *them*, it was; their duty, their right, to frame all things to their new invented plot And this is so long as any hope blew out of that Coast. But when, that way they saw it would not be, then took they up a new *Tenet*, straight; they needed neither *Magistrate* nor *Trumpet*, they t

2. By the people themselves. *Penry*, *Barrow*, &c.

The:

The *godly* among the people might do it of themſelves. For confuſion to the wiſe and mighty: the poor and ſimple muſt take this work in hand, and ſo by this means the *trumpet prove* their right, in the end: and ſo come by devolution to *Demetrius*, and the Craftſ-men. Now, if not for love of the Truth, yet for very ſhame of theſe ſhifting abſurdities, let theſe Phantaſies be abandoned: and (that which *Gods* own mouth hath here ſpoken) let it be for once, and for ever true: That which once we truly held and maintained for *truth*, let us do ſo ſtill; *that* we be not like *evil ſervants*, judged (*Ex ore proprio*) out of their own mouths.

Let me not over-weary you; let this rather ſuffice. 1. We have done as our *Saviour Chriſt* willed us, reſorted to the *Law*, and found *what there is written*: (The *Grant of this power to* Moſes, *to call the Congregation*:) 2. We have followed *Moſes's* advice; *enquired of the dayes before us*, even from *one end of Heaven to another*, and found the practice of this *Grant* in *Moſes's* Succeſſours: and the *Congregation* ſo by them called. It remaineth, *that as GOD* by His *Law*, hath taken this order, and His people in former ages have kept this order; that we do ſo too; *that* we may ſay as GOD ſaith, *Erunt tibi*, this *power* pertaineth to *Moſes*. And *that* neither with *Core* we ſay, *Non veniemus*: Not with *Demetrius*, run together of our ſelves, and think to carry it away with crying, *Great is DIANA*. But as we ſee the *Power* is of GOD: ſo, truly, to acknowledge it, and dutifully to yield it: *that* ſo they, whoſe it is, may quietly hold it, and laudably uſe it, to His glory that gave it, and their good for whom it was given: Which *God Almighty grant*, &c. Luke 19.22. The concluſion

The Editions of the Councels *here alledged, is that of* Venice, *by* Dominicus Nicolinus *in five Tomes.*

A SERMON

Preached before the

KINGS MAJESTIE

AT

WHITE-HALL

On the XXIV. of *MARCH*,

Anno Dom. MDCVI.

JUDGES Chap. XVII. Ver. VI.

* Vel, *quod rectum videbatur in oculis ſuis.*

In Diebus illis non erat Rex in Iſrael; ſed unuſquiſque, * quod ſibi rectum videbatur, hoc faciebat.

In thoſe dayes there was no King in Iſrael; But every man did that, which was good in his own eyes.



THis Chapter (the XVII. of *Judges*) is the Chapter, which by the courſe of the *Kalendar*, is proper to this very day. Not as now it is: For now, by reaſon this day, *God* ſet us a *King in Iſrael*, it hath a ſelect *Service*, both of *Pſalmes* and of *Chapters*. But by order of the *Church-ſervice*, this *Chapter* is for this: and ſo it was this time four yeares (I am ſure;) we all that then heard it, have good cauſe to remember it. And though we have got us a *new*, it will not be amiſſe, to call our ſelves back to our old *Chapter*; being this day come hither, to render our thankes even for this very thing, *In theſe dayes*, it is not with us, as *In thoſe dayes*, it was with them; but that, to the joy and comfort of us all there is a *King in Iſrael*.

This, how great a benefit it is, it is not (it may be) the beſt Way ſimply to informe our ſelves, by *Non erat Rex*. Not ſimply; but ſure to us our nature is, to us I ſay, there is no way better. It is an old obſervation (but experience daily reneweth it) that of *Carendo magis quam fruendo*: *What it is to have, no better*

way,

way, to make us truly to value, than by feeling a while, how great a plague it is to be without. Our nature ſurely is more ſenſible that way, and never taketh perfect impreſſion of that we enjoy, but by the privation or want; nor underſtandeth throughly (*in his diebus eſt*) now there is one, but be thoſe (*in illis non erat.*) And that is our verſe.

Of which, this is the occaſion. The Book of the *Judges*, and the eſtate of the *Judges* now growing to an end, the *Holy Ghoſt* here beginneth to make a paſſage, to the eſtate and Books of of the *Kings*. To which ſtate, this Chapter (and ſo to the end of the Book) is a preparative, or *introduction*: to ſhew, that now the time was at hand.

There ſhould be *Kings* of his *Race*, GOD firſt told [a] *Abraham*, by way of *promiſe*. That thoſe *Kings* ſhould come of *Juda*, and the [b] *Scepter* be his, *Jacob* foretold, by way of *propheſie*. The duty of thoſe *Kings*, againſt the time came, was ſet down by [c] *Moſes*, by way of *proviſion* long before. This ſhewed, *Kings* there ſhould be.

a Gen. 17. 6.
b Gen. 49. 10.
c Deut. 17.

But *all things have a time*, ſaith [d] *Salomon*: and *time* hath a *fulneſſe*, ſaith [e] *Saint Paul*. And till that time, it is not only a folly, but a fault, to preſſe things out of ſeaſon: We ſee, offer was twice made to [f] *Gedeon*, to take it: by [g] *Abimelech*, to get it: both came to nothing; the time was not yet come. But ſtill, as the time drew near, every thing did *co-operate*, every thing made way, and gave occaſion, to the purpoſe of GOD.

d Eccl. 3. 1.
e Gal. 4. 4.
f Jude 8. 22.
g 9. 2.

The ſumme.

And now here, in this Chapter, is ſet down the very firſt occaſion, on which GOD firſt miſſeth *Kings*: that, for all the *Judges*, one *Micah*, a private man of Mount *Ephraim*, be and his old mother, it took them in the heads, they would have a new Religion by themſelves; and that was plain *Idolatry*: and up with an *Idol* they went. And becauſe they lacked a *Prieſt*, it came into *Micah*'s head, to give Orders; and ſoo he did. Why, could he be ſuffered? It was, and then cometh in this *Verſe*, *This was all for want of a King*. And when he had done with this; he goeth to another; and when with that, to a third, *diſorder upon diſorder*. And ſtill at the end of every one this cometh in, *All theſe, becauſe there was no King*. Which all is nothing elſe, but a *Preparative* againſt the time came, that God ſhould give *Kings*: that they might with joy receive that his gift, and with thanks celebrate it, from year to year; do as we do now. And this is the *Summe*.

Verſe 2.
Verſe 5.
Chap. 17. 1. 22. 25. 1. 19.

The diviſion.

Three points there are in it. *Two* are *ad oculum* apparent, the *third* by neceſſary inference. 1. The *want* of a *King*. 2. For *want* of a *King*, what *miſchief* enſued; *Every man did what he thought good*: this in general. 3. And thirdly, *Every man*, but namely *Micah*; he went up with *Idols*. For, *Micahs* fact it was, begat this Verſe, and ſo of neceſſity falleth into it. Thoſe two both general and particular *diſorder*, are linked to the firſt, as to the *efficient cauſe*, or rather *deficient*. For, evil it is, *& malum non habet efficientem, ſed deficientem cauſam*; *Evil* hath a *deficient*, but no *efficient* cauſe. For the want of ſome notable *good* (as here, a King) is the cauſe of ſome notorious *evil*; as greater evil cannot poſſibly come to a people, than to be in this caſe, *every one to do what he liſts*.

For the handling of theſe, though in nature the cauſe be firſt (and ſo ſtandeth it ever) to us, the effect firſt offereth it ſelf; and through it (as through the veil) we enter into the *cauſe*; and ſo, *erunt noviſſimi primi*, the laſt ſhall be firſt. 1. Firſt then, of *Fecit quiſque*. 2. And then, of *Nonerat Rex*.

In the former of theſe we have two parts: 1 The *Eye*, *rectum in oculis*. 2 The *Hand*, *Fecit quiſque*: 3 And then together, that what ſeemed to the *eye*, the *hand* did; and that was miſchief enough. I.

In the latter likewiſe three. 1 *There was no King* (in oppoſition to other eſtates: they had *Judges* and *Prieſts*, but there was *no King*.) 2 No *King in Iſrael*, with reference to other *Nations*. Not in *Canaan*, nor in *Edom*; but not in *Iſrael*: Even there, it is a *want*, to want a *King*. 3 And then out of theſe, *Quid faciat nobis Rex*, what a King hath to perform. To repreſſe all inſolencies, not only in general; but particularly this of *Micah*. Where will fall in, that the good or evil eſtate of *Religion* doth much depend, on the *having*, or *Not having a King*. For it is as if he ſhould ſay; Had there been a *King*, this of *Micah* had never been endured. Now becauſe there was not; *Religion* firſt; and after it, all went to wrack. II.

And laſt, we ſhall ſee, how farre all this doth touch us, in matter of our bounden duty of thanks to GOD, for this day. III.

I
Of the effect: *fecit quisque, &c.*

IN *Those dayes, when*, &c. What *dayes* were those: were they good or *evil dayes?* And this whole Verse, is set down by way of liking, or *Complaint*. At the first one would think, that it were a merry world, if every one might do what he *listed*; that there were no harm in the world: they be fair words all. *Right*, and *doing right*, and the eye, the faireſt member, not an evil word amongſt them?

But yet ſure, thoſe dayes were evil. This a complaint. *Quaſi ingemiſcit ſuper hac Scriptura*, the Scripture doth (as it were) *fetch a deep ſigh*, ſo oft as it repeateth this verſe, and ſaith thus in effect: *Tanta mala conciliat non habere Regem*, ſo much miſchief cometh there in *Iſrael*, or any where, where there is no King (ſaith *Theodoret.*)

1
Quod rectum in oculis. The eye.

To let you ſee then, what a monſter lurketh under theſe ſmooth terms *doing that which is right in our eyes.* Two parts there be: 1 the *Eye*, 2 the *Hand*. To begin with the *eye*, and that which is *right in the eye*. There began all evil, in the firſt tentation: even from this perſwaſion, They ſhould need no direction from GOD, or from any; their own *eye* ſhould be their director to, what was *right*, they ſhould do but what was *right in their own eyes.*

Three evils in it.
1 *Quod in oculis.*

Three evils are in it. It is not ſafe, to commit the *judgement* of what is *right* to the *eye*: and yet (I know) it is our ſureſt *ſenſe*, as that which apprehendeth greateſt variety of differences. But I know withall, the *Optikes* (the Maſters of that faculty) reckon up *twenty* ſeveral wayes, all which it may be, and is deceived. The *Object* full of deceipt: things are not as they ſeem. The *Medium* is not evenly diſpoſed. The *Organ* it ſelf hath his *ſuffuſions*. Take but one: that of the *Oare* in the water. Though the *Oare* be ſtraight, yet if the eye be judge, it ſeemeth *bowed*. And, if that which is right, may ſeem *crooked*; that which is *crooked*, may ſeem *right*: So, the *eye*, no *competent judge*. The *Rule* is the *judge of right*: If it touch the *Rule*, and runne even with it, it is right, if it vary from the *Rule*, let it ſeem to the eye as it will, it is awry. GOD ſaw, this was not good: an expreſſe countermand we have from Him in *Deuteronomie*; *You ſhall not do every man, that which is right in his eyes*: that is, you ſhall have a ſurer *Rule of right*, than your *eyes*.

Deut. 12. 18.

2 *Quod quiſq;*

But admit, we will make the *eye* the *judge*, yet (I hope) not *Quiſque*, not *Every mans eye*, that were too much. Many *weak* and *dimme eyes* there be, many *goggle*, and *miſ-ſet*, many little better than *blind*: ſhall all, and every of theſe be allowed, to define what is *right?* Some, it may be (perhaps, the *Eagles*: but ſhall the *Owle* and all? I trow not. Many miſhapen kindes of right ſhall we have, if that may be ſuffered; yea, otherwhile, divers of them contrary one to the other.

3 *Quod in ſuis.*

To go yet further. Say we would allow every *eye* his priviledge; (it were great folly to do it, but ſay we ſhould? if we ſhould allow it every one, yet not every one *In ſuis*. Not his own *eye*, to direct his own doings, or (as we ſay) to ſit Judge in his own right. No not the *Eagle*, not the beſt *eye* to be allowed to right it ſelf. The *Judge* himſelf cometh down from the *Bench*, when his own right is in hearing. We all know, *Self-love*, what a thing it is, how it *dazleth the ſight*; how every thing appeareth *right* and *good*, that appeareth thorow thoſe *Spectacles*. Therefore, 1 Not *right*, by the *eye*: 2 At leaſt, not *every mans eye*. 3 Nay, not any mans *right*, but by his own *eye*.

We ſhall never ſee this ſo well in the general, as if we look in ſome few examples upon it, *In individuo*. And that can we no where better, than in this Chapter, and thoſe that follow it to the end of the Book. They be nothing elſe, but a *Commentary* at large upon theſe words, *Right in every mans eyes*, &c.

1. What ſay you to *making and worſhipping a graven Image*. Lay it to the Rule: the Rule is, *Non facies, non adorabis*: then it is *crooked* and *nought*. Yet, to *Micha's eyes*, and his *mother*, a goodly *graven image* ſheweth fair and well.

Exod. 20. 4, 5.

2. Go to the next chapter. What ſay you of *Burglary*, *robbing*, and *rifling of houſes*; yea, whole Cities, of harmleſſe poor people, and cutting all their throats? Fie upon it, it is *crooked*. Put it to the men of *Dan*, they ſaw nothing but it was *right* enough.

3. Go to the next to that. How think you by *raviſhing of women*, and that to *death?* How? away with that: Let it not be once named. No man will think that right. Yes, they of *Gibeah* (in the XIX. Chapter) did, and ſtood to it to maintain it. You ſee a good *Gloſſe* of this *Text*. Upon the matter, there are no worſe things in the world than theſe were: if theſe ſeemed *ſtraight*, there is nothing but will ſeem ſo to the *eye*. There is no truſting *in oculis*.

2
Fecit quiſque: The hand.

But this is not all. I now paſſe to the next point; Here is a *Hand* too, *Fecit quiſque. Fecit* is but one word; but there is more in this one, than in all the former. For, here at this, breaketh in the whole *Sea of confuſion*, when the *hand* followeth the *eye*, and men proceed to do *as lewdly*, as they *ſee perverſly*. And ſure, the *hand* will follow the *eye*, and men do as it ſeemeth *right*, to them, be it never ſo abſurd that ſo ſeemeth. To die for it; *Eve*, if her eye like it, her *hand* will have it: and *Eves* children, that have no other guide but their *eye*, if their *eye*

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rove at it, their *hand* will reach at it: there is no parting them. Therefore, if a bad *eye* light upon an *hand* that hath ſtrength, and there be not *Rex*, or the ſtronger barre, it will be done. You may ſee it in all the former: 1. *Micah* liked an *Idol* well; *Micah* had a good *purſe*; he told out *two hundred ſicles*, and ſo up went the *Idol*. 2. The men of *Dan* liked well of *ſpoyling*: they were well appointed; their ſwords were ſharp; *Fecerunt*, they did it. 3. They of *Gibeah*: to their luſt, *Rape* ſeemed a ſmall matter: they were a multitude, no reſiſting them; and ſo they committed that *abominable villany*.

By this time we ſee, what a *maſſe of miſchief* there is in theſe few words. For ſure, if theſe all ſeemed *right*; and ſo ſeeming were done; Then are we come to *quidlibet a quolibet*, any man do any thing; which is the next door to *confuſion*, nay confuſion it ſelf. For ſo, no mans *ſoul* ſhall be ſafe, if *idolatry* go up. Alaſs, what talk we of the ſoul! they have leaſt ſenſe of it, talk to them of that they have feeling. No mans *goods*, or *wife*, or *life* in ſafety, if this may go on thus. If *robbery*, *rape* and *murther* be *right*, what is wrong?

See then now, what a woful face of a Common-wealth is here? *Idols* and murther ſeen and allowed for *good*: done and practiſed for *good*. Again, *Micah a private man*; *Gibeah*, a *City*: *Dan*, *a whole Tribe*: *Tribes*, *Cities*, *Families*, all out of courſe. Out of courſe, in *Religion*; and not in *religion* alone, but in *moral matters*: and ſo, that the like never heard of, no, not among the *heathen*.

Laſt, this was now not in a corner, but all over the Land. *Micah* was at *Mount Ephraim*, in the midſt; *Gibeah*, was at one end, and *Dan* at the other. So in the midſt and both ends, all were wrapped in the ſame confuſion.

But what, ſhall this be ſuffered and no remedy ſought? *God* forbid.

Firſt, the *Eye*, errour in the eye, is harm enough; and order muſt be taken even for that. For, men do not erre in *judgement* but with hazard of their *ſoules*; very requiſite therefore, that men be travelled with, that they may ſee their own blindneſſe. Then, that the counſel be followed (*Apoc.* 3.) that *eye-ſalve* be bought of him and applied to the eyes, that that might ſeem to them *right*, that is ſo indeed. This, if it may be, is beſt. Revel. 3. 18.

But, if they be ſtrongly conceited of their own *ſight*, and marvel at CHRIST (as they, *John* 9. 40. *What, are we blind trow?*) and will not endure any to come near their eyes: if we cannot cure their eyes, what ſhall we not hold their *hands* neither? Yes, in any wiſe. So long, as they but ſee, though they *ſee* amiſſe, they hurt none but themſelves; it is but *ſuo damno*, to *their own hurt*, (and that is enough, nay too much; it may be as much as their ſoules be worth.) But that is all, if it ſtay there, and go no further than the *eye*. But, when they ſee amiſſe and that groſſely; What, ſhall their *hand* be ſuffered to follow their *eye*? their *hand* to be as deſperate, in *miſ-doing*, as their *eye* dark, *in miſtaking*, to the detriment of others, and the ſcandall of *all*? That may not be.

We cannot pull mens *eyes* out of their *heads*, nor their opinions neither; but ſhall we not pinion their *hands*, or bind them to the *peace*? Yes, whatſoever become of *rectum in oculis*, order muſt be taken with *fecit*, or elſe farwell all. Foul Rule we are like to have; even (for all the world) ſuch as was here in *Iſrael*.

II.

The cauſe, 1. *Non erat Rex.*

We ſee then the maladie; more than time we ſought out a remedy for it. That ſhall we beſt do, if we know the cauſe. The cauſe is here ſet down; and this is it, *Non erat Rex*. Is this the cauſe? We would (perhaps) imagine many cauſes beſides, but GOD paſſeth by them all, and layeth it upon none but this, *Non erat Rex*. And ſeeing he hath aſſigned that only for the cauſe, we will not be wiſer than He, but reſt our ſelves in it. The rather for that, *Ex ore inimici* we have as much. For theſe *miſcreants*, whom He ſets on work, to bring Realmes to confuſion, and to root out Religion, that *every one may do that, is good in their own eyes*: to this point they all drive, *Ut ne ſit Rex*. Away with the King, that is their only way. *Heaven* and *hell* both are agreed, that is the *cauſe*.

To make ſhort work then: If the cauſe be [*There is no King.*] Let there be one, that is the *remedy*: *A good King will help all*. If it be of abſolute neceſſity, that neither *Micah*, for all his wealth; nor *Dan*, for all their forces; nor *Gibeah*, for all their multitude, do what they liſt: And if the miſs of the *Kings* were the cauſe, that all this were amiſſe; no better way to ceaſe it, no better way to keep *Religion* from *Idolatry*, mens *lives* and *goods* in ſafety, their *veſſels* in *honour*, than by *Kings*. No more *effectual barre* to *fecit quiſque quod rectum in oculis*, than *Rex* in *Iſrael*.

This will better appear, if we take it in ſunder; *There was no King*. He doth not charge them with a flat *Anarchie*; that there was no *Eſtates*, no kind of *Government* among them: but this only, *there was no King*. What then? there were *Prieſts*: would not they ſerve? It ſeemed, they would not. *Phineas* was to look to their *eyes*: But, ſomewhere there be ſome ſuch, as *Hoſee* ſpeakes of, *Populus hic quaſi qui contra licit Sacerdoti*, *This people will look to Phinees eyes*: Set their *Prieſts* and *Preachers* to *ſchool*; and not learn of them, but learn them Divinity. The *Judges* are to look to their hands: But, there are too ſomewhere ſuch, as he ſpeaketh of (Chap. VII. Ver. VII.) *Devorabunt judices*; ſuch, as (if it take them in the head) will not ſtick to *ſet up*, and *ſwallow down the Judges*; ſpecially, *inter arma*. How then, ſhall we have *Military Government*? Nay, that is too violent: and if it lie long, the remedy proves as ill, as Oſe 4. 4. Oſe 7. 7.

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the disease. To me, a plain evidence: that, though all these were, all these were not *perfect*. There was one yet missing, that was to do this to better purpose, than yet had been done, and till he were had, they were not where they should be.

This is then GOD'S meanes. We cannot say, His *only meanes*, in that (we see) there are *States* that subsist without them. But this we may say, *His best meanes*. The best (saith the *Philosopher*) for *Order, Peace, Strength, Steadinesse*, and proves them all, one by one. But, *best* (say the *Fathers*) for that, had there been a better than this, GOD would not last have resolved on this. This is the most perfect, He last brought them to. Hither till they came, He changed their *Government*: From *Josua a Captain*, to the *Judges*: From the *Judges*, to *Eli* and *Samuel, Priests*: But here when He had setled them, He changed no more. And this act of GOD in this *change*, is enough to shew, where it is not, there is a defect certainly, and such a *State* we may repute *defective*.

Besides, you shall observe: Of those three estates, which swayeth most, that in a manner doth over-top the rest, and like a foregrown member depriveth the other of their proportion of growth. The world hath seen it in two already, and shall daily more and more see it in the *third*. Requisite therefore, there be *One over all*, that is *none of all*, but a *common Father* to all, that may poize and keep them all *in æquilibrio*; that so all the Estates may be evenly ballanced.

This *act* then of *God* in this change, is enough to teach, that this *Non erat Rex* is a defect certainly; and where there is not one, we may report the *estate* for *deficient*. At least, thus farre; that *God* yet may change it into a more perfect, as He did His own. And again this; that it is not conformed to the *Government*, simply the most perfect of all, the *Government* of the *whole*: when as the *inferiour bodies* are ruled by the *Superiour*, so a *multitude*, by unitie; that is, *all* by *one*. Thus farre on these words, *There was no King*, howsoever other *States* there were.

2 *Non Rex in Israel.*

The next point is. *No King in Israel.* That this is not noted as a *defect* in *grosse*, or at large; but even *in Israel*, *Gods* own chosen people: It is a want (not in *Edom*, or *Canaan*, but) even in *Israel* too, the want of a *King*. Truly *Israel*, being *Gods* own peculiar, might seem to claim a *Prerogative* above other Nations, in this, that they had the knowledge of His *Lawes*, whereby their *eyes* were lightned, and their *hands* taught; and so the most likely to spare one: others had not like light: yet this, *non obstante* their *light* and their *law*, and that they which were *Gods* own people, is no *super-sedeas*, for having a King. Of which there needeth no reason but this; that a *King* is a good meanes to keep them *Gods Israel*. Here, for want of a *King*, *Israel* began and was fair onward, to be no longer *Israel*, but even *Babel*. When *Micah* (and by good reason any other as well as he) might set up *Religions*, and give *Orders* themselves; as it were in open contempt of *God* and His *Law*. So that, *the people of God* can plead no *exemption* from this; Since it is His own *Ordinance*, to make them and keep them the *people of God*.

Was it thus here, in the *Old Testament*, and is it not so likewise in the *New*? Yes, even in the *New* too. For there, *Saint Peter* willeth them that they be subject to the *King*, as to the *Soveraign*, or most *excellent*. And *Saint Paul* goeth further, and expresseth it more strongly, in the *style* of *Parliament*, and (like a *Law-giver*) saith Δοξαϛάτω: *Be it enacted*, that they *submit themselves*. And when *Saint Paul* there, had in his *Act* said, *Omnis anima*; that this *Act* reacheth to *every soul*, which was enough: yet, because that seemed too general, *Saint Peter* came after, and goeth to the *very point*, and saith, *Gens sancta* must do thus too: that is, there must be a *King* even in GOD'S *Israel*. And, what would we more?

1 Pet. 2. 13.

Rom. 13. 1.

Quid faciat, nobis Rex.

I come to the third part. And to what end a King? *Quid faciet nobis*? What will a *King* do unto us; It hath been said already: He will look, that *every one do not that which is good in his own*, and *evil* in *Gods eyes*. He will in His general care look to both parts, the *eye* and the *hand*. The *Eye*, that men sinne not blindly, for want of *direction*. The *Hand*, that men sinne not with an *high hand* (that is wilfully) for want of *correction*. He will, there be good *Ophthalmists*, with right *eye-salve*, that the *sight* may be cured, and things *seem* as they be, and not *be* as they *seem*. At the hardest, *Si noluerunt intelligere*, but the *eye* will rove and runne astray, that the *hand* be bound to the good *abearing*. That they do it not: or if they do it (as do it they will, yea though there be a *King*) yet that they may not do it *impune*; do it, and nothing done to them for it, and scape the *punishment* due unto it. For, that is the case, when there is no *King in Israel*. And if, when there is one, that be the case too, where have we been all this while? For if so, *Etiam non est Rex, cum est Rex*, Then, where there is a *King*, there is no *King*; or one in name, but none in deed: Which as it is not good for the *State*, so neither is it *safe for themselves*. To this special regard will be had. *Non enim frustra* (saith *Saint Paul*) *for they bear not the sword in vain.*

Rom. 13. 5.

2. That *every one* do not thus. *Every one*, but namely (which is the occasion of this Text) that not *Mica*. For, *Mica*'s fact brought forth this first *sight*: that they were now come to this passe, that he, or any such as he was, might set up in his house any *Religion* he would, and no man controul him for it. To look to every one therefore, but specially *Mica*: and to care for all, but above all, the matter of *Religion*. *Ne quisque videat quod rectum est*, there; that every one be not allowed to see *visions* there: at least, *Ne quisque faciat*, that see what they list, they be not suffered to set them up: but if the *eye* will not be *rectified*, the *hand* be *restrained*.

And sure, No where doth the *eye* more misse, nor the *hand* swerve, then in this; and therefore

fore no where more cauſe to call for a *King*, than for this. One would think, this were impertinent, and we were free enough from *Mica*. We are not. Even to this day, do men ſtill caſt *images* or *imaginations* (all is one) in the mould of their conceipts, and up they ſet them; at leaſt for their own houſhold to adore. And then, if they can get ſuch a fellow as is hereafter deſcribed, a *Levite*, for *ten ſicles and a ſuit*; (or becauſe now the world is harder, *ten pound*:) they are ſafe; and there they have and hold a *Religion* by themſelves.

3. For, evident it is by this Text: ſetting up of *falſe worſhip*, is the cauſe why *Kings* were *miſſed*; and the *redreſſe* of it, the cauſe, why they were placed. The *cauſe* I ſay, and the *firſt cauſe* of their placing: and therefore this a part, and a principal part of this charge. I will touch them ſeverally; 1. A part, to look to *Mica*, and his *falſe worſhip*. Why, this is matter *Eccleſiaſtical*? It is ſo, and thereby it appeareth (I think) that *Kings* have, and are to have a *hand* in matters of that *nature*: If *Religion* were at a fault, becauſe *there was no King*; and that one there muſt be, to ſet it right again. For, is it once to be imagined, that the cauſe of corrupt *Religion* is laid on the want of a *King*; and yet when there is one he ſhould not *meddle with it*? Rather the conſequence is ſtrong on the other ſide. *Mica* thus did, becauſe there was then no *King*: therefore when there is one, he will look better to it, that never a *Mica* of them all ſhall do the like. Thus it went, when *there was no King*: after, when there was one, I find again, *the not taking away the High places* (which were *places* meerly religious, where the people did *ſacrifice*) imputed ſtill to the *King*, as his fault: And yet, ſhall we have nothing to do *with high places*, or *ſacrificing* either there or any where elſe?

Very ſtrange it were, that they who are by *God* Himſelf, by an expreſſe *Ego dixi*, termed GOD'S, ſhould yet have nothing to do with GOD'S *affaires*! And no leſſe, that being termed by *Eſay*, *Nutritii*, *Foſter-Fathers*, to whoſe care the *Church* is committed, to cheriſh and bring up, ſhould yet be forbidden to intermeddle with the *Church*, in that which is of all *foſtering* the principal part! Verily, when the *Apoſtle* ſpeaketh of the *ſervice* that *Kings* do unto GOD, he doth not only uſe the term of λειτουργὸς (that is) *Publike Officer*, but διάκονος too (as it were *Gods Deacon*, or Servitor) by a name peculiar to the *Church-Offices*: and this he uſeth *twice*, for one other. It can therefore neither be denied, nor doubted of, in that *Idolatry* came up by defect of *Kings*, but that *Kings* were placed, to pull down *Idolatry*, and to plant and preſerve the true *Service of God*. In a word: There is a *King in Iſrael*, that there may not be a *Mica in Iſrael*. Pſalm 82. 6. Eſ. 49. 23. Rom. 13. 6, 4.

But this is not all; the Text carrieth us yet further: That it is not only the *charge* of the King; but the very *firſt* and *chief* article in his *charge*. For, this mark I pray you: that this, is the *firſt place* in all the *Scripture*, where; and the firſt cauſe, why *Kings* were miſſed; this the very firſt occaſion, that drew this complaint from GOD. Being to ſet down the diſorders, that then multiplied: other there were, beſides this, yet, this he beginneth with (not with the *outrage of Gibea*, or the *riot of Dan*, but) with *Micas idolatry*: as that, which he chiefly miſliked, and therefore would have firſt and chiefeſt care to ſee it reformed. This with GOD is firſt; and GOD was not well pleaſed, it was not ſo with them. It is that wherewith GOD upbraideth them (*Hoſ.* 10.) with their hot taking the matter of *Gibea*. Why, were they to blame for it, being ſo *villanous* an act? No indeed, it was ſo good a piece of Juſtice. This only it is, God findeth fault with, that they could be ſo forward and fervent, in the caſe of wrong offered to a *woman*; and ſo cold and careleſſe, when His *worſhip* received ſo great a wound, ſo *ſenſible* of their own *wrong*, ſo paſt *all feeling* in His. For when injury was offered one of their *Concubines*, they cry; *The like was never ſeen in Iſrael*. They were all up in armes, and upon the point to root out the whole *Tribe* of *Benjamin*. But when Idolatry was ſet up, firſt here in an *Houſe*, after in a whole *Tribe*, even as it were in open defiance of *God* and his *Law*, no man drew a ſword: Nay, no man ſo much as ſpake a word in reproof of it; not cry then, *The like was never ſeen in Iſrael*. Their fathers were more tender in this point. They, upon the erecting of a thing but like an *Altar* (but no *Altar* indeed) were all ready to have *bidden battel*, till they were ſufficiently ſatisfied, that no ſuch thing was meant. Here there is not a ſhew of an *Altar*, but (paſt a ſhew) very *Idols*, an whole *houſe full of them*, and no man ſaith to *Mica* ſo much as, What doeſt thou? This is that, He blameth them for, there. This, it, which he taketh in evil part; and ſaith, He will truſt them no longer with his *worſhip*: He will have one who ſhall look better to his *worſhip*, than they had done. Hoſ. 10. 8, 9. Judc 19. 30. Joſ. 22. 11.

One, that ſeeing, that was the *firſt cauſe*, that made *God* think of ſetting up *Kings*, will therefore think it his firſt duty, *primum & ante omnia*, to have regard of that point.

To conclude, if the *want of Kings*, *Kings in Iſrael*, be *evil* (as *evil* it is, being the cauſe of ſo much *evil*) it is *Gods* Will, there ſhould be a remedy for it: That *remedy* is a *King*; It is *Gods* Will therefore, there be *Kings*: *S. Peter* ſpeaketh it *totidem verbis*: this is the *Will of God* that ye be *ſubject to your Kings*. 1 Pet. 1. 15.

Then ſecondly, being *Evil*, it is *Gods* Will, that *Iſrael* be not only kept from it at ſometime, but at all. *Evil* is not to be allowed any, though never ſo ſhort a time; but it agreeth well with His pleaſure, that once and ever, it be kept from *Iſrael*. Conſequently that there never be a time wherein it may be ſaid, *Non erat Rex*, That there be not only *Kings*, but a *Succeſſion of Kings*: Not only *Rex*, but *ſanguis ſemen*, *ſtirps Regis*; they be all in *Scripture*. The *Blood*, 1 *King*. 11. 14. The *Seed*, *Jeremy* 41. 1. The *Race*, 2 *Chron*. 22. 10. It is among other, one of the differences of the ſtate of Kings and Judges: and main inconvenience of the ſtate of Judges (and ſo is it of all Elective *Kingdomes*) the *Inter-regna*, as we term them; times between the old Judges death and the raſing of a new: in which times, all ran to riot, and much *diſorder* got head. To the end

then, there be no ſuch inconvenience, no *Inter-regna* at all, not ſo much as a *minute of time*, wherein it may be ſaid, *Non eſt Rex in Iſrael*, it agreeth with his will, there be not only *Kings*, but a *Race of Kings*; that ſo ſoon as the breath is gone from one, inſtantly it may be reſted in another; that ſo, the *good* may ever be, and the *evil* never found in *Iſrael*.

III. *Our duty.*

Thus have we gone through the matter of inſtruction; and now come to the matter of our own *thanksgiving* riſing out of it.

As there cannot be a greater plague to a Land, than to be in that caſe, ſo is there not a higher benefit, that *God* beſtoweth on any people, to be fairly bleſſed from in it, than for the removing from us ſo many miſchiefs, and for the preſerving to us the oppoſite *bleſſings*. For freeing us from that *miſery*, and not only *conveighing*, but *entailing* to us and ours, this happineſſe. For this, are we all now met here, in his preſence every man to put in his *thanks*, into one *common ſtock*, and ſo all joyntly to offer it up unto *God*, that; (as this day) ſent us a *King in Iſrael*.

We come not for this alone to thank him: (yet well might we come for this, if there were none but this:) But there is more beſides: And even *ſeven times* are we bound, this day to praiſe GOD, for ſo many *benefits*, and yet go not out of the Text.

1 Our *firſt thanks* then ſhall be for this *firſt*, the ground of all the reſt: For a *King*. This very thing, that there is *one*: and that this defect *Non erat Rex* hath not taken hold on us. The *ſhout* of a *King*, is a *joyfull ſhout*, was a true ſaying out of the mouth of a falſe *Prophet* (*Balaam*) but forced thereto by GOD. That a *joyfull ſhout*; and this a *wofull cry*, *Nonne ideo nobis nullus Rex, quia non timemus Dominum?* Are we not therefore without any *King* at all, becauſe we *feared not God?* And, our *fear to God*, was not ſuch, but He might juſtly have brought us to that miſerable plight. The more cauſe have we to thank *Him*, that we have *one*. And when I ſay *one*; I mean firſt, have *any one*. For, be he *Nebuchodonozar*, yet muſt we pray for him: Or be it *Jeroboam*, him though GOD *gave in His wrath*, yet He took away in His *fury*, the worſe wrath of the twain. Or, be he who he will, to have *one*, though but *ſuch an one*, is a matter of *Thanksgiving*. For, better any, than an *Anarchy*: Better, any *one* a *King*, than *every one a King*: and *every one* is more than a *King*, if *he do what he liſts*. It calleth to mind the cry of the *Beaſts* in the *Fable*, when they were in conſultation, to ſubmit themſelves to the *Lion*, as to their King. For when it was alleadged; it was like enough he would do they knew not well what, what he liſted which they had cauſe to fear, they all cried *Præſtat unum timere quam multos*; Better one *Lion* do ſo, than all the *Bears and Wolves and wild beaſts of the forreſt*, as before they did. Firſt then, for this; that there is a *King*.

Numb 23. 21. Hoſ. 10. 3. Jer. 26. 7. Oſe 13. 11.

Secondly, for this: that, a *King*, *not many*. For to have *many*, (is a plague for the *peoples ſins*.) Not *many*: Nay, not *two*, as of late: But now, *Rex* indeed, one *King over all Iſrael*. We know, when there were two *Kings*, one in *Juda*, and the other in the *ten Tribes*: *two in one territory*; it was a *maime* and a *blemiſh* both: That there was not *Rex*, *one entire King*, but *two* diverſe *Kings* (as it were) over two *halves of a Countrey*. The like imperfection was it, even the dividing of this one *Iſland*, under *two Soveraigns*. The reducing of both theſe under one, was promiſed *Iſrael*, as an *high favour*. The ſame, to us performed, can be no leſſe: even, that (now) there is a *King* indeed. *Rex*, *one King*: *One* (and no more) *abſolute*, *entire King* over all the *Tribes*, over all *Iſrael*. Let this be the *Second*.

Ezek. 37. 22.

And this our *Third*: That not only *over Iſrael*: but (as the words are) *in Iſrael*. Theſe are two different things: To ſpeak (as the *Prophet* doth) that, this *King* is not *Aſſur*. *For this cauſe* Aſſur *ſhall be your King*, is a fearfull threat, GOD uſeth to His people, for their *unkindneſſe*. To have a meer *Alien*, one from beyond the water, as *Nebuchodonozar* was; out of a people, *whoſe ſpeech* they did not underſtand. *One*, not *in*, but *extra Iſraelem*, that is, *over Iſrael*, but neither *in it*, nor *of it*. That this is not our caſe, as (it is known) ſome would have had it. Therein then, muſt we alſo acknowledge, GOD hath *dealt* graciouſly with us, ſending us ſuch an one, as, by more than *one* or *two*, before this very laſt of all, is come of the *Race Royal*, and is by due and *undoubted right* a *King*, not only over, but *in*, and *of Iſrael*. Is not this a *Third?*

Hoſ. 11. 5.

And ſure, this *Fourth*. That, as he ſent us not *Aſſur* a *ſtranger*: ſo, neither ſent he a *Jeroboam*. No ſtranger, in birth, he; but one addicted to a *ſtrange worſhip*; a *ſtranger in Religion*. (And, it was even *Micha's* religion juſt: As, *Micha's* Countrey-man he was; for, both, were of *Ephraim*.) Who *did that which was evil in* GOD'S *eyes*, by doing that, *which was good in his own*; and ſo, *made Iſrael to ſin*. Such an one he hath not ſent us; but one that *knoweth* GOD: doth neither favour *Mica*, nor *Micha's worſhip*; ſince that was a principal cauſe, why there is a *King in Iſrael*, that *Micha's* Idols might not be ſet up.

3 King. 15. 26.

And then fifthly. As not a *Jeroboam* favouring *Mica*, not a *Rehoboam* neither; who was (indeed) well for his *religion*, but otherwiſe not able to *adviſe himſelf*, and ſo ready to be adviſed to the *worſe*. One, that was full of *great words*, but ſo faint-hearted, as not able to *reſiſt ought*: that under him every one *did what he would*, for all the *King*. It was (as in another caſe the *Prophet* ſpeaketh) *Rex*, *Rex*, *& non eſt Rex*. It is otherwiſe, where *Princes* are *intelligent*, *learned*, and (as *David* was) both *religious* and *wiſe*, *wiſe as an Angel of God*, to diſcern *good and evil*. Such a *King as David*, a ſpecial bleſſing: not *omnibus data*, not given to *every people*; Nay, many times, not to *Iſrael* it ſelf. May we not report this for a *Fifth?*

2 Chro. 10. 14. 2 Chro 13. 17. 2 Sam. 19. 27.

And for a *Sixth*, this, That not as *David* neither, though he were both *gentle and wiſe*, which

Rehoboam

Rehoboam was not. For, though he were both, yet was he ſo intangled with *warres* all his time, and forced ſtill by continual effuſion of *blood*, firſt to recover, and then to maintain his *right*, as that he was rather *Dux*, than *Rex in Iſrael*, a *General* of an Army, rather than a *King*: No, but (that which addeth ſtill to the heap of our *bleſſings*) like *Salomon*, more happy than his *father*; as one that procured to his people peace with all the Nations round about. Of him, of ſuch an one as he, ſaith the *Queen of Saba*, *becauſe the Lord thy God loved Iſrael, to eſtabliſh it for ever, therefore hath he ſet thee King over them, to bring them to, and to preſerve them in the happy dayes of peace.* That is indeed the right *King*, to be as *Melchiſedech* King *of Salem*, that is, *King of peace*. To be as the great *King of Iſrael*, whoſe ſtile is *Princeps pacis*.

And laſt of all, which is the compleat perfection of all; that in and by him GOD hath not only ſent us a *King*, but a *Race* and *ſucceſſion of Kings*. A bleſſing yet further, a *greater hope*, by bleſſing him, and in him us all, with an Iſſue of ſuch *hope*, and with hope ſtill of more. Who ſhall (we truſt, and pray they may) ſtretch their *line* to the *worlds end*: and ever keep this land, from this *plague* here mentioned; from dayes, whereof it may be ſaid, *Non erat Rex in Iſrael Even ſo Lord* Jeſus, *ſo be it.*

And thus *ſeventimes a day*, praiſe we GOD, for this His *ſevenfold goodneſſe*. 1 For a *King*. 2 an *abſolute entire King*, 3 a *King* both *in*, and *of Iſrael*, 4 a *King* neither *favouring* nor *favoured* by *Micah*, 5 a *King* too wiſe to endure, *Fecit quiſque quod rectum*, 6 a *King of peace*, 7 a *King*, who hath already by *himſelf*, and ſhall for ever by his *ſeed*, preſerve this Land from the *evil dayes*, wherein *Iſrael* was, without a *King*. There is not any one of theſe *ſeven*, but we owe our ſpecial thanks for it: But for them all, all that ever we have or can make.

And theſe now we offer and preſent, to the *Divine Majeſty*, all: and together with our *thanks*, a commixtion of *Prayers*, that this *bleſſing* of a *King in Iſrael*, and of this *King in Iſrael*, may to us and our *poſterity*, long, and many yeares, yea, many times many be continued, and we or they often ſee the renewing of this bleſſed day. Which *Almighty* GOD grant, *&c.*

A SERMON

Preached before the

KINGS MAJESTIE

AT

GREENVVICH,

Anno Dom. MDCVII.

JAMES, Chap. I. Ver. XXII.

Eſtote autem factores Verbi, & non auditores tantum, fallentes voſmetipſos.

And be ye doers of the Word, and not hearers only, deceiving your own ſelves.



N advice of *Caution* of *Saint James*, to thoſe that *receive the Word ingrafted*. And that ſo neceſſary an advice, as without which, all our *receiving the Word*, or *hearing Sermons*, is nothing elſe (ſaith he) but a very couſening or deceiving our ſelves.

Which I therefore thought very meet to attend upon the former verſe, ſo lately handled. That, being a *commandment* to do it: This, a *caution to do it well*.

There is not any time, but this caution of *Saint James* is needfull: But, the ſpecial time for it is, when *hearing of the Word* is grown into ſuch requeſt, as it hath got the ſtart of all the reſt of the parts of GOD'S ſervice. So as, but that ſure we are, the World will not like any one thing long, it might juſtly be feared, leſt this part *eating out the reſt* ſhould grow indeed the *ſole* and only worſhip of GOD: which *Saint James* by no meanes would have it.

Now, if this be a proper Text for ſuch times, our times, are ſuch: This way our Age is affected; now, is the *world of Sermons*. For proof whereof (as if all Godlineſſe were in

in hearing *of Sermons*) take this very place, *the houſe of God*, which now you ſee meetly well repleniſhed: Come at any other parts of the *Service of* GOD (parts, I ſay, of the *Service of* GOD no leſſe than this) you ſhall find it in a manner deſolate: And, not here only; but, go any whether elſe, ye ſhall find even the like.

And this (to ſpeak with *Salomon*) *is an evil diſeaſe under the Sun*, which hath poſſeſſed the world; or (with *Saint James*) *a ſtrong illuſion* of our ghoſtly enemy. Who when he cannot draw us wholly from the *Service of* GOD, maketh us ſingle out ſome one part of it from all the reſt, and to be ſuperſtitiouſly conceited of that part: to make much of it; and to magnifie it *highly*, nay *only*; with neglect, and (even as it were) with ſome diſgrace to all beſides it. Eccl. 5. 11.

Of which I may well ſay with *Saint James* (the 3. *Chapter* following at the 10. *Verſe*.) *My beloved, theſe things ought not ſo to be*: nor they cannot ſo be, without manifeſt impeachment of the wiſdom of GOD, who hath appointed all the reſt, as well as this; and would have us make a *conſcience* of all the reſt, no leſſe than of this. And, we cannot ſo ſever out one (as we do) but this will follow; that, GOD did well and wiſely in appointing that one, but not ſo in the *reſt*. For, as for them, they might well have been ſpared: we can ſerve GOD without them, well enough.

Truly, though we cannot turn the ſtream or torrent of the Time (for that men will not hear of ought againſt *hearing*;) yet, ſure it is, *this is utterly a fault*: *Hearing* is not the only thing: And, ſo much we muſt, and do teſtifie unto you, *though our witneſſe be not received*. John 3. 32. 1 Cor. 6. 7.

But, this is not properly *Saint James* his only: This rather; that, in *hearing* when we have made it the *only* thing, we ſo carry our ſelves, as, when we have *heard*, and *heard only*, though we do nothing elſe, but *hear* and *only hear*, we think we have done enough; we ſtand diſcharged before GOD; no further thing can be required at our hands. This (ſaith *Saint James*) is (certainly) *an illuſion*, or *deceiving our ſelves*. For, if all other parts be neglected for this; and then, in this ſo great an errour be committed; if all we do, be *hearing*, and even in that, we be *deceived* too, what ſhall become of us?

The ſumme.

For remedy (then) of this, doth *Saint James* give us this *Item*: *See that ye be*, &c. In effect, as if he ſhould ſay: You are *ſwift to hear*, you *receive the Word with all gladneſſe*, you will not miſſe a Sermon: all this I allow of and like well, But then, *See*, (that is) do it not blindly: to *hear the word*, is not a *blind mans* work: He had need, not only have his eares, but his eyes too, that ſhall do it to purpoſe: Yea, both his eyes; for there is *work* for both: *Videte, quid audiatis*, to ſee, what he heares: *Videte, quomodo audiatis*, to ſee how he heares; In any wiſe, to ſee, he be not a *hearer only*, and nothing but a Hearer, and when he hath done that, think he hath nothing elſe to do. Verſe 19. 21. Matth. 4. 24. Luke 8. 18.

Yet ſuch there were in *Ezekiels* time (which place in the Old Teſtament, matcheth this in the New) that called one to another, *Come, let us go to the Sermon*: *Et audiunt* (ſaith he) *ſed nihil faciunt*, and heard, but did nothing. Eze. 33. 31.

Such in *Saint Jame's* time, elſe was his *Caution* without cauſe. And ſuch in our time: not, *in dogmate*, for they maintain it not; but their practice plainly diſcovers as much: that ſo they hear, they care neither what, nor how, *ipſum audire*, very hearing ſerves their turn.

Well, whoſoever ſo doth, how ſure ſoever he makes himſelf, how well and wiſely ſoever he thinks he carries the matter, it is ſure (ſaith *Saint James*) if he ſee not to it, he is fallen into *deceptio viſus*. And if he hear no otherwiſe, into *deceptio auditus*. His receiving of the Word, is nothing but a *deceiving himſelf*.

The diviſion.

So have we two principall parts of this Text: Firſt, his *advice*, or *caution*: *See that ye be doers of the Word, and not hearers only*. And ſecondly, that which giveth an edge to this advice, which is a main inconvenience, we fall into, if we follow it not: *Leſt we deceive our ſelves*.

I.

The former of the adviſe, thus we put in order: *Be not hearers only of the Word, but doers*; So is the true placing of the words, though it ſtands otherwiſe in the Text. Now, he that ſaith, *Be not hearers only*, ſaith two things: 1 *Be ye hearers*. 2 But, *not hearers only*. So that the points grow to be three: 1 An allowing us, to *be hearers* (firſt.) 2 But *not hearers only*, but ſomewhat elſe (the ſecond.) 3 Thirdly, what that is: Namely, to be *doers of the Word*: which is nothing elſe, but the fruit of that graft, which ſo lately ye heard of. And this is the *Caution*. Verſe 21.

II.

Then ſecondly, he giveth it an edge, by ſaying, if we follow not his *Caution*, we fall into a flat *Paralogiſme*, we make a falſe concluſion, or fallacy. Yea, a double edge: Firſt, that we are deceived: The ſecond, that we deceive our ſelves.

I.
The advice.
1 Be *hearers.*

WE begin with this, that St. *James*, in saying, *Be not hearers only*, this he saith: *Be hearers*, but not *only hearers*; be ye *doers* too: but, *be hearers* still.

Mat.12.24.

For, in dealing with Scriptures that consist of *Negatives*, by comparison (not *hearers*, but *doers*; and such like) we had need walk warily: and (as the *Schoolmen* say) resolve them *cum grano salis*, lest we cast out one *Devil with another*, as the manner of some is: the Devil of hearing *only*, with the *Devil of not hearing at all*: And so, *the last error prove worse than the first.* We

Mat 27.64.
Mat.23.23.

must take heed we preserve both, both *hearing* and *doing*; each in their several right; and so do the *former, that the latter we leave not undone.*

Ver. 19.21.

For, S. *James*, by opening our *hands to do*, hath no meaning to shut our *ears, to hear*: by wishing us to fall to *doing*, he willeth us not to give over *hearing*: by *bringing in the latter, taketh not away the former.* But (as I said) to hold on our hearing still, only with this *caution, that we reckon not that for all, or to be the thing solely or wholly to be intended by us.* This being seen unto, to bear on, as we did.

For, he that had (two Verses before) willed us to be *swift to hear*; he *that* (the very next verse before) *meekly to receive the word*: he could not possibly forget himself, as to have any such meaning. No certainly, he had given it the honour of the first place, and his purpose is not to take it away again.

Deut.4.1
Mat.17.5.

GOD from heaven so began his Law with *hearing*: *hear Israel.* GOD from heaven too, so began his Gospel; *This is my beloved Son, Hear Him.* So GOD began, and so must we begin, for else we begin wrong.

And not begin only, but continue still *hearing*: For so doth the Apostle comment on the place of the Psalm, (*To day if you will hear His voice*) that, by *to day*, is meant, *Donec cognominatur hodie*, while it is called to day. And to morrow, and every day (when it comes) is called *to day*,

Psal.95 7.
Heb.13.3.

so that, *to day*, is all the dayes of our life.

The reason of which our continual being *hearers*, is the continual necessity of *hearing of the Word of God.* Which necessity our *Saviour Christ* Himself setteth down; in expres terms,

Luk.10.34.

speaking of *Maries* choice, to sit and hear his words, *Unum est necessarium*; one of the necessary things it is, and for such we may boldly affirm it.

What *that* necessity is, He tells us, when He calls it *The Key of knowledge.* That there is a door shut; this is the *Key*: no opening, no entrance without it; none at all. For *Quomodo possunt* (saith Saint *Paul*) *How can they possibly be saved, except they call upon God*, or *call upon*

Luk.11.52.
Rom.10. 14.
Acts 9.6.

him except they hear? It seems, he knew not how: and if not he, not any man else. For if we must be *doers of the Word*, (as by and by he tels us we must) we must needs *hear* first what we do, before we can do it.

John 14.6.

At the first, we are in his case, that said, *Domine quid me vis facere?* we know not what to do: then it is necessary to teach us.

After we know, we forget again. Then it is necessary *to call us to remembrance.*

When we remember, we grow dull in our duty: Then it is necessary to stir and quicken us.

2 Pet.3.1

So every way it is necessary, and we cannot be quit of it *donec cognominatur hodie*, while it is called *to day.*

As the Philosopher said of the Celestial bodies and lights, that they were *dignum & idonium spectaculum, si tantum præterirent* (it is *Seneca*) if they only passed by over our heads, and we received not the benefit of their motion and influence (which we do) yet were they a spectacle worth the beholding. So may we justly say of the *Word*: though it only disclosed the high and admirable *treasure of wisdome and knowledge* (it doth,) yet were it worth the while to hear it. For the

Mat.12.42.

Queen of the South, came a great long journey, only to be partaker of *Salomons wisdome*, and fornothing else: *& ecce major Salomone hic*, and *He* that was the Author of this *Word is greater than Salomon.*

How much more then, when besides this excellency, we have further so necessary use of it? It serves us first, as a *Key*, or special means, whereby we may escape the place of *torments.* So saith *Abraham* to him that was in them: if your *five brethren* would not come where you are, *they have Moses and the Prophets*, audiant ipsos, *let them hear them*: that shall quit them, for ever

Luke 16 29

coming there.

Luke 11 52

And it serves us, not only as a *Key* to *lock* that place, but to open to us another, even the *Kingdome of heaven.* For, not so few as twenty times in the Gospel, is the *Preaching of the word*, called the *Kingdome of Heaven*, as a special means to bring us thither. It is that which St. *James*

Verse 21

in the verse before saith: *It is able to save our souls.* The very words which the *Angel* used to *Cornelius*, that when St. *Peter* came, he should *speak words, by which he and his household should*

Acts 11 14.

be saved. Such and so necessary is the use of *hearing the Word* both wayes.

I

I conclude with St. *Peter*: *Cui bene facitis attendentes*, *that ye do well in giving heed to it*: as *Saint James* here ſaith, not as ἀκροαὶ, *bare hearers*; but, as ἀκροάται, *Attentive hearers*: that is ſo doing, you do well. 1 Pet. 1. 19.

But *Saint Paul* is ſo far carried, with this deſire to have us *hear*, that he ſaith, *Let the Word be preached*, and let it be heard, *be it ſincerily*, *or be it pretenſedly*, *ſo it be done*, *it is to him*, and ſhould be to us, *matter*, (not only of contentment, but alſo) of *rejoycing*. As much to ſay, as let them come, and be *hearers*, though it be to *mock*; let them come and be *hearers*, though it be but to carp, ſo they come and be *hearers*. And it is not amiſs. They, that came to *mock* the *Apoſtles*, *as men gone with drink*, were caught by their hearing. They that came to take our *Saviour Chriſt*, were taken themſelves by their *hearing*. Therefore *Quocunque modo* (ſaith S. *Paul* and though it be more than *S. James* ſeems to warrant, ſay we) *howſoever*, and *with what condition ſoever it be*, *Be ye hearers of the word*, *ſtill*. Phil. 1. 18. Act. 2. 6. John 7. 32.

Hearers, but *of the Word*.

Hearers; but *Hearers of the Word*. For, it ſhould be *the word*, we *hear*. Words we hear every foot: But I dare not ſay, the *Word* alwayes. Much *chaffe* is ſown in ſtead of *right grain*: Many a *dry ſtick ingrafted*, inſtead of a *Siene* with life and ſap in it. That was it our Saviour Chriſt willed us to look to; *Quid*, what we heard, as well as *Quomodo*, How. And indeed, for all our hearing, few have exerciſed ſenſes, to diſcern this point. *Whatſoever* it be, that we hear out of the pulpit, it ſerves our turn: it is all one: There is much deceit in this point. But a point it is that would not be ſaluted a far off, or touched lightly, but the very core of it ſearched, if it were dealt with as it ſhould. But indeed it is not ſo pertinent to *Saint James* his purpoſe in this place; therefore, I will not enter into it, but go on to the ſecond. Mat. 4. 24. Luke 8. 18.

2 *Not hearers only.*

Hearers of the Word: But *not hearers only*; For all the *matter* is in the word [*Only*] The more *Hearers* the *better*: the more *Hearers only*, the worſe. We cannot ſay ſo much good of *hearing*, as we muſt ſpeak evil of ſuch as content themſelves with *hearing only*.

And, why not *only*? Becauſe to *hear* is ſomewhat; but it is not all. A *part* it is; but, in no wiſe the *whole*. It is one thing; but not the *only* one thing; And therefore we muſt not ſtay in it; there is a *plus ultra*: when we have done *hearing*, ſomewhat elſe is to be done.

This appeareth plainly, from our *Saviour Chriſts* own mouth, even in that very place, where he ſo much commendeth *hearing*, and ſo *ſetteth* out the neceſſity of it. He commendeth it by ſaying, *Mary hath choſen the better part*: The *better part* is but a *part*, yet; therefore not the whole then. He *ſetteth* out the neceſſity of it, by ſaying, *Unum eſt neceſſarium*: *Unum* he ſaith, not *Unicum*: That, *one thing* it is, but not the *only one thing*, that is *neceſſary*, nor ſo to be reputed. Luke 10. 42.

But of all other, S. *Paul* doth ſhew the beſt abſurdity of them, that ſo eſteem it. What (ſaith he) *is all the body and ear*? Is all *hearing*? As if he ſhould ſay, that is too groſs. Yet thither they muſt come, even to make all the *ſenſes hearing*, and all the *body* an *ear*, that place all Religion in *Lectures* and *Sermons*. 1 Cor. 12. 17.

This then being but a part only, being but one thing, we muſt not ſtay here: We muſt not ſtay; for the Scripture it ſelf (mark it where you will) never maketh a ſtay at this of hearing. Ever the ſentence is ſuſpended; ever there followeth a *Copulative*, an [*And*] in the neck of it. It never cometh to a pawſe, or full point, till ſomewhat elſe be ſupplied.

This people hath well ſaid, ſaith God in *Deuteronomy*; What was *that*, *that* we may ſay ſo too? This it was, They ſaid to *Moſes*, *Bring thou GODS Word to us*, *and we will hear it*, *and do it*. Not *hear* it only, (for then it ſhould not have been commended) but hear it, and *do it*. And ſo it is well ſaid, and not otherwiſe. I will tell you, ſaith our *Saviour Chriſt*, who is a *wiſe builder*: *He that heareth my words* (and no period there, but) *and doth them*. And to the woman that heard His words with a great paſſion, *Bleſſed are they that hear the Word of God*, *and keep it*. And not to trouble you with many allegations, ſo concludeth He in the *Revelation*, *Bleſſed is he that readeth*, *and they that hear the words of this Prophecy*, *and keep the things written therein*. Mark it well, Never a pawſe, a breath, a full point, or ſtay at *hearing*; but ſtill an *And*; *and do*, *and keep*, *and fulfill*, *and* ſomewhat elſe. To ſhew, it is neither the *ſole*, nor the *whole* thing: There remaineth ſtill for us ſome further duty behind. Deut. 5. 28. Mat. 7. 24. Luke 11. 28. Rev. 1. 3.

In as much then, as it is never put alone, but ſtill coupled with ſome other: And it is a rule, (not only for marriage, but for all things elſe) *What GOD hath coupled*, *let no man put ſunder*: Let us ſee, what that other thing is, which GOD hath coupled, and Saint *James* ſupplieth to be joyned with it. Mat. 16. 6.

3 *But doers of the Word.*

What is that? Is it to be moved a *little* with *that* we *hear*; Upon our hearing, to ſay with *Agrippa*, ἐν ὀλίγῳ, ſomewhat I was; I was a *little* moved with it: No: this is to *ſuffer*, not to *do* S. *James* ſpeaketh of *doing*. Acts 26. 38.

What is it then? Is it to cry, *Magiſter bene dixiſti*, *Sir you well ſaid*, *you have made us a good Sermon*? Nay then, what ſay you to *Nunquam quiſquam*, we never heard a *better*: Is not that it? No: for this is to *ſay*, and not to *do*. S. *James* ſpeaketh of *doing*. Luke 20. 29. John 7. 46.

What ſay you to conferring of it, by the walls of our houſe, and making that we have heard, *matter* of diſcourſe or queſtion? I can tell what I would ſay, if our queſtions and diſcourſes tended to that of S. *James* (there) to *doing*: *that* then we are in a *good way*. But ye ſhall obſerve, for the moſt part, they be about ſome pretty ſpeculative point, ſome ſubtill objection; Somewhat (ever) tending

tending to curioſity of *knowledge*, rather than *conſcience of practice*. But if we did ſo, yet it were but to *talk of doing*, not to *do*. Still we are ſhort of St. *Iames*; who, whatſoever we do, to ſatisfie him beſides, will not leave us, till we be *doers* of it. And (ſure) any that obſerveth it, ſhall find, *that* thoſe I have named, (1 To *hear*. 2 To be moved with it a *little*. 3 To *commend it*. 4. To ſpend a *little talk* about it) this is all. And that all theſe be but by-wayes, which the enemy of our ſouls ſeeketh to lead us into, ſo to divert us from the true end, that we may reſt in theſe, as in our final concluſion, and never come to this of St. *James*, (which is the point indeed) to be *doers*.

We ſee then what the other part is: to *hear*, that we may *do*, to *receive*, that we may *bring forth*; to be *grafted*, that we may *fructifie*.

Luke 10. *ult.* And that our care of it may be according, I add, that this is not only a *part*, but far the *better part* of the twain. For though *Maries part*, was *better* than *Marthas*: (*Maries* in *hearing*, than *Marthas in entertaining*: yet *Maries part* in *doing*, that is, in *anointing* CHRIST, was *better*, than her part in *hearing CHRIST*, and hath a greater praiſe and promiſe from *Chriſts* Mat 26.13. own mouth: *This that ſhe hath done ſhall be ſpoken of through the world.* It is our rule; *Vnumquodque propter quid, & illud magis*: In that *doing* is the *propter quid*, the end of *hearing*; and we therefore *hear*, what to *do*; that we may *do*, what we *hear*: In that (as the *Schoolmen* ſay) *Scire eſt propter ire*; *We know the way, to go the way*: *Doing* muſt be the worthier of the twain: Worthier in it ſelf, and conſequently worthier our care and intendment.

Rom. 2.13. To make it plain, do but take them in ſunder, and ſever them: St. *Paul* ſaith plainly, then, *Non Auditories*, *Hearing* is nothing; *ſed factores*, but doing is all. And when they be joyned, ſtill there is a mark ſet upon this part, to ſhew it for the chief. As here (at the 25 verſe following) he ſaith plainly: *Beatus erit in opere ſuo*, he that ſhall be *bleſſed*, ſhall be *bleſſed in his work*: Luke 13.17. not in any thing elſe. Our *Saviour* himſelf ſaith the ſame in expreſs terms: *If ye know theſe things*: how then? *Bleſſed ſhall ye be if ye do them*: Mark, *Bleſſed, if ye do them.* Otherwiſe, if ye know them never ſo much, never the more *bleſſed*. Never the more *bleſſed*? Nay, *Scienti, & non facienti* (ſaith S. *James*) *Knowing, and not doing, is an increaſe of our ſin*, and conſequently, James 4. *ult.* a greater heap of our condemnation. This there is the principal part to be *doers*.

If then we would fain be *doers*, and ask what that is; It is a material point to know. There are two kinds of *Doers*, 1. ποιηταὶ, and, 2. ἐργάται, Which the *Latine* likewiſe expreſſeth; in 1 *Agere*, and 2 *Facere*. *Agere*, as in *Muſick*, where, when we have done ſinging or playing, *nothing remaineth*: *Facere*, as in *building*, where after we have done, there is a thing *permanent*. And ποιηταὶ, *Factores*, they are S. *Iames* his *doers*: But we have both the words in the *Engliſh* tongue: *Actors*, as in a *Play*; *Factors*, as in *Merchandiſe*. When the play is done, all the *Actors* do vaniſh: But of the *Factors* doing, there is a gain: a real thing remaining.

To be a *Doer* of the *Word*, is (as St. *Gregory* ſaith well) *Convertere Scripturas in operas*, *To change the word* which is audible, into a *work* which is viſible: The *Word* which is *tranſient*, into a *work* which is *permanent*.

Or rather, not to change it, but (as Saint *Auguſtine* ſaith) *Accedat ad verbum*, unto the *Word*, that we hear, let there be joyned the *Element* of the *Work*, that is, ſome real *Elemental deed*: *Et ſic fit magnum Sacramentum pietatis*, and ſo ſhall ye have the great Myſtery or *Sacra-* 1 Tim. 3. 6. *ment of Godlineſs*. For indeed, *Godlineſs* is as a *Sacrament*: hath not only the Myſtery to be known, but the exerciſe to be done; not the *Word* to be had, but the work alſo to be performed: or elſe, if it be not a *Sacrament*, it is not true *godlineſs*.

1 Tim 4.7 Which very *Sacrament of Godlineſs* is there ſaid to be the *manifeſting of the word in the fleſh*: which it ſelf is lively expreſſed by us, when we are *doers* of the Word: as it is well gathered out of our *Saviour* CHRIST's ſpeech, to them which interrupted Him in His Sermon, and told Mat. 12.50 Him, *His mother was without: Who is my Mother*, ſaith He? *Theſe* here, *that hear and do my words*, Gal. 4.9 *are my mother.* They *travel of me till I am faſhoned in them. Hearing*, they receive *the immortal* 2 Pet. 1.23 *ſeed of the Word*; by a firm purpoſe of doing, they *conceive*; by a *longing deſire*, *they quicken*; by an *earneſt endeavour*, they *travel* with it; and when the *work* is wrought, *Verbum caro factum eſt*, John 1.14 they have *incarnate the word*. Therefore to the womans acclamation, *Bleſſed be the womb that* Luke 11,27. *bare thee*; true (ſaith *Chriſt*) but that bleſſing can extend but only to one, and to no more: I will tell you, how you may be bleſſed too; *Bleſſed are they, that ſo incarnate the written Word by doing it, as the Bleſſed Virgin* gave *fleſh* to the *eternal word*, by *bearing it*.

It is that Saint *James* meaneth in the next Chapter, where he ſaith, *Oſtende mihi fidem*; *Faith* Chap. 2. ver 18 *commeth by hearing*: ſhew me thy *faith* and thy *hearing* (ſaith he, in the perſon of an Heathen Rom 10.17 man.) The *Chriſtian faith*, *Quando creditur quod dicitur*; the *heathan* ſaith, *Quando fit quod dicitur*, (for, ſo they define it in their Books of *Offices*) Ye ſhall never ſhew them your *faith*, *cum creditur quod dicitur*; but by that they underſtand, that is, their own faith, *cum fit quod dicitur*, by *doing the Word*. Enough to ſhew what is meant, by *doers of the Word*.

And leſt we excuſe our ſelves by this, that all Sermons (are not *de Theologica practica*) entreat not of *matters* of action, and ſo not to be done. By this that hath been ſaid of the *Sacrament of Godlineſs*, we may eaſily underſtand, that there is no *Article of faith*, or *Myſtery of Religion* at all, but is as a *key* to open, and as a hand to lead us to ſome operative vertue. Even thoſe myſtical points, being by the *Holy Ghoſt's* wiſdome, ſo tempered, that they miniſter every one of them ſomewhat to be doing with, ſomewhat pertaining to the *exerciſe of Godlineſs*, no leſs than the moral points themſelves. So that, if if we would diſpoſe our ſelves, to keep St. *James* his *Cau-*

tion,

tion, I make no queſtion, I make no queſtion, we might well do it through all. At leaſt, when the points are plainly *practick*, meer *Agents*, then to make a conſcience of *doing* them, and to call our ſelves to account of what we *heard*, what we have *done*, till as St. *James* his term is, we find our ſelves to be *doers of the Word*: till as Saint *James* his term was, *verbum inſitum*, the ingrafted *word* have his *fruit* in a *work* ſuitable to the *ſeed* or *ſien*, it came of. And this is the ſumme of his *Caution*.

II. The *edge* of the *caution*.

What if we do thus, what then? So doing, ſaith Saint *Iames*, we ſhall do wiſely, and make ſure work; in ſaying that, Not *doing* ſo, we ſhall but *beguile our ſelves*. For indeed, thoſe are the *only hearers*, that are *doers* too: The other, that are *hearers only*, as good not hear; for when all is done, *doing* muſt do it. That is plaineſt, that Scripture telleth us, how it ſhall go at laſt: *They that have done good, ſhall go into life everlaſting; and they that have done evil, go* (I need not tell you) you know whither well enough.

1 The *inconvenience*.

1 *Deceiving*. John 8. 29.

This very thing had *David* ſaid long before of the Word, A *good underſtanding have all they that do thereafter*. And ſo had our *Saviour Chriſt*, who ſaith of him that *heareth and doeth*, that he approved himſelf for a wiſe builder. Which is that and nothing elſe, which Saint *Iames* here implieth, that they make a ſound concluſion, or true *Syllogiſm*. Pſalm 111. 10. Matth. 7. 24.

As on the other ſide, ſuppoſing they do it not, they be *fooliſh builders*, fooliſh Virgins, ſaith *Chriſt*: they fall into a flat *Fallacy*, or *Paralogiſm*; are deceived by a peece of the Devils ſophiſtry. Matth. 7. 26. Matth. 5. 23.

And the Apoſtle could not poſſibly deviſe to ſpeak more fitly, or to give his Caution a *better edge*. For theſe great *hearers*, nothing ſo much nettles them, as to be counted men *deceived*, *unwiſe*, or *overſeen*. Men are deceived for want of knowledge. They reckon themſelves the only *people*, as if knowledge ſhould die with them. And being men of knowledge, conſequently freeſt from error, of any men alive. They pity much the blindneſs of the former times: but as for them, they ſee light cleerly, and are not deceived you may be ſure. Therefore this ſeemeth very ſtrange to them, and in evil part they muſt needs take it, to be holden for men deceived. The more it moveth them, the liker it is to work with them, and therefore S. *Iames* the rather chooſeth it.

It is the courſe the *Holy Ghoſt* ſtill keeps with them. For ſuch were in our *Saviours time*, the *Phariſees*. None ſuch men of knowledge as they; they were *knowledge* all over: in their *forehead*, at their *wriſts*, down to the very *fringe* and *skirts* of their garment. Notwithſtanding upon this very point of *Non faciunt*: our Saviour Chriſt let not to call them *fools and blind*, though they took themſelves to be the only *Eagles* of the world. Even ſo were thoſe of the *Pſalm*, when they had heard the Law, Sabbath after Sabbath, forty years together, yet ſaith he, *It is a people that do erre in their hearts*, for all that: and though they have heard ſo long, yet they *know not my wayes*. And even ſo S. *Paul*, with ſome in his time, whom though he terms *alwayes learning*, *continually hearing*, ſtill at Sermons; yet for all that he ſaith, *they never came to the knowledge of the* Truth: not the true knowledge, which conſiſteth in the Practice; but a kind of *janging* knowledge, and holding of oppoſition, which he calleth *knowledge falſly ſo called*. Therefore for all their Sermons, and all their Lectures, a *deceipt* there is certainly. 2 Tim. 3. 7. 1 Tim. 6. 20.

For let us examine it. If that which is heard, be therefore heard that it may be done; and it be not done, a *deceipt* there is; ſomebody there is *deceived*, light where it will. Now there be but three in all, that be parties to it. 1 GOD. 2 The *Preacher*. 3 And the Hearer. One of theſe it muſt be.

Be not deceived (ſaith the *Apoſtle*) *God is not mocked*: No *deceiving* of Him. It is not He ſure. Gal. 6. 8.

Then it is *we*: ſo one would think; ſo thought *Eſay*: *Alas* (ſaith he) *I have labored in vain, I have ſpent my ſtrength in vain*, I find I am *deceived*. But he receives anſwer of *God*, it was not ſo. That neither he had *preached* the *word*, nor the *word* he had *preached*, had been, or ſhould be in *vain*. For himſelf; that *his reward was with God*, whether the hearer profited or no. For the *Word* that, as the *rain or ſnow going forth, it ſhould not return empty without his effects*. Eſay 49. 4. Verſe 4. Eſay 55. 11.

Which anſwer to *Eſay*, was it which put comfort in *Saint Paul*: that *were his preaching the ſavour of life, or of death*; both wayes, *it was in him a ſweet ſmelling ſavour, accepted of* GOD. And if neither GOD, nor the *Preacher*, then muſt the *deceipt* fall on the *Hearer*: and he it is that is *deceived*. 2 Cor. 2. 15.

Deceived? Wherein, or how? many wayes. 1 And firſt, in groſly miſtaking the very nature of *Sermons*. Upon *Audiunt & non faciunt*, *Ezekiel* ſaith plainly of thoſe in his dayes, they ſeemed to reckon of *Sermons*, no otherwiſe than of *Songs*: to give them the *hearing*, to commend the *ayr* of them, and ſo let them go. The *Muſick* of a *ſong* and the *Rhetorick* of a *ſermon*, all is one. A foul errour, even in the very nature of the word: for, that is a *Law*, a *Teſtament*, and neither *ſong* nor *ſonnet*. A *Law*, enacted to be *done*. For, it ſhall not ſerve the *three children*, to ſay of *Nebuchadnezzars Law*, They had heard it proclaimed from point to point; but do it they muſt, or into the *furnace*; for ſuch is the nature of a *Law*. A *Teſtament*: which, *though it be but a mans* (as *Saint Paul* ſaith) muſt be *executed*; and we are compellable to the execution of it: and to GOD'S much more. Dan. 3. 8. Gal. 3. 15.

To ſpeak but according to the *Metaphor* in the *Verſe* before: It is a plain miſtaking of the *word* (which is, as *Seed* in a *ſoil*, or as a *Sien* in a *ſtock*) to take it for a *ſtake* in a *hedge*, there to ſtick Verſe 21.

Verſe 23. and ſtand ſtill and bring forth nothing. Or, according to the *Metaphor* in the Verſe next after; where it is termed a *Glaſſe*, which we ſhould look in, to do ſomewhat by: to take away ſome ſpot, to mend ſomewhat amiſs, to ſet ſomewhat right: And it is plainly to miſtake it, to *look in it*, and *look off it*, and *forget* our chief errand to it.

As this is a manifeſt miſtaking in the Nature; ſo is there a like in the End. For whereas they *hear*, and *do*; and to *do*, is the End, why they *hear*; theſe *Auditores tantum* do (even as S. *Paul* ſaith) *requieſcunt in lege*, make the *Law* their *pillow*, *lay them down upon it*, and there take their reſt: Never ſeek farther, and ſo miſs their mark quite.

Rom. 2. 19.

But a worſe errour yet than this is, that they which when they have *heard*, have done, ſeem to think that *hearing* and *doing* is all one; inaſmuch as all they do, is only that they *hear*: and ſo, groſly confound the two parts, that are plainly diſtinguiſhed. For, *hearing* is a *ſenſe*, and ſenſe is in ſuffering: but the *hearing* of the *Word* is ſo eaſie a *ſuffering*, as if we look not to our ſelves, we often fall *aſleep* at it. Now, *ſuffering* and *doing* are plainly diſtinguiſhed: and not only plainly diſtinguiſhed, but (as we ſee) flatly oppoſed (by S. *James* in the Text) either to other.

Not to hold you over-long: ſeeing the *Apoſtle* borroweth his term of *Paralogiſm* from the *Schooles*, to ſpeak in *School*-terms. In *hearing only*, and not *doing*, there is (firſt) the *Elench*, *A ſenſu compoſito ad diviſum*: which they fall into, that where two things are required, reſt in one. And again, *Elench*, *A dicto ſecundum quid*, *ad dictum ſimpliciter*: wherewith they are *deceived* that having a *part*, think that *part* ſhall ſerve them, inſtead of the *whole*. Which two, are a piece of the Devils *ſophiſtry*: and ſo you ſee, both 1 that they are *deceived*; 2 and how they are *deceived* that reſt upon *hearing* only.

Deceiving your ſelves.

But to be *deceived* ſimply, is no ſo great matter; wiſe men (many of them) are ſo, and many of them may be. This is that which edgeth it yet more, which giveth it a double edge: that *they deceive themſelves*.

1 In which point, firſt certain it is, there is no man, that willingly would be *deceived*, can endure to be deceived himſelf. Saith the firſt and greateſt Deceiver, to *Eve*, even then, when he came purpoſely to *deceive* her, אַף כִּי, *Is it for a troth, that God hath forbidden you to eat of all the trees?* As if he ſhould ſay: I would not have you *deceive me*, *tell me true*, whether it be ſo or no. Lo, he would not be *deceived* himſelf, though he came meerly about *deceipt*.

Gen. 3. 1. 3

2 But then ſecondly: If *deceived* we muſt be, of all men we would not be *deceived* of ſuch, as we truſt: that grieves us exceedingly. Saith *David*, *He hath beguiled me whom I truſted; my Guide, my Counſellour, my familiar friend.* He can never ſay enough of it, for it is a grief above all griefs to be ſo *deceived*.

Pſalm 55. 14.

3 Thirdly then, if not by one we *truſt*, leaſt of all, by that party, whom moſt of all we truſt (that is) by our ſelves; for, we truſt none better, I ſuppoſe, if we muſt be deceived; of another, of any other rather than of our ſelves. For, he that *deceiveth* himſelf, is both the *deceived* and the *deceiver* too. The *deceived* may be *pitied*: the *deceiver* is ever to be *blamed*: Therefore, he is utterly without excuſe, that is the author of his own *deceiving*. And there is no man pitieth him, but every one mocketh him, and takes up Proverbs over him, of *ſelf do ſelf have*, and I wot not what. So that, this of all other, is the worſt; 1 To be *deceived*: 2 To be *deceivers*: 3 To be their *own deceivers*.

Will ye ſee an example of this, that they do but *deceive themſelves*, that build upon *Auditores tantum*? You may, *Luc.* 13. where you ſhall ſee ſome, that upon their bare *hearing*, bare themſelves very confidently, as if they could by no meanes be *deceived* in it, and yet they were. CHRIST ſaith to them, *Neſcio vos.* They think very ſtrange of that ſpeech, and reply, *Lord, why, haſt not thou preached in our ſtreets, and have not we heard thee duely*, and never miſſed? Well for all that; for all their *hearing*, he telleth them again, *Neſcio vos.* Though he had ſeen them at never ſo many *Sermons*, He taketh no notice of them by their being, or *hearing* there, but by their *doing* afterward. By which it appeareth, that upon this very point, they promiſed themſelves very much; but found at laſt, they had but *deceived themſelves*.

Luke 13. 26.

And (which is worſt of all) found it then, when it was too late; when no *Writ of errour* could be brought; when it was paſt time, and they no way to be relieved.

And yet to go further, If this *deceipt of themſelves* were in ſome light matter, of no great importance, it were ſo much the more tolerable, but ſo it is not, here. The laſt words of the laſt Verſe, are (as you remember) *ſalvare animas veſtras*: ſo that, it is a matter of *ſaving our ſouls*; a matter as much as our ſouls or ſalvation are worth. *Life* or *Death*; *Heaven* or *Hell*; no leſs matter depends upon our being *deceived* here. Things which moſt of all, it concerneth us, not to be *deceived* in.

One point more, and ſo an end. They will be *hearers of the word*, and *not do it*: what ſay you to this, that when they have been *hearers only* all their life long: they ſhall in the end, be forced to be *doers*; and *doers* of that *word*, which leaſt of all others they would do: Is not this evidently to be *deceived themſelves* (In the Prophet *Jeremy* they ſay) *They will give God the hearing, but not do any of His Words*: But, they ſhall not go away with it ſo. For, when they have done what they can, they ſhall find themſelves *deceived* in that too. A *word* there is, they ſhall not *hear* only, but hear and do, whether they will or no. And, what is that word? Even *Diſcedite maledicti in ignem æternum.* For they that will do none elſe; that they ſhall do: and *fulfill that Commandment* that *break all* the reſt. And, who is able to *fulfill*, nay, to *abide that word*? Who

Jer. 18. 18.

Matth. 25. 41.

can

can endure to go whither that will send him? Of all *words*, that is *durus sermo*, nay *durissimus*, the hardest to *do* of all: better do any, yea, better *do all*, than do that. John 6.60.

You see then, what an *edge* the *Apostle* hath set upon his *advice*: how great an inconvenience they run themselves into, that be *hearers only*. Which if it be intollerable (as sure, it is) it will import us, to take heed to the *Caution*, that so we may avoid this *double edge*.

First then, that we do as we do, *hear still*. For, *Bene-facitis Attendentes*.

Yet not to be carried away with the common errour, that *Sermon-hearing* is the *Consummatum est* of all *Christianity*; and, so we hear our *Sermons* duly, all is safe, more needs not. But, to resolve with our selves, that only will not do it: somewhat there must be besides. And when all is done, it must be *Factores verbi*.

Lastly, that we may (if we please) entertain other opinions touching this point; but they will deceive us, and we in holding them, be *deceived*. And that, in a matter of great weight and consequence: which then we shall find and feel, when it will be too late to help it.

Then, that *hearing*, and not *doing*, we shall in the end be forced both to *hear* and to *do* a word, the heaviest to be heard, and the worst to be *done*, of all others. Therefore, that we see to it in time, and keep the *Caution*, that we may avoid the *penalty*. which Almighty GOD open our eyes, that we may see, &c.

A SERMON

Preached at the opening of the

PARLIAMENT

Anno Dom. MDCXXI.

PSALM LXXXII. Ver. I.

Deus ſtat in Synagoga Deorum : in medio *Deos* judicavit.

The *Greek*, word for word, the ſame.

a The *Pſalter.*
b The *Geneva.*
c The *New Tranſlation.*

a GOD *ſtandeth in the Congregation of* Princes.
b *or*, in the Aſſembly of the Gods,
c *or*, of the Mighty.
In the midſt will he judge the Gods.

which was the Pſalm for the day, viz. *the* XVI, *day of the month, on which day the* Parliament *was firſt begun.*



GOD *ſtandeth in the Congregation of* Princes, &c. Of a *Congregation* of *Princes* is this *Pſalm* (as you have heard.) And behold here, ſuch a *Congregation* (and *God*, I truſt, *ſtanding* in it.) And who then can doubt but this *Pſalm* is for this *day*.

The *words* (ſure) ſeem to favour it: The *uſe* much more, which hath ever gone with it.

For, *ſtanding* the *Policy* of the *Common-wealth* of *Iſrael* (their Writers tell us,) when ought was to be done, for chooſing their *Rulers*, for placing them and *giving them* their *charge*: but ſpecially, when there was any meeting of them in their *Synagoga magna*, their *great Congregation*: this was ever the *Pſalm* before they ſat down. Purpoſely ſet (as it ſeemeth) for the *Aſſembly*, to ſet them in *tune*. For that *end ſet*: and to that *end* ever uſed.

It was *Moſes* the man of *God*, that by ſpecial direction from *God* Himſelf, *Deut.* 19, *began* and *brought up* this order firſt, of making mens *duty* into *muſick*; *putting it into their mouthes*, that ſo, with the *ſweetneſſe* of *melody* it might be conveighed into their mindes. And *David* ſince continued it, and brought it to perfection, as having a ſpecial grace and felicity; he for a Song, and his Son *Salomon* for a Proverb: By which two (the *unhappy Adage*, and *a wanton ſong*) *Satan* hath ever *breathed* moſt of his *infection* and *poyſon*, into the mind of man.

Now

Now in this holy and heavenly use of his harp, He doth by his tunes (as it were) teach all sorts of men, how to tune themselves. And there is no estate whatsoever, but in this *Book he sweetly singeth* their duty into them. Into his *Court*, Psalm 101. and so severally, into the rest. And here now, in this *Psalm*, how to preserve *harmony* in a *Congregation*.

Of which *Psalm* this is the first *verse*; the *Key*, and the *Compendium* of the whole. And thus we divide it. 1 Into two Parties: first, 2 Into *two Acts*: second. Two *Parties*: 1 the first word of it is *God*, *God* in the *singular*: 2 the last is *Gods*, *Gods* in the *plural*: These two *Parties* are distinct, 1 one *from* another, 2 one *above* another. *The division.*

1 GOD *that standeth*, from the *Congregation* He *standeth in*. 2 GOD *that judgeth*, from and above the *Gods* whom *He will judge*.

The *Gods* we consider two wayes, as the word is *twice* repeated: 1 *Deorum*, and 2 *Deos*. 1 *In Synagoga Deorum*, and 2 *In medio Deos*. *Deorum*, in the *Congregation* 2 *Deos* out *of it*. If you will, thus into the 1 *Gods of the Congregation*, and the 2 *Congregation of the Gods*.

Now of the *first God*, in and upon the *last Gods*, and in and upon the *Congregation* of them, *two Acts* there are set down: 1 His *standing*, 2 His *judgement*.

1 In the *Congregation*, He *stands*: *Stat in Synagoga Deorum*.

2 *Out* of it, the *Gods He will judge*: *Deos judicabit* (that is) call them to *accompt* (every *God* of them:) and even upon this very point, how they carried themselves before Him *standing in the Congregation*. 1 This *He will do*: and do it in *medio*, not in a *corner*, but bring them forth into the *midst*, and do it in the view of all. *In medio Deos judicabit*.

The *Order* lieth plain. 1 Of the *Gods*, first, 2 Then, of the *Congregation* of them. After, of GOD: *His standing*, and *His judging*. *Standing*, *now*; *Deus stat*. *Judging*, *hereafter*; *Deus judicabit*. *Judging*, 1 *even* the *Gods* themselves. And that 2 *in medio*, that all the world may see it. 1. In the whole course of our lives, we may have good use of these two. 2. But the *Psalmist* seemeth to think, not at any time so good, as at *this*.

Therefore what ever else slip you, my desire is, these two may stick with you, and be ever in your minds all the *Session* long. *Two* they be: and *short ones*, and *plain ones* they be (but two words a piece.) 1 *Deus stat*, 2 *Deus judicabit*: 1 *God doth stand*, and 2 *God will judge*, 1 *Doth stand* for the present: 2 And *will judge*, *will* take a time to call each party to a reckoning, for every thing shall here passe.

1 The taking to heart; a true impression there of these *two*, cannot but do much good, keep all in true *measure*, *time* and *tune*. 2 The *ignorantibus* or *non recordantibus* of it (as it is at the fourth Verse) like enough to *put all out of course*, while men run on and carry things away before them, as if there were no *judicare* in the *Creed*, as if they should never come to *accompt* again.

It hath been thought, there needeth no more to make a *good Parliament*, but the due *recording* of this *Verse*. It will serve as a *wrest* to *tune*, and to set all *right*. To set GOD, 1 First *standing*, and then 2 *judging*, before our eyes.

But specially *standing*. For, if we shall regard Him well, when He *stands*, we shall never need to fear Him, when He *judges*; and then I shall never need to trouble you, with that part. The regard then of *Gods standing*, to be our only care for the present, and we to commend it to your care and so to conclude.

OF the *Gods* first, And first on our parts that be men: after, on theirs that be the *Gods*. The two *parties*

On our parts: When we read, and weigh well with our selves, this high term and title of *Gods*, given to them that are in *authority*; we learn, To hold them for *Gods*, to owe and to bear all reverend regard to their *Places* and *Persons*. And above all, highly to magnifie such *Assemblies* as this. So taught by the *Prophet* here; who once and twice, over and over again, so stileth them, their *persons* themselves, *Deos*; their *Assembly*, *Synagogam Deorum*. In the *Congregation* they are so: Out of it they are so. Add to these two, a *third* yet, more *authentical* (and it is in this *Psalm* too.) The *Prophet* speaketh here; GOD Himself; there, *Ego dixi dii estis*, This saith our SAVIOUR (*John* 10.35.) is *sermo Dei*. The other two may seem to drop out of the *Prophets* pen, but this came from GOD'S own mouth: the more (I say) to be regarded. And this is not *Old Testament* (as say our *Anabaptists*.) Our *blessed Saviour*, in the New, *comments* upon these words (the *best Commenter*, that ever was) and two things he tels us; 1 *One*, we thought it to be but a *Psalm*, He tels us it is a *Law*, *Nonne scriptum est in Lege?* And so gives it the force of a *Law*. 2 The other, that it is a *binding Law* still: so binding that *Non potest solvi* (they be His own words) it cannot be loosed. Was not by Him; nor can, nor any other: And so, is in full force still.

The *Gods of the Congregation*.

a The duty of inferiours to the *Gods*.

Verse 6.

John 10.34.

John 10.25.

These then, *Dii*, *Deorum*, and *Deos*, are not S. *Peters* ὑπεροχὴν δόξης ὑπερηφάνους φθεγγόμενοι *swelling words of vanity*. This is not to give *titles*, but of GOD'S own *giving*: Nor to say one syllable more than GOD hath said before us. *Said* it must be, that *God* hath *said*, who never gives *titulum sine Re*. So they are by Him intituled: and so they are.

2 Pet. 2. 18.

But

Yet not to hold all the Gods equal. Rom. 13. 2. 1 Pet. 2. 13.

But I take it my duty not to keep from you, that all that are comprised here under *Dii, Deorum*, and *Deos* are not all *Gods* alike. No: in this *Godhead*, *Some are before or after other, Some are greater and lesser than another. There are some higher than other* (saith *Salomon*, *Eccl.* 5. 12.) *And there are others yet higher than they. For the powers that are, are by God*, both *ordained*, and *set in order* (saith S. *Paul*) So *in order*, (saith S. *Peter*) as there is one ὑπέρτερον, and that (he saith) is the *King* by name, *supereminent above the rest*, and the rest *ab eo missi*, have their *mission*, and *commission* from *him*. Many *Superiours*, but one *Soveraign*.

Ego dixi was said to *all*; but not to *all* at once. To some one, before the rest: even to *David*, to whom before the writing of this *Psalm*, 1 Sam. 23. 3. GOD (saith he) *even the strength of Israel spake to me and said, Thou shalt bear rule over men.* Nor did all the *sonnes of the most High* (as they are after called at the *sixth verse*) come into the world, at one time. There was *Primogenitus inter fratres*: Of whose *Primogeniture* or *birthright*; this was a *part*, *Gen.* 27. 29. *Be thou Lord over thy brethren, and let thy mothers sonnes bow unto thee.* And take even the word *Synagoga*: Never was there *Synagogue* heard of, but there was an *Archisynagogus*, a *Ruler* of it.

Nazianzen speaking of *Magistrates* as of the *Images of God*, and sorting them, compareth the *highest* to a *picture drawn clean through down to the feet*; The *middle sort*, *to half pictures drawn but to the girdle*; The *lowest*, to those same *Idyllia*, no further but to the *neck* and *shoulders*. But all in some degree, carry the *image of God*, as all have the honour to be called by *His Name*. This for *our parts*. Now for *theirs*, the *Gods*.

a The duty of the Gods: To be as they be called Gods, indeed. Heb. 1. 4. 2 Pet. 2. 11. Gen. 1. 26. Acts 14. 11.

What infer we of this? Nothing, but that, what they are, they would be: *having obtained so excellent a name*, they would be even what their name bodeth. They that wear *Gods* name, hold *Gods place*, represent *His person*, *what manner persons ought they to be*: Choice persons they would be? taken, as the *fat from the sacrifice*; having more sparks of the *Deity*, a larger portion of the *spirit of God*, more lively expressing the *image* and *similitude* whereto man was made, than the rest.

If it were possible, such, as of them might be said in the *Lycaonian tongue*, *Gods are come down to us, in the likenesse of men.* Sure, they that are *styled Gods* somewhat more than they would be; as like, come as near *rem nominis*, the truth of that they are *named*, as humane frailty will permit.

Yet have they not alwayes been such. a Judges 9. 4. b 1 Reg. 12. 8. c 2 Chro. 13. 7.

But have they been ever so? I cannot say it. *Assemblies* there have been, [a] *Abimelech* had one: and [b] *Roboam* his, and *Jeroboam* his. But *Abimelech* with his *needy indigent Sichemites*: *Roboam*, with his *youth*, that *never stood before Salomon*: [c] *Jeroboam* with his crue of *malecontents*, *Sons of Belial*, shall I call any of these *Synagoga Deorum*; I cannot, I see no lineaments, no resemblance at all, nothing for which this name should once be vouchsafed them (of *Gods*,) Nay, not scarce of *Synagoga* neither; as deserving, not only to be left out of the *list* of *Gods*, but even to be put *extra Synagogam*. Scarce a *Synagogue*, much lesse of *Gods*.

After, in this *Psalm*, at the V. Verse, they are told as much, when by their *ignorantibus*, or *non intelligentibus*, things were *grown out of course*. And told it by GOD Himself, and that with a kind of *indignation*, that He had said *they were Gods*, and they carried themselves scarce like *men*: gone from their *names* quite.

But ours we wish to be such.

But I leave them, and come to this of ours. There is not in the world a more reasonable request than this, *what you would be, that to be*: *what you would be in name, that to be in deed*; to make good your *name*. Every one to be *Homo homini Deus*, by doing *good*: specially, that *good* which is the *good* of all, that is, the *good* of this *Assembly*. This the *time* and *place* for it: And, so my *wish* is, you *may*, and my *trust* is you *will*. And so I leave *Deorum*, the *Gods* of the *Congregation*: and come to *Synagoga*, the *Congregation* it self.

II.

The *Congregation of the Gods*. Ezek 1. 20.

For when we consider these *Gods* each apart, they are as in *Ezekiel*, Every *Spirit on his wheel, and every wheel in his own course*, when they are at home in their several Countries. But when as *in a Congregation*, then are they to come and to be together.

God alloweth such *Congregations*, when there is cause. d Num. 10 34.

And this (if cause be) GOD alloweth well of. 1. For he hath to that end left with his *Lieutenant*; *a power* [d] *to blow the trumpets, one or both, to call together a part*, or *the whole Congregation*. By the *Trumpets*, while they were all within the *Trumpets* sound: but after, when they were setled all *Canaan* over, to call them by the *pen of the writer* (that is, by *Writ*.) Of which we have a fair example, *Iudg.* 5. 14. 2. For secondly, *He hath willed the Angels of his Church, by the Angels example* (Judg. 5. 23.) to lay *Meroz's curse to them that come not to it*. 3. For thirdly, *He here calleth their meeting by the name of* Synagogue, which is a *Holy place*, a *Sanctuary*, a *High place*, or *Court of refuge*, (עֵדָה signifies all these.) 4. For fourthly, He hath to that end spared them a piece of his own *Temple*, to have their *meetings* in, [e] *On the south side* of it, called twice by the name of *Asuppim* (which was to them, as the *Parliament* house is to us) that so their feet might stand *on holy ground*. And they knew *themselves*, to be, no קָהָל common or prophane, but עֵדָה *a sacred Assembly to him*. 5 For fifthly, he hath set them here a *Monitorie Psalm* of this, to put them in mind, how to bear themselves in it, like *Gods* (that is) *Divinely*. 6. For last when they are together, He comes Himself in *person* and *stands* among them. All which shew, He favours and likes well such *Assemblies* as this.

e 1 Chr. 26. 15.

The *cause of the meeting* of such Congregations. f 1 Cor. 11. 17.

But then, there must be a *Cause*: And indeed, else it is *Concursus atomorum*, rather than *Congregatio Deorum*. Thus *many*, so *goodly* a Company to meet to *no end*, GOD forbid. If the *Apostle* had not, *Nature* doth teach us, [f] *When we come together, to come together for the better, not for the worse*. And nothing is worse, than to come together for *nothing*. Better (as *Debora* saith well)

[g] *stay*

[g] *ſtay at home, and hear the bleating of their flocks.* This be far from any *Aſſembly*; ſpecially the *Aſſembly* of the *Gods*, who are herein to imitate GOD, who doth nothing *in vain*, or without a cauſe. g Judg. 5.16.

If you ask me the cauſe, the *two words* themſelves, *Synagoga* and *Deorum*, contain either of them a *cauſe* of *it*. As a *Congregation*, for the good of the *Congregation*: As *Gods*, *Catus Deorum Catus Dei* (ſaith S. *Hieron.*) the *Congregation* of *Gods* is GOD'S *Congregation*: As *His*, for *Him*, for *His* honour, who gave them theirs; to the high pleaſure for that GOD, whoſe *Ego dixi Goded* them all. And ſo (as I remember) it is written *In capite libri*, the firſt *page*, or *front* of your *acts*, *To the high pleaſure of Almighty God* (there, lo, is *God*) *and for the weale publike* (there is the *Congregation.*) Not this only here, the *Congregation of Gods*, but the *Congregation of men* (I know not how many) all the *Land* over, even the *great Congregation.* This *cauſe* double. 1 One from *Synagoga.* 2 The other from *Deorum.*

Learn a Parable of the *Natural Body*. If there be no other cauſe, each *Member* is left to look to it ſelf; but if there be any danger toward the *whole body*, preſently all the *parts* are ſummoned (as it were) to come together, and every *Veine* ſends his *blood*, and every *ſinew* his *ſtrength*, and every *artery* his *ſpirits*, and all draw together about the *heart* for a while, till the ſafety of the whole be provided for; and then return back, every one to his place again. So it is with the *Body Civil*, in caſe of *danger*, and never but in it. 1 From *Synagoga* when it is in danger.

But is there any danger then towards? There is, and that to both. To the *Synagogue* firſt, and that from a *twofold Synagogue*, and of two ſorts; 1 One *continual* or *ordinary*: 2 The other not ſo, but *ſpecial* and upon *occaſion*. The *danger*, this *Pſalm* expreſſeth thus (*ver.* V.) That *things are brought out of courſe*, yea, *foundations and all*. Thus; there be (I may call them a *Synagogue*, for they be many) of theſe ſame *mali mores*, that like *tubera terræ*, ſhoot out daily, no man knowes whence, or how; never heard of before: Theſe if they be ſuffered to grow, will bring all *out of courſe*. And grow they do; for even of them, ſome that have *penalties* already ſet (I know not how) ſuch a *head* they get, as they overgrow their *puniſhments*: that if this *Congregation* grind not on a new and ſharper *edge*, they will bring things yet further *out of Courſe*. The *danger* of two ſorts. 1 *Ordinary.* 2 Or upon *ſpecial occaſion.* 1 Ordinary. By *Synagoga vitiorum.* 2 Ex *malis moribus.*

Beſides, thoſe that ſhould keep in courſe, the *Lawes* themſelves are in danger too. There be a ſort of men (I may well ſay of the *Synagogue of Satan*) that give their wayes, and bend their wits to nothing, but even to deviſe, how to fret through the *Lawes*, as ſoon as they be made; as it were in ſcorn of this *Congregation*, and of all the *Gods* in it. Theſe go to the *foundations* (for ſo, are the *Laws*) *undermine* them and in a ſort, though after another manner, ſeek to *blow up all*. Great pity,) but this *Congregation* here ſhould look well to the *foundation* of all. Great pity, that it ſhould be *overcome of their evil*; but that *their evil ſhould be overcome of our good*, & this of yours go beyond them. b *Ex legibus depravatis.* Rom. 12. 21.

It is not to go through all. Generally, *Quid populo, quod ſtet?* What the *Congregation of men* have juſt cauſe to complain of, the *Congregation of God* fit to redreſs. Whatſoever *Synagoga Satanæ per malos mores* doth put out; *Synagoga Deorum, per bonas Leges*, is to ſet in joynt again. And that is the proper work of this *Aſſembly*, to make *Lawes*. And that is properly the *work* of GOD: *His work*, at Sinai, and at *Sion* both. And in truth, *That there is but one Lawgiver, and that is* GOD (ſaith S. *James, chap.* 4. *ver.* 12.) As, till *Ego dixi*, till then, there was but one GOD: but together with *His Name*, He imparted alſo *His Power*, and made you a *Congregation of Lawgivers*, and of *Gods*, both at once. A high *Power*; the higheſt in earth, ſave one: Next to the *Scepter in Juda's hand*, is the *Lawgiver between his feet*, even with *Jacob*. And ſo with *Salomon*: After *Per me Reges regnant*, preſently followes *Et Legum conditores juſta decernunt*. To this ſo high a work, a whole *Synagogue* of wiſdom is little enough; to bring into courſe that is out, to ſet the *foundations* faſt, againſt this Synagogue *of Satan*. And this lo, is the ordinary and continual danger, I ſpake of. 1 Sam. 11. 15. Theſe to be helped with *good Lawes.* Gen. 49. 10. Prov. 8. 15.

But for all this danger, we might well enough ſtay a longer time and not come together; there is no ſuch preſent haſte to meet with that. There is another (I take it) more preſſing, as I ſaid before, upon a more ſpecial and preſent *occaſion*. Will you but look over into the next *Pſalm* following, into the beginning of it? there, you ſhall find another *Congregation*, a ſecond, *caſting their heads*, and *confederate together*, able to *put foundations* and all *out of courſe*. And then he reckons up a rabble of them. *Edomites*: the *Edomites* firſt, and you know what they *cryed*, *Exinanite uſque ad fundamenta, Up with all, foundations* and all: the *Edomites*, and *Iſmaelites*, and *Moabites*. and *Agarenes*, *Gebal*, and *Ammon*, and *Amalek*. And at laſt, *Aſſur alſo was joyned with them*: (*Aſſur*, that even then, purpoſed; and after did eat them all up one after another; yet he was then *joyned with them.*) Such a Congregation (as is ſaid) there is now abroad, and what will they do? No harm; bring nothing *out of courſe* (they ſay.) But it will be the wiſdom of this *Congregation*, to be provided for them, if they ſhould not do as they *ſay*: This *Pſalm* ſtands before that, that this *Congregation* may be before-hand, with that. 2 Upon ſpecial *occaſion.* By *Synagoga inimicorum.* Pſalm 83. 3. Verſe 6. Pſalm 137. 7.

Peace and *perfect amity* to be wiſhed before all: (no man doubts of that:) *If it be poſſible as in us lieth, peace with all men.* But, *Peace* will be had, with never the leſſe aſſurance, and with never the worſe conditions, if the *Congregation* be well appointed, that ſeek it. Rom. 12. 18.

And this is the *ſecond* work of *this Congregation* (if not the *firſt.*) Therefore (it may be thought) at this time called together, that there may be *Multitudo Conſilii*, ſoundly to adviſe of it; and *Multitudo Auxilii*, roundly to go through with it. The Text intends this of *help* ſpecially; for, in ſome Tranſlations, it is *the Congregation of the Mighty*; but howſoever, the very name is taken from אל, that *Name* of GOD, that is *given Him* for *His ſtrength* and *Power*. Of thoſe that are *Mighty* and ſo can ſhew themſelves, of thoſe is *this Congregation*. Ever remembring this, that they who aſſemble for an *End*; aſſemble alſo to deviſe how to furniſh meanes to compaſſe that *End*: (and indeed, of the *End*, properly, we conſult not, but of *meanes* rather.)

Luke 14. 15. rather.) Our SAVIOUR CHRIST, ſpake with his own mouth, *Who will ever reſolve upon Warre, but they will ſit down firſt, and ſet down what forces will be needfull?* and how much they will ſtand in? and how that is to be had or levied, that (as the *wiſe-man* ſaith) *Reſpondit omnibus; Anſwers, takes order for all.*

Eccl. 10. 19. Thus for the *Synagogue*: What for GOD? There is no doubt (bleſſed be GOD for it) but what *Moſes* ſaid of *Juda* (*His own hands ſhall be ſufficient for Him, if thou* LORD *help him againſt his enemies*) may be ſaid of this our Land: If GOD *help us, ſufficient enough.* And He will help us, if we help *Him. Help* GOD? what a word is that? Even the very word, the *Angel* uſed, when he had laid a *curſe* upon *Meroz*, for not *coming to help the* LORD: Again, leſt we might think it ſcaped him, upon deliberation he ſaith, *to help the* LORD *againſt the Mighty*, that is *Siſera* and *Jabins* mighty preparations. Ever, where the right is, there GOD is; when that in *Danger*, GOD in *danger*: they that help that, help *him*; and *he* will help them. If the *Congregation, God*; *God, the congregation. They will fight from heaven* (then) *the ſtars in heaven will fight in their courſes for us*, And then it will be an *Auxiliary war* right. And in ſign, that He will ſo, when they are met together about theſe matters, GOD comes Himſelf here *in perſon*, and *ſtands* among them. GOD, *in the Congregation of the Gods*, what more proper and kindly? And ſo much for the *Gods*, and for their *Congregation.*

Judges 5. 20.

III.

The *two acts*: I Joyntly. 1 To correct the word, [*Gods.*] 2 To put a *difference* between *them* and *God.*

Now for the two *Acts of* GOD: in and upon this *Congregation*: 1 His *Standing*, and 2 *Judging*: Firſt *joyntly*; After, *apart*: 1. *Iointly*: They are thought to be ſet firſt (theſe two) as *two Correctors* of the two former, *Deorum* and *Deos*, leſt the *Gods of the Congregation* ſhould be exalted *above meaſure* with this *deifying revelation.* Secondly, as two *marks of difference* between the *firſt* GOD, and the *laſt Gods*; ſo to let them ſee what manner of *Gods* they be indeed, how differing from *Him.*

God ſtands: they *fall.*

GOD *ſtands*: This may well refer to that in the fifth Verſe: *But you ſhall fall.* A *ſtanding* GOD; He who only *ſtands*, and will *ſtand*, when they all *ſhall fall*, and *fall* even to *duſt*, every *God* of them. And this could not be told us in a fitter *place*: the *place* where we ſtand, is compaſſed about with a *Congregation* of theſe *fallen Gods*, theſe ſame *Dii caduci*; with *Monuments* of the *mortality* of many a great *Elohim* in their times. And let me tell you this, that in the Hebrew tongue the *Grave* is called a *Synagogue* as well as the *Church.* *All* ſhall be *gathered*, even the *Gods*, even the whole *Synagogue* of them, into this *Synagogue* at laſt. So this firſt ſhewes them, *Their Godſhips* give them no *immortality. Gods*: but *mortal, temporal Gods* they be.

God judges: they are *called to accompt.* * Heb. 9. 27.

The other is of *judging.* That as they have no *exemption* from the *firſt ſtatute*, * *Statutum eſt omnibus ſemel mori*: So neither from the *ſecond*, *Et poſt mortem judicium.* They be *Dii ſub judice*: They be not *Gods, abſque aliquo computo reddendo.* When they have done *judging* others, they ſhall come to be *judged themſelves. Dii caduci, Dii judicandi*; *Gods* that ſhall *fall*, *Gods* that muſt come to *judgement.* From neither of theſe ſhall their *Godhead* excuſe themſelves.

These two then, ſever them from the firſt GOD, the *Eternal* GOD, and the *Soveraign Judge of all.* And ſhew (the one, their *judging*) that their *Glory* is not *equal*; (the other, their *falling*) that their *Majeſty* is not *co-eternal*, that ſo they may underſtand themſelves aright.

I Severally. The firſt *Act.* The Metaphor of *ſtanding.* 1 *Gods preſence.* Can. 9. 2.

And now to *ſtanding* and *judging*, either of them apart *by it ſelf*, *Standing*, firſt. The *members* of man, the *eye*, *hand*, and *foot*; and the *acts* of them, *ſeeing*, *doing*, *ſtanding*, are not in GOD (to ſpeak properly:) only by them, is noted in GOD, the *efficacy* of thoſe *acts and members.* By the *eye*, His *knowledge*: by the *hand*, His *Power*: by the *foot*, His *Preſence.* The meaning then is firſt, that GOD is *preſent.* It is not enough for Him to look down from heaven, and behold us afar off, but he comes and *ſtands* here. And not (as in the *Canticles*) *Behind the wall, and looks in by the gates*: but it is even *in the Aſſembly* it ſelf, even in the *place* where the *Gods are.*

Not as *every where.* *a* Jer. 23. 24. Eſay 63. 1:

Preſent? Why what great matter is that? Where is *He* not preſent? [a] *Heaven and earth He fils, the earth is His footſtool*, where then *ſtands He* not? Indeed GOD is preſent in all places: yet not in all alike. In ſome by a more ſpecial *preſence*, than in otherſome: And among all, and above all, there where the *Gods are together.*

But in a *more ſpecial manner.*

For though GOD be both in *heaven* and *earth*; yet we ſay (*which art in heaven*:) intending that there He is with a far more *high* and *glorious preſence.* And ſo, here is *He* in a more *eminent* ſort, For, no where on earth doth *His Glory* ſhine, and ſhew forth it ſelf ſo, as in a *well ordered Aſſembly.*

Matth. 18. 20. And, if where *Two or three* common *Chriſtians be together in His name*, there is *He in the middeſt of them*: when *three or four hundred*, and thoſe *no common ordinary perſons*, but of His own name (*Gods*) even a whole *Congregation of them*, (Of His *Name*, and in His *Name* too;) are together, in moſt ſolemn manner *aſſembled*? and to do His *Work*: ſhall He not much more be there, and in a much more *excellent manner* of *preſence* to aſſiſt them? Yes ſure: it toucheth *His providence* in the higheſt degree.

2 *Gods Attention.*

Preſent then: And ſecondly, the manner of *His preſence*: *ſtanding.* And that is a word of *Site. Standing* is a *ſite*, and it is a *ſite* of *Attention.* When we ſit and hear ought, that we would liſten better to, up we ſtand and leave ſitting: So do we (without the occaſion) uſually; Even to ſtir up our ſelves: For, *ſitting* we may *fall on ſleep.* This, to ſhew we ſhall not need to ſay to Him here, as in another *Pſalm*, they do, *Up Lord why ſleepeſt thou?* For He *ſtands*, and they never *ſleep.* The

Pſalm 44. 23.

truth

truth is: to be *present*, as good be *absent*, if we do not *intend*. This then sheweth GOD is so *present*, as He is also *attentive*: nothing passes but *Deo astante & attestante*; but He is an *eare*, nay an *eye-witnesse*, nay more than that, a *heart-witnesse* of all.

Stands then: and thirdly, the manner of *His standing*, which is (as is observed) נצב; and that is not the ordinary word *for standing*, when one *flitts*; so stands, as he will remove: no, but as one *fixed*, not to *start*: It is *Statio militaris* this, that *pitch* about their *standard*, not to remove thence, but still to maintain and keep their *standing*. So *He*, where you *leave Him*, you shall be sure *to find Him*. He makes it His *rest*, meanes to *stand* it out to the very last. 3 *Gods perseverance.*

These *three*, 1 *Presence*, 2 *Attendance*, 3 *Perseverance*, be in this *standing* of *His*. Present, for he *stands*; and *standing marks*: *mark*, and *will mark from the beginning to the end*. So we, not to conceive of *Him*, 1 as if he were *away*, 2 or here *stood* and *noted not*, 3 or did *for a time*, but would *leave off* and *give over*, and not *stand* it out. This, for *standing*.

IV.

And, so long as it is but *standing* and no more, it is no great matter; So *he* suffer them to go quietly and trouble them not. And indeed so long as GOD doth no more, he may be said to *stand*, and but even to *stand*. But (saith the *Text*) when *He hath done standing, He hath not done*. Stay a while, you shall see, *He* so *stands* as *he will judge* also before He have done. 2 The latter Act. Gods *judging*. He not only *stands*. The *Act*. But *will judge* also. 2 Cor. 5. 10.

The *Congregation* will not alwayes sit; nor GOD alwayes *stand*. But that is over and past, the *Prophet* here begins to set him up a *Seat*, to erect *Him* a *Throne* to sit down and *judge* in. And then (lo) the courses will change. We *sit* now, and he *stands*: *he* will *sit* then, and we *all shall stand*. *All*; *Omnes stabimus ante Tribunal*, *Before his judgement seat*. His first act (*standing*) then to take *an end*: and his latter act (*judicabit*) to have his *turn* too.

But by this we see (as before I told you) while He *stood*; He *stood attentive*: He *stood* not like an *idol*; was all the while no *idle stander by*, or *looker on*, but as the *Writing* was *on the wall*, *Mene*, *Mene*, He *told* and *numbred*; and *Tekel*, *Stetit cum statera*, *He weighed and pondered well*, *every Motion* that was made, every *Bill* that was read, every *Consent* or otherwise passed upon it. And weighed withall, whence every of them proceeded, whether from *dutifull regard* of *him* and *his* Presence; or otherwise, for some *by-respect* of our own. *Stetit ut testis*; as a *Witnesse*, *he stood*: *Sedet ut Judex*, Now *sits* as a *Judge*, and will give His *doom* accordingly. And upon whom will He give it? Not upon the meaner sort, upon *inferiour persons*, but even upon the *greatest*: Upon *Deos*, the *Gods* themselves. For even to them, doth this his *judgement* extend. They that *sit* and *judge others*, shall then *stand* and be *judged themselves*. They be Gods; but he is *Deus Deorum*, Psalm 50. 1. They are *Judges*; but He *Judex judicum*: *Judex judicum* and *judiciorum* both; *Judge* of *judges* and of *Courts*; and even of *this high Court* and all. Men may not, GOD may and will convent even the *Conventions* themselves, if they forget themselves. Yea even the rather, for that they are *Gods*, shall he judge them. And namely, how they used themselves in their *Deity*, when they sat in his place, and went under his *Name*. So while he *stood*, he *stood attentive*. Daniel 5. The *Persons*: He will judge the *Gods*, *Deus*.

And not for any fault they ever have made; as for those they have made here, *in Synagoga*. Above all, for them: for not regarding *his Presence* and *standing* here.

And because there is here a double mention of *Deorum*, and *Deos*; *Deorum in Synagoga*, and *Deos in judicio*: It will not be amiss to set them before us both at once. Now when they sit *in Synagoga*, how glorious! But when *in judicio*, they shall *stand* to be *judged*, how poor then! When God but *stands* and looks on, how secure! when he shall *sit down* to his *Sentence*, how full of *fear* then! Specially, when he shall take, and they shall *give accompt* of *abusing* His *Presence* here. For a special *judicabit* belongs to that, and remaines for them that so do. They that despise GOD'S long suffering, when he *stands* here, shall find and suffer his severity, and suffer it long, when he *sits* to *judge* there. The *difference* of the Persons; *Deorum in Synagoga*, and *Deos judicabit*.

But I cannot say, this will be presently, or out of hand. It may be, it will be deferred yet, for a while: it is not *Judicat* in the *present*; but *judicabit* in the *Future*, *he will judge*; *Cum accepero tempus* (as he saith, *Psalm* 75. 3.) *he will take a time* for it.

But *take a time he will*, and *judge he will*. Even the *heathen*, that have written *de sera Numinis vindicta*, are clear for this point; That you may well accompt of it, he that *stands*, will *sit*, and *sitting*, *judge*: *Judge*, and never a God of them all shall escape him. The *time*. The *judgement* will not be *present*. It is *judicabit*, the *Future*.

And *in medio* he will do it: *in the midst*, it shall be. The *midst*, either *Inwardly* of the Gods own selves, even of their own *hearts* (בקרב will bear it, and so it is taken, *Jer.* 31. 33.) There in *the middest*, in their *heart*: their *Conscience* accusing them, and a *worm* there *gnawing* when they shall see the evil, that doth follow of their carrying matters unduly; see any *foundation* shaked by it. The *place*. He will judge *in medio*. 1 Of *Themselves*.

Or, *in the middest* (that is) *openly*: as, *openly* He hath ever made it appear, that *evil counsel*, first or last, shall prove worst for them that *gave it*. 2 Of the *world*.

Or, *in medio*, referring it to the *Parties*: that is, *in the middest* between them both. Those that regard: and those other, that never looked after, nor cared for *Him* and *His standing*. 3 Of them that *regard*, and them that *regard* not. *The* future *judicabit*, and *in medio*, are two favours to us.

And it is well for us, it is *Judicabit*: for so we have a time to bethink us of it, and to prevent it. And again it is well for us, that it is *In medio*: For so, we may yet choose *our side*, which *side* we will fall on: for indeed, *Iudicare* is *Actus in medio*; it may be *for*, and it may be *against*. It is not necessary it should be *against*: GOD forbid: we may not *prejudice* it then.

All is, as we carry our selves here. For, as *we here*, so *He there*. They that saw Him *standing* and demeaned themselves accordingly; a *judicabit* for them. Those other, that ran

ran on their own courses (His *ſtanding* there, notwithſtanding) a *hard judgement* will they have, they that be loth to endure it. And this for GOD; His *ſtanding*, and His *judging*.

V Our own *duty* to the Text. *To regard Gods ſtanding.*

And now to our ſelves, and to our *duty* to GOD, thus *ſtanding* and *judging*.

To avoid GOD'S *judgement* (the *Apoſtle* tells us) *there is but one way*: *To judge our ſelves*. And here now in this, not upon many, but upon this one Point only of GOD'S *ſtanding* (for, I will be bold to out off the other, His *judging*:) Regard His *ſtanding*, and you ſhall never need to fear His *judging*.

* 1 Cor. 11. 31.

Four things to be done.

To regard that; do but theſe four: 1 *Set down this and believe it*, that He is *preſent*. 2 So *behave* your ſelves, as if you did ſo *believe*. 3 To do that, ſhew your ſelves well *affected* to *His ſtanding*. 4 To ſhew that, *Procure* but thoſe *meanes*, that *He* may take pleaſure in His *ſtanding*. These four.

1 To believe *God is preſent.* Job 9. 11. John 1. 26. Heb. 11. 26.

First, never imagine this, that GOD is far enough off, or hath otherwiſe to buſie *Himſelf*, than to have a *banc* or *foot* in theſe *Aſſemblies*. But (with *Jab*) *believe*, *He is hard by us, though we perceive Him not*: Or (as the *Baptiſt* ſaid of CHRIST) *Medius veſtrum ſtetit, quem vos neſcitis*; *He ſtandeth in the middeſt of us, though we know not ſo much*. To ſee *Him* ſo *ſtanding*, with the *eyes of faith*, with which (the *Apoſtle* ſaith) *Moſes ſaw Him that was invisible*.

2 To *behave our ſelves* as if *preſent.* Matth. 21. 37.

Then will it follow of it ſelf, To do all we do, *Tanquam* DEO *ſtante & inſpectante*, As if God *ſtood and beheld us*. This we behove to think: When He comes thus to *ſtand among us*, He will ſay as much for *Himſelf*, as he did for his Son in the Goſpel, *Certe reverebuntur Me*, Surely they will *reverence Me*; *my ſtanding*, my *being there*, will make them the more carefull: If I come and *ſtand* among them, all will go the better, if it be but becauſe *I am there*. Not any thing at all ſhall (I truſt) but if ought ſhould be moved againſt *His good liking*, ſhall not our own hearts ſmite us, and tell us ſtraight, What? GOD *ſtanding*, and *looking on*, ſhall we offer this? What give *Him* an affront in His own preſence, to His own face? *Nonne judicabit ſuper hoc?* what, *will He never judge for this jeer?* And when *He* doth, ſhall it go for nought? Thus, to behave out ſelves as in His preſence.

3 To ſtand well *affected* to Gods *ſtanding.*

But yet (I know not how) this is not it; To do it for fear of *Him*, or of *His judicabit*: but to do it *willingly*, that is it. For, as if ſome were not *willing* to allow *Him* a place, not ſo much as to *ſtand* in, with a kind of *Ironie* (ſome think) he ſaith: Well yet howſoever, GOD *ſtands in the Congregation*, though againſt ſome bodies will, that would be content (if they durſt) to ſay with them in *Eſay* 30. 11. *Cauſe the* HOLY-ONE *of Iſrael to ceaſe from us, Get Him away*. Or with them in the *Goſpel* (the *Gergeſites*) not only give CHRIST good leave, but even to *pray Him* fair *to be gone*, and take His eaſe ſomewhere elſe, their matters would ſpeed better, if he were out of the way.

Matth. 8. 34.

Never ſpeak of that; there *He ſtands*, and there He will *ſtand*: He ought not, will not, cannot be excluded. To endure *Him*, that is not it: The point is, how we *ſtand affected* to *His ſtanding*, Whether we be willing with it: whether it be the deſire of our hearts, that He ſhould, and the joy that He doth *ſtand*, and will *ſtand* there.

Put caſe He *ſtood* not: would we earneſtly entreat Him to vouchſafe us *His preſence*, to take up His *ſtanding* among us? If *He* made *as if he would be gone* (as *Luke* 24. 29.) would we be inſtant with *Mane nobiſcum Domine*, *Stay with us ſtill good Lord*? MOSES ſaid, *If thou go not with us, carry us not hence*; would we ſay, *If thou Lord ſtay not with us*, what do we here? GOD be gone, *migremus hinc*, let us be gone too; And never hope for good of that *Aſſembly* where He is not.

Exod. 33. 15.

4 To procure the *meanes* that *God* may be *willing to ſtand.*

Now fourthly, if we be willing and glad, if we take comfort in *His ſtanding*, hereby ſhall we be tried; if we uſe all meanes, as will procure *Him to ſtay in our Aſſembly* the more willingly; as will make His *ſtanding* pleaſant and not *grow tedious to him*. And ſuch things there are: And theſe they are.

Thoſe be *four.*

1 To be of *one mind.*

One ſpecial thing that gives Him content, is a *Place* where there is *Concord* and *Unity*. [a] At *Salem* (that is) *where peace is*, *In pace factus eſt locus Ejus* (So read the *Fathers*) there is *his Tabernacle*: And that *Tabernacle* is the *Tabernacle* of the *Congregation*: His *feet*, and our *feet*, both *ſtand willingly in the Gates* there. (The reaſon:) [b] *For, it is at unity within it ſelf*. There loves He to *ſtand*. And there, *his Spirit*, where [c] *they were all, with one accord, in one place*. [d] *Qui facit unanimes habitare in domo*, if He make *all of one mind that are in the houſe*, if *brethren to dwell together in unity*, O how *good*, O how *pleaſing* is that *ſtanding to Him*! It *paſſes Aarons perfume*, *His ointment* is nothing to the delight of it.

a Pſalm 76. 2.
b Pſalm 122. 2.
c Acts 2. 1.
d Pſalm 68. 6.
Pſalm 133. 2.

And in very deed, if we conſider it well, it is the *vertue* (this of *Concord*) that is moſt *proper*, nay *eſſential* (then) to a *Congregation*: without *it*, a *gregation* it may be, but no *Congregation*. The *Con* is gone: a *diſgregation* rather. Enough to make *him* to be gone (that.) For, if there [a] *ſpring up a root of bitterneſs*: if the [b] *evil ſpirit* get in, that was *ſent upon Abimelech and the men of Sichem*: [c] *If the diviſions of* Reuben *do make great thoughts of heart*: there, GOD *ſtands* upon *thornes*. But where [d] the *hearts of all the Congregation are bowed as the heart of one man*, there *ſtands* GOD, and there he *delights to ſtand*.

e Heb. 12. 15.
f Jude 9. 23.
g Jud. 5. 15. 16.
d 2 Sam. 19. 14.

To uſe no *cunning*, but *plain dealing.*

Another: He takes pleaſure to *ſtand* among them, that are *good and true of heart*. Where he finds *truth in the inward parts*: Where, without *art* or *artificial gloſing* or *cunning carrying* of things under-hand, men go plainly to work, every one in the *ſincerity* and *ſingleneſſe* of an *honeſt upright meaning*. And the more *plainneſs*, ever the more *pleaſure God* takes, there to *ſtand*. *Truth*, as it is the *mightieſt*, ſo it is the *wiſeſt thing*, when all is done. They that love it not, but to cover, and colour

Pſalm 51. 6.

and,

and carry all by *cunning*, they ſhall never *ſtand in Gods Tabernacle*. Neither *they* in *his*, nor *he* in *theirs*. Pſalm 15. 1.

One more. There is a *word*, and it is a great *word* in this *Book*, καὶ τὸ ἀυτὸ *In idipſum*; that is, to look to the thing it ſelf, the very point, the principal matter of all; to have our eye on that, and not off it, upon *alia omnia*, any thing but it. So ſay I (again) upon the thing it ſelf, not upon ſome *perſons* or *perſonal reſpects*: *God accepts no perſons*, nor *loves* them that do. The very firſt thing, that in the very next Verſe, he finds fault with, and charges them with, is this: when men are *for*, or *againſt* a thing (be it what it will be) and neither, for it *ſelf*, but only, becauſe it *proceeds from ſuch or ſuch perſons*: Neither of theſe is *in medio*. *Idipſum*, that is the *Centre*, that the *middle*: That *place* is GOD'S *place*. To go to the *point*, drive all to that, as alſo to go to the matter real, without declining from it, this way or that, to the *right hand* or to the *left* for any *perſonal regard*. To look to *Idipſum*. Neither to *by matters*: Nor to *perſonal reſpects*.

And laſt of all, that which pleaſeth *him beſt of all*: And that is, where *he finds a ready willing mind, his heart is upon ſuch*. And where *his heart is*, ever his *feet ſtand at eaſe*: *Calcat roſas*, he *treads upon roſes* there. In the Song of *Debora* it is thought, there is ſet down a pattern of the *Vertues* or *Faults* of an *Aſſembly*. In that Song, there are two *Hallelujah's*, two *Benedicite's* for it. *Firſt*, at the very *beginning*, *Halleluiah, Praiſe the Lord*: Why? *for the people that came off, and offered themſelves ſo willingly*. And again *ſeven verſes* after, *My heart is upon the Governours, that offered (themſelves) and made the people to offer ſo willingly, Halleluiah, Praiſe the Lord. Halleluia*, for the *Princes*, *Halleluia* for the *people*; *Bleſſed be* GOD, *for both*. To do that we do, *cheerfully*. Judges 5. 2 Verſe 9. Judges 5. 9. Judge. 5. 23. 24.

Then have you again after thoſe, two verſes together; in the one, *Meroz curſed* for their *backwardneſſe*; And *Iael*, for *her forwardneſſe*, *bleſſed* and *bleſſed* again. For, this indeed is the *marrow* of the *Sacrifice*, the *fat* of the *offering*: and without this, all is poor and lean. *b* And readily. * Pſalm 120. 5. Matth. 25. 21

This is ſure: GOD, *loves not to dwell in* Meſech: that is *interpreted*, *prolongatus eſt*. And *His Son* calling on, *Serve nequam & piger*, ſhewes, He loves *piger* as *evil*, as He does *nequam*. And *His Spirit* cannot skil of theſe ſame *tarda molimina*. In a word; none of them to be wearied, with *ſtanding* I know not how long.

And ſee the very next word of all, the next that followes theſe immediately: is *How long*! So he begins *his complaint*, the firſt word of the next Verſe; which ſhewes, he *loves* it not.

Not, that *he* can be *weary*. It is an *Infirmity* (that) and ſo is *grief*, and ſo is *repentance*; and they cannot fall into GOD: They are *attributed to him* though. And GOD is ſaid as to [a] *repent*, and [b] to be *grieved*, ſo to be *ſtark* [c] *weary*. In no other ſenſe, but this: That if *he* be not *weary*, no thanks to us: For, if it were poſſible, if the *divine Nature* were or could be ſubject to it; if GOD could be *weary*, if *his feet* were not of *braſſe* (Apoc. 1. 5.) we would *put him to it*: we do even what in us lieth to tire *him* outright, to make *him* cry *uſque quo*, *how long?* *a* Gen. 6. 6. *b* Epheſ 4. 30. *c* Jer. 6. 11.

But, 1 where there is accord without *Reubens diviſions*: 2 where plain meaning, and *dealing*, without (as *Eſay* calls them) theſe ſame *deep-digged devices*; 3 where the *eye* is upon *idipſum*, and no *ipſum* elſe; 4 where GOD is not conſtrained to *dwell in Meſech*, but the *People* and their *Governours offer willingly*; there *ſtands* GOD, and there will *he* ever *ſtand*. Of that *place* he ſaith; *Hæc eſt requies mea*, *This is my reſt, here will I ſtay, for I have a delight therein*. Eſay 29. 15. Pſalm 132. 14.

Thus doing then, thus procuring, our *Aſſembly* thus *qualified*, we perform our *duty to* GOD, and to *his ſtanding*. And this done, we ſhall never need to fear *judicabit* come when it will.

And now to conclude. Mine unfeigned hearty prayer to GOD is, and daily ſhall be, that if ever in any, *he would ſtand in this Congregation*. And if ever any uſed the meanes ſo to procure him, we may uſe them. The rather, that *Eccleſia malignantium*, the *malignant Synagogue* may not ask with *deriſion*, *Where was then their* GOD? *Where ſtood he? Behind the wall* (ſure) not in the *Aſſembly*; Such, *proceedings*, and his *ſtanding* will never ſtand together. To have regard what will be *ſaid abroad*.

But rather, that all may ſay, *Verily* GOD *was among them*, *Of a truth* GOD *ſtood in that Congregation*? where, with ſo good accord, ſo good things, ſo readily were paſſed. CHRIST was in the *midſt of them*, his *holy Spirit reſted on them*. Pſalm 26. 5. 1 Cor. 2, 14.

Yet I know, what men ſay off or on, is not it; what GOD ſaith, that is *all in all*. To men we do not; To GOD, *we ſtand* or *fall*, whoſe *judicabit* we cannot ſcape, either the one way or the other: but have a *judicabit* for us, that we may, if we yield his *ſtanding* all due *reſpect*, Even *Euge ſerve bone*, *intra in gaudium Domini*, which in the end will be worth all. Matth. 25. 23.

But if any ſhall ſay; O the *time* is long to that (peradventure not ſo long though, as we reckon:) well yet in the mean time, now for the preſent, it ſtands us in hand to uſe *him* well, and our *ſelves well to him*. For if *he ſtand* not to us, we ſhall not *ſubſiſt*, we ſhall not *ſtand*, but fall before our *enemies*. This time is now; this danger is at hand.

Uſe him well then: *Stand* before *Him* thus *ſtanding*, with all due *reverence* and *regard*: that as by His *preſence*, He doth *ſtand* among us; ſo he may not only do that, but by *His Mercy* alſo *ſtand by us*, and by *His Power ſtand for us*. So ſhall we *ſtand* and *with-ſtand* all the adverſe forces: and at laſt (for thither at laſt we muſt all come) *ſtand in His judgement*, *Stand* there *upright*: To our *comfort* (for the *preſent*) of *His ſtanding by us*; and to *our endleſſe comfort* (for the time to come) *of His judging for us*. To have regard of our *preſent uſe* of Him *againſt our enemies*.

A SERMON

Preached at

CHESWICK

In the time of

PESTILENCE

AUGUST XXI. *Anno Dom.* MDCIII.

PSALM CVI. Ver. XXIX. XXX.

Thus they provoked Him to anger with their own inventions, and the Plague was great (or brake in) among them.
Then ſtood up Phinees, *and prayed (or,* executed judgement*) and ſo the Plague was ceaſed (or,* ſtayed.*)*



HERE is mention of a *Plague*: of a great *Plague*; For, there died of it *four and twenty thouſand*. And we complain of a *Plague* at this time. The ſame *axe* is laid to the *root* of our trees. Or rather, becauſe an *axe* is long in cutting down of one tree, the *Razor is hired for us*, that ſweeps away a great number of haires at once (as *Eſay* calleth it) or a *Sythe* that mowes down Graſs, a great deal at once.

Numb. 35. 9.

Eſay 7. 20.

But here is not only mention of the *Breaking in of the Plague*; in the XXIX. Verſe; but of the *ſtaying or ceaſing of the Plague*, in the XXX.

Rom. 5. 4.

Now, *Whatſoever things were written afore-time, were written for our learning*, and ſo was this Text. Under one, to teach us how the *Plague* comes, and how it may be *ſtayed*.

The diviſion. The *Plague* is a *diſeaſe*. In every *diſeaſe*, we conſider the *Cauſe* and the *Cure*. Both which are here ſet forth unto us in theſe two verſes. In the *former*, the *Cauſe* how it comes. In the *latter*, the *Cure* how it may be ſtaid. To know the *Cauſe* is expedient; for if we know it not, our *Cure* will be but *palliative*, as not going to the right. And if knowing the *Cauſe*, we add not the *Cure*, when we are taught it, who will pity us? For, none is then to blame, but our ſelves.

I. Of the *Cauſe* firſt: and then of the *Cure*. The *cauſe* is ſet down to be twofold: 1 GOD'S *anger*, and 2 their *inventions*.

GOD'S *anger*, by the which: and their *inventions*, for the which, the *Plague brake in among them*.

II. The *Cure* is likewiſe ſet down: and it is twofold, out of *two* ſignifications of one word, the word (*Palal*) in the Verſe. *Phineesprayed* (ſome read it:) *Phinees executed judgement* (ſome other;) and the word bears both. Two then: 1 *Phinees prayer*, one: 2 *Phinees executing judgement*, the other; by both which the *plague ceaſed*. His *prayer* referring to GOD'S *anger*: His *executing*

executing judgement; to their *inventions*. GOD'S *wrath* was appeaſed by his *prayer*: *Prayer* refers to that. *Their inventions* were removed by his *execution* of *judgement*: The *execution* of *judgement* refers to that. If his *anger* provoked do ſend the *plague*; His *anger* appeaſed will ſtay it. If our *inventions* provoke his *anger*, the *puniſhing* of our *inventions* will appeaſe it. The one worketh upon GOD, pacifieth *Him*: The other worketh upon our *ſoul*: and *cures it*. For there is a *cure* of the *ſoul*, no leſſe than of the *body*, as appeareth by the *Pſalm*, *Heal my ſoul, for I have ſinned againſt thee.* Pſalm 99. 8. Pſalm 41. 4.

We are to begin with the *Cauſe* of the plague, in the firſt Verſe: And ſo to come to the *Cure*, in the ſecond.

I.

OF the *Cauſe*. 1 Firſt, there is a *Cauſe*. 2 And ſecondly, *What that Cauſe* may be.

1 That there is a *cauſe* (that is) that the *plague* is a thing *cauſal*, not *caſual*; comes not meerly by *chance*, but hath ſomewhat, ſome *cauſe* that procureth it. Of the *cauſe*.

Sure, if a *Sparrow fall not to the ground without the providence of* GOD, of which *two are ſold for a farthing*; much leſſe doth any *man*, or *woman*, which are *more worth than many ſparrows*. A *cauſe* there is. Matth. 10. 29.

And if any one man *comes* not *to his End* (as we call it) by *caſualty*, but it is GOD, that *delivers him ſo to die*: How much more then, when not *one*, but *many thouſands* are *ſwept away* at once? The *Philiſtines*; in their *plague*, put the matter upon trial of both theſe wayes: 1 Whether it were GOD'S *hand*, 2 Or whether it were but a *chance*. And the event ſhewed, it was no *caſualty*, but the very *handy-work of* GOD upon them. Exod. 21. 13.

And indeed, the very name of the *Plague* doth tell us as much. For *Deber* in *Hebrew* ſheweth, there is a *reaſon*, there is a *cauſe*, why it cometh, And the Engliſh word *Plague*, coming from the Latine word *Plaga*, which is properly a *ſtroke*, neceſſarily inferreth a *cauſe*. For where there is a *ſtroke*, there muſt be *One* that *ſtriketh*. And in that both it, and other evil things (that come upon us) are uſually in Scripture called *Gods judgements*; If they be *judgements*, it followeth, there is a *Judge* they come from. They come not by *adventure*; by *chance* they come not. *Chance* and *Judgment* are utterly oppoſite. Not *caſually* then, but *judicially*. *Judged* we are; *For when we are chaſtened, we are iudged of the Lord.* 1 Sam. 6. 9. 1 Cor. 23. 32.

1

There is a *Cauſe*: Now, what that *cauſe* is, Concerning which, if you ask the *Phyſitian*, he will ſay, the cauſe is in the *ayr*. The *Ayr* is infected; the *Humors* corrupted: the *Contagion* of the *ſick*, coming to and converſing with the ſound. And they be all true *cauſes*. The *cauſe* is. 1 Natural.

The *Ayr*. For ſo we ſee, by *caſting* * *aſhes* of the furnace towards *heaven* in the *ayr*, the *ayr* became infected, and the *plague* of botches, and blaines, was ſo brought forth in *Ægypt*. 1 The *ayr* infected. * Exod. 9. 8.

The *Humors*. For to that doth *King David* aſcribe the *cauſe* of his *Diſeaſe*: (that is) that his *moiſture in him was corrupt, dried up, turned into the drought of Summer*. 1 The *Humors* corrupted.

Contagion. Which is clear by the Law: where, the *leprous* perſon for fear of *contagion* from him, was ordered to cry, that *no body ſhould come near him*: To dwell apart from other men; The clothing he had worn to be *waſhed*, and in ſome caſe to be *burnt*: The houſe-walls he had dwelt in, to be *ſcraped*; and in ſome caſe, the *houſe* it ſelf to be *pulled down*. Pſalm 32. 4. 3 *Contagion*. Lev. 13. 45, 46, 52.

In all which three reſpects, *Salomon* ſaith, *A wiſe man feareth the plague, and departeth from it, and fools run on and be careleſſe*. A *wiſe man* doth it, and a *good man* too. For *King David* himſelf durſt not go to the *Altar* of GOD at *Gibeon*, to enquire of GOD there, becauſe the *Angel that ſmote the people with the plague, ſtood between him and it*: (that is) becauſe he was to paſſe through *infected places* thither. Prov. 14. 16. 1 Chro. 21. 3.

But as we acknowledge theſe to be true, that in all *diſeaſes*, and even in this alſo, there is a *Natural cauſe*; ſo we ſay, there is ſomewhat more, ſomething *Divine*, and *above nature*. As ſomewhat, which the *Phyſitian* is to look unto, in the *plague*: ſo likewiſe ſomething for *Phinees* to do, and *Phinees* was a *Prieſt*. And ſo ſome work for the *Prieſt*, as well as for the *Phyſitian*, and more, then (it may be.) 2 Supernatural. *By which*, GOD.

It was *King Aſa's* fault. He in his ſickneſſe, looked all to *Phyſitians*, and looked not after GOD at all. That, is noted as his fault. It ſeems his fault. It ſeems, his conceit was, there was nothing in a diſeaſe, but *natural*, nothing but *bodily*: which is not ſo. For, *infirmity*, is not only a thing *bodily*; there is a *Spirit of infirmity*, we find, *Luke* 13. 11. And ſomething *ſpiritual* there is, in all infirmities; ſomething in the *ſoul* to be healed. In all, but ſpecially in this; wherein that we might know it to be *ſpiritual*, we find it oft-times to be executed by *ſpirits*. We ſee an *Angel*, a *deſtroying Angel*, in the *plague* of *Ægypt*: another in the *plague in Senacherib's Camp*: a third in the *plague at Jeruſalem* under *David*: a fourth, pouring his phial upon earth, *and there fell a noyſome plague upon man and beaſt*. So that no man looketh deeply enough into the *cauſe* of this ſickneſſe, unleſs he acknowledge the Finger of *God* in it, over and above any cauſes natural. Exod. 12. 13. Eſay 37. 36. 1 Chro. 21. 16. Rev. 16. 2.

GOD then hath his part. GOD? but how affected? God, *provoked to anger*: ſo it is in the Text: His *anger*, His *wrath* it is, that bringeth the *plague* among us. The Verſe is plain; *They provoked Him to anger*, and *the plague brake in among them*. *God provoked to anger.*

Generally, there is no *evil* (ſaith *Job*) but it is a *ſpark of Gods wrath*. And of all evils, the Job 5. 6.

1 Chron. 21. 7. *plague is begun* (ſaith *Moſes*, *Num.* 6. 46.) So it is ſaid GOD *was* diſpleaſed with *David*, *and he ſmote Iſrael with the plague.* So that if there be a *plague*, GOD is angry: and if there be a great *plague*, God is very angry. Thus much for *By what*; for the *anger* of God, by which the *plague* is ſent. Now for *what*.

For which. *Sin in general.* Heb. 3. 8. Epheſ. 5. 6. There is a cauſe in God, *that he is angry.* And there is a *cauſe*, for which he is *angry.* For he is not *angry* without a *cauſe.* And what is that cauſe? For what is God *angry*? *What*, is God *angry with the waters when he ſends a tempeſt?* (it is *Habacuk's* queſtion.) Or is God angry with the *earth*, when He ſends *barrenneſſe?* Or with the *ayr*, when he makes it *contagious?* No indeed, His anger is not againſt the *Elements*, they *provoke* him not. Againſt them it is, that *provoke Him to anger?* Againſt *men* it is, and againſt their *ſinnes*, and *for them cometh the wrath of* God *upon the children of diſobedience.*

a Mica 7. 3. b Gen. 6. 12. c 1 King. 8. 38. d Rom. 5. 12. e Pſalm 38. 5. f Jer. 8. *ult.* g Jer. 48. 46. h Matth. 5. 26. And this is the very *cauſe* indeed. As there is *Putredo humorum*; ſo there is alſo *putredo morum.* And *putredo morum*, is more a *cauſe*, than *putredo humorum.* The *Corruption* of the *ſoul*, the a *corruption of our wayes*, more than the b *corrupting of the ayr.* The c *plague of the heart*, more than the ſore, that is ſeen in the *body.* d *The cauſe of death*, (that is) *ſinne*, the ſame is the *cauſe*, of this c *kind of death*, or the *plague of mortality.* And as the f *Balm of Gilead*, and the g *Phyſitian* there, may yield us help, when Gods wrath is removed: ſo, if it be not, no *balm*, no *medicine* will ſerve. Let us with the woman in the Goſpel, h *ſpend all upon Phyſitians, we ſhall be never the better*, till we come to CHRIST, and he cure us of our ſinnes, who is the only *Phyſitian* of the diſeaſes of the *ſoul.*

Mark 9. 2 And with CHRIST, the *cure* begins ever *within.* Firſt, *Son thy ſins be forgiven thee*: and then after, *take up thy bed and walk.* His *ſinnes be* firſt, and his *limbs* after. As likewiſe when we are once well, Chriſts counſel is, *ſin no more, leſt a worſe thing come unto thee.* As if *ſin* would certainly bring a *relapſe* in a ſickneſs.

Particular ſin. But ſhall we ſay, the wrath of GOD for *ſins indefinitely*? That were ſomewhat *too general*: may we not ſpecifie them, or ſet them down in *particular*? Yes, I will point you at three or four.

1 *Fornication.* Numb. 25. 1. Firſt, this *plague* here, as appeareth by *XXVIII.* Verſe, the Verſe next before, came for the ſin of *Peor* (that is) for *fornication* (as you may read.) And not every *fornication*, but *fornication paſt ſhame*; as was that of *Zamri* there, with a *daughter of Moab.* And indeed if we mark it well, it fits well. For, that kind of ſin (*fornication*) doth end in *Vlcers* and *ſores*; and thoſe are infectious as the *Plague* it ſelf: a proper puniſhment; ſuch *ſore* for ſuch *evil.*

2 *Pride.* 1 Chro. 21. 14 Secondly, *Davids plague of ſeventy thouſand* (which we mention in our Prayer) that came from Pride, plainly: *His heart was lifted up to number the people.* And that ſeems ſomewhat kindly too, and to agree with this diſeaſe. That *pride* which *ſwels* it ſelf, ſhould end in a *tumor*, or *ſwelling*; as for the moſt part this diſeaſe doth.

3 *Blaſphemy.* Eſay 37. 36. Numb. 16. 46. Thirdly, *Zenacheribs plague* (it is plain) came from *Rabſhakes blaſphemy*: *Blaſphemy* able to infect the *ayr*, it was ſo foul. In which regard, *Aarons* act might be juſtified, in putting odours into his *Cenſer*, to purifie the *Ayr* from ſuch corruption.

4 *Neglect of the Sacrament.* 1 Cor. 11. 30. Exod. 5. 3. Exod. 4. 24. And laſt, the Apoſtle ſets down the *cauſe* of the *plague* at *Corinth*: *For this cauſe* (ſaith he) that is, *for neglect* of the *Sacrament*: Either in not *caring* to come to it; or in *coming* to it, we care not how: *For this cauſe*, is there a *mortality* among you; *and many are ſick, and many are weak, and many are fallen aſleep.* And this is no new thing. *Moſes* Himſelf, his neglect of the *Sacrament*, made him to be ſtricken of *God*, that it was like to have coſt him his life. And he ſaith plainly to *Pharaoh*: *If they neglected their* Sacrifice, GOD *would fall upon them with the Peſtilence*: which appeareth by this, that the *Sacrament* of the *Paſſeover*, and the *blood* of it, was the meanes to ſave them from the *Plague* of the *deſtroying ANGEL* in *Ægypt.*

The phraſe for ſin, *Their inventions.* In matters of *Religion*; Deut. 12. 8. A little now of the *phraſe*; that *their ſins* are here called by the name of *their inventions.* And ſo (ſure) they are: as no wayes taught us by *God*, but of *our own imagining* or finding out. For indeed, our *inventions* are the *cauſe* of all *ſins.* And if we look well into it we ſhall find our *inventions* are ſo. By *Gods* injunction we ſhould all live, and His injunction is: *You ſhall not do every man what ſeems good in his own eyes* (or *finds out in his own braines*) *but whatſoever I command you, that only ſhall you do.* But we, ſetting light by that charge of his, out of the old diſeaſe of our *Father Adam* (*Eritis ſicut Dii, ſcientes bonum & malum*) think it a goodly matter to be *witty*, and to *find out* things our ſelves to *make to our ſelves*, to be Authors, and inventors of ſomewhat, that ſo we may ſeem to be as wiſe as *God*, if not wiſer: and to know what is for our turnes, as well as he, if not better. It was *Sauls* fault. *God* bad deſtroy *Amalek* all; and he, would invent a better way to ſave Matth. 16. 22. ſome (forſooth) for *ſacrifice*, which *God* could not think of. And it was St. *Peters* fault, when he perſwaded *Chriſt* from his Paſſion, and found out a better way (as he thought) than *Chriſt* could deviſe.

Deut. 32. 17. 2 Tim. 4. 3. This is the proud invention, which will not be kept in, but makes men even not to forbear in things pertaining to *Gods Worſhip*, but there, to be ſtill deviſing new tricks, opinions and faſhions, freſh and newly taken up, which their *Fathers never knew of.* And this is that, which makes men that have *itching eares, to heap to themſelves Teachers, according to their own luſts*, which may fill their heads full, with new inventions.

In the *common life.* And this is that, that even out of *Religion*, in the *common* life, ſpoiles all. The *wanton invention*, in finding out new *meats* in diet, in *inventing* new faſhions in *apparel*, which men ſo dote on (as the *Pſalm* ſaith at the 32. Verſe) as *they even go a whoring with them*, with *their own inventions*, and care

not

not what they ſpend on them. And know no end of them : but as faſt as they are weary of one, a new *invention* is found out ; which *whatſoever it coſt*, how much ſoever it take from our *Almes*, or *good deeds*, muſt be had, till all come to nought. That the Pſalmiſt hath choſen a very fit word, that *for our inventions*, the *plague* breaks in among us : for them, as for the *primary*, or firſt moving cauſe of all, Indeed for them, as much and more than for any thing elſe.

We ſee then, 1 Firſt, that a *cauſe* there is. 2 That that *cauſe* is not only *natural*, but that *God* Himſelf hath a hand in it. 3 *God* as being provoked to anger. 4 To anger for our ſinnes in general (and for what ſinnes in ſpecial) For our *ſins* proceeding from nothing, but our *inventions*. Which *cauſe* if it continue, and yet we turn not to the *Lord* (as *Amos* the fourth,) *then will not his anger be turned away, but His hand will be ſtretched out ſtill* (as *Eſay* the ninth.) And *no way to avoid the one, but by appeaſing the other.*

II. Of the *Cure.*

For the *cure* now. *One contrary evil is ever cured by another.* If then it be *anger*; which is the *cauſe in God*, *anger* would be *appeaſed*. If it be *Inventions*, which is the *cauſe in us*, of the *anger of God*, they would be *puniſhed* and *removed*. That ſo, the *cauſe* being taken away, the *effect* may ceaſe. Take away our *inventions*, *Gods anger* will ceaſe. Take away *Gods anger*, and the *plague* will ceaſe.

Two Readings (we ſaid) there were : 1 *Phinees prayed*, or 2 *Phinees executed judgement*. *Palal*, the *Hebrew* word will bear both. And both are *good* : And ſo we will take them both in.

Againſt *Gods* anger. 1 *Prayer.*

Prayer is good againſt the *plague*, as appeareth : Not only in this *plague* in the Text, wherein all the *Congregation* a *were weeping*, and *praying before the door* of the *Tabernacle* : But in *King* b *Davids plague* alſo ; where we ſee, what his *prayer* was, and the very words of it.

And in c *Ezekias's plague*, who turned *his face to the wall, and prayed unto* GOD (and his *prayer* is ſet down :) GOD heard his *prayer*, and *healed him*. And (for a general rule) d *If there be in the Land any peſtilent diſeaſe* : *Whatſoever plague, whatſoever ſickneſſe it be, the prayer and ſupplication in the Temple made by the people, every man knowing the plague of his own heart, God in heaven will hear it*, and remove his *hand* from afflicting them any further.

a Numb. 25. 6
b 2 Sam. 24. 17.
c Eſay 38. 3.
d 1 King. 8. 37, 38, 39.

And it ſtandeth with good reaſon. For, as the *Ayr* is infected with *noyſome ſcents* or *ſmels*, ſo the *infection* is removed by *ſweet odours*, or *incenſe* : which *Aaron* did in the *Plague* (*put ſweet odours in his Cenſer, and went between the living and the dead.*) Now there is a fit reſemblance between *Incenſe* and *Prayer* : e *Let my prayer come before thy preſence, as the Incenſe*. And when the *Prieſt* was within, burning Incenſe, g *the people were without at their prayers*. And it is expreſly ſaid, h *that the ſweet odours were nothing elſe, but the prayers of the Saints.*

Numb. 16. 48.
e Pſalm 141. 2.
g Luke 1. 10.
h Rev. 5. 8.

Prayer is good, and that *Phinees prayer*. *Phinees* was a *Prieſt*, the ſon of *Eleezar*, the Nephew of *Aaron*. So as, there is *Vertue*, as in the *prayer*, ſo in the *perſon* that did *pray* : in *Phinees* himſelf.

2 *Phinees* prayer, as a *Prieſt.*

As (we know) the *office of a Sergeant* being to *arreſt*, the *Office* of a *Notary* to make *acts* ; the *act* that is done by one of them, is much more *authentical*, than that which is done by any common perſon. *So every Prieſt being taken from among men, and ordained for men in things pertaining to* GOD, *that he may offer prayers* : the *prayers* he offereth out of his *office*, and ſo even in that reſpect there is (*cæteris paribus*) a more force, an energy in them, as coming from him, whoſe *calling it is to offer them* ; than in thoſe, that come from another, whoſe calling it is not ſo to do.

Heb. 5. 1.

To this end, *God* ſaith to *Abimelech* : *Abraham is a Prophet, and he ſhall pray for thee, and thou ſhalt live*. So that the *prayer* of a *Prophet*, in that he is a Prophet, is more effectual.

Gen. 20. 7.

And in the *Law*, you ſhall find it all along : when men come to bring their ſacrifice for their ſins, it is ſaid, *the Prieſt ſhall make an attonement for them before the Lord, and their ſinnes ſhall be forgiven them.*

And in the Prophets we ſee plainly, in time of diſtreſs, *Ezekiah* ſent unto the *Prophet Eſay*, to entreat him to lift up his *prayer* for the remnant that were left : and ſo he did, and was heard by *God*.

And in the New Teſtament, St. *James* advice is, *In the time of ſickneſs to call for the Prieſts, and they to pray over the party*,, and that Prayer ſhall *work* his health ; *and if he have committed ſins they ſhall be forgiven him*. For, where the grace of prayer is, and the *calling* both, they cannot but avail more, then where no *calling* is, but the *Grace* alone.

The *prayer of Phinees*, and of *Phinees* ſtanding. What need there be any mention of *Phinees* ſtanding? Was it not enough to ſay *Phinees prayed?* It ſkils not whether he *ſat* or *ſtood* ; for praying it ſelf was enough.

No : we muſt not think, the *Holy Ghoſt* ſets down any thing that is *ſuperfluous*. Somewhat there is, in that he *ſtood*. Of *Moſes* it is ſaid before in this *Pſalm*, that *he ſtood in the gap to turn away the wrath of God*. In *Jeremy* it is ſaid, though *Moſes* and *Samuel* ſtood before me : So there is mention made of *ſtanding* alſo. And the *Prophet* himſelf puts *God* in mind, that *he ſtood before Him, to ſpeak good for the people*, and *to turn away His wrath from them* (that is) *put God in mind of the very ſight of His body.*

Jer. 18. 20.

For, though God be a *Spirit*, and ſo *in Spirit* to be *worſhipped* ; yet inaſmuch as He hath given us a *body*, with that alſo are we *to worſhip Him*, and *to glorifie him in our body and ſpirit*, which both *are Gods* : and *to preſent* (or offer) *our bodies to God, as a holy and acceptable ſacrifice, in the ſeaſonable ſervice of Him.*

John 4: 24.
1 Cor. 6. 20.
Rom. 12. 1.

And to preſent them decently. For that alſo is *required in the ſervice of God*. Now *judge in your ſelves*, Is it comely to ſpeak unto our *betters*? *ſitting* ? *Sedentem orare, extra diſciplinam eſt* (ſaith *Tertullian*) to pray *ſitting* or ſit *praying*, is *againſt the order of the Church*. The *Church of God* never had, nor hath any ſuch faſhion.

1 Cor. 14. 40.
1 Cor. 11. 13.

All

All tendeth to this, as *Cyprians* advice is, *Etiam habitu corporis placere Deo*, even by our very *geſture*, and the *carriage of our body*, to behave our ſelves ſo, as with it we may *pleaſe God*. *Unreverent, careleſs, undevout behaviour* pleaſeth Him not.

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Againſt their *inventions*. 1 *Execution of Judgement*. Num.24.7,8.

Prayer is available to appeaſe *Gods wrath*, and ſo conſequently to remove the *Plague*: but not *prayer* alone. For though it abate the *anger of God* (which is the firſt) yet it goeth not high enough, takes not away the *ſecond cauſe* (that is) our inventions, which are the cauſe of *Gods anger*. We ſee it plain in *Num.*25.6, they were all at *prayers*, and *Phinees* among them, he and the reſt. But yet the *plague* ceaſed not for all that: till (in the verſe following) *Phinees* took *his javelin*, wherewith in the very act of *fornication, he thruſt them both through, Zamri* and his *Woman*, and then the *plague* was ſtayed *from the children of Iſrael*. For, as prayer referreth properly to anger: ſo doth *executing judgement to ſin*, or to our inventions the cauſe of it.

Prayer then doth well: but prayer and doing *juſtice*, both theſe together (jointly) will do it indeed. And if you *diſjoyn* or ſeparate them, nothing will be done. *If we draw near to God with our mouthes, and honour him with our lips*, it will not avail us, if *judgement be turned back*, or *juſtice ſtand afar off*. Eſay 29. 14.

2 By *Phinees* as a *Prince* in his *Tribe*, and a *Magiſtrate*.

There are two perſons. Both of them were in *Phinees*. For, as he was a *Prieſt*, ſo he was a *Prince* of his Tribe. So then, both theſe muſt joyn together, as well the *devotion* of the *Prieſt* in prayer, which is his *Office*: as the *zeal* of the Magiſtrate in executing *judgement*, which is His. For, *Phinees* the Prieſt, muſt not only ſtand up, and pray: but *Moſes* (the Magiſtrate alſo) muſt *ſtand in the gap, to turn away the wrath of God, that he deſtroy not the people*. No leſs *he, than Aaron*, with his *golden Cenſer, to run into the midſt of the Congregation, to make atonement for them when the plague is begun*.

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3 By *every man upon himſelf*: 2 Cor. 2. 11. 1 Cor. 9. 27. 1 Cor. 11. 3.

But what if *Moſes* give no charge: what if *Phinees* do no *execution*, as oft it falleth out? How then? In that caſe, every private man is to be *Phinees to himſelf*; is not only to *pray to God*, but to be *wreaked*, do *judgment, chaſten his own body*; and ſo *judge himſelf that he may not be judged of the Lord*. For every one, for his part, is a cauſe of the *judgments of God*, ſent down, and ſo may be, and is to be, a cauſe of the *removing them*. Somewhile the *King*, as *David* by the *pride* of his *heart*. Otherwhile the *people*, by their *murmuring againſt Moſes* and *Aaron*. So that, *King* and *people*, *both*, muſt *judge themſelves*; every private offender, himſelf. *Zamri* if he had *judged himſelf*, *Phinees* ſhould not have *judged him*. The *inceſtuous Corinthian*, if he had *judged himſelf*, St. *Paul* had not *judged him*. For, either by our *ſelves*, or by the *Magiſtrate*; or if by neither of both, by GOD Himſelf. For, one way or other ſin muſt be *judged*. *Zamri*, by his *repentance*; *Phinees*, by his *prayer* or doing *juſtice*; or GOD, by the *plague* ſent among them. 1 Chr.21.1,8. Num. 16. 3.

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To conclude then. 1. The *plague* comes not by chance, but hath a *cauſe*. 2. That *cauſe* is not altogether *natural*, and pertaines to *Phyſick*; but hath ſomething *ſupernatural* in it, and pertaines to *Divinity*. 3. That *Supernatural Cauſe* is the *wrath of God*. 4. Which yet is not the *firſt cauſe*. For, the *wrath of God*, would not riſe, but that he is provoked by our ſins (and the certain ſins, that provoke it, have been ſet down.) 5. And the *cauſe* of them, *our own inventions*. So, our *inventions beget ſin*; *ſin provokes the wrath of God*; *the wrath of God* ſends the *Plague* among us: To ſtay the *plague*, *Gods wrath* muſt be *ſtayed*: to *ſtay it*, there muſt be a *ceaſing* from *ſin*; That *ſin* may *ceaſe*, we muſt be out of love with our own *inventions and not go awhoring after them*. *Prayer*, that aſſwageth *anger*: To *execute juſtice*, that abateth ſin: To execute *juſtice*, either *publikely*, as doth the *Magiſtrate*, or *privately*, as every man doth, or may do upon himſelf. Which joyned with *prayer* and *prayer* with it, will ſoon rid us of that we complain: and otherwiſe, *his anger will not be turned away, but his hand ſtretched out ſtill*.

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FUNERALL

Of the

RIGHT HONORABLE

And Reverend Father in God

LANCELOT

late Lord Biſhop of

WINCHESTER;

In the Pariſh Church of S. Saviors in

SOUTHWARK

On Saturday being the XI. of *November*,

A. D. MDCXXII.

By the Right Reverend Father in God,

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HEB. Chap. XIII. Ver. XVI.

To do good, and to distribute forget not: for with such sacrifices God is well pleased.



IN the tenth Verse the Apostle saith, *We have an Altar, of which they have no right to eat, that serve the Tabernacle. Habemus Altare.* We have, that is, *Christians*: So it is *proprium Christianorum*, proper to Christians: not common to the *Jewes* together with Christians; they have no right to communicate, and eat there, that *serve the Tabernacle.* And yet it is *commune Altare*, a common Altar to all Christians, they have all right to eat there.

And so it is *externum Altare*, not only a spiritual Altar in the heart of every Christian; then S. *Paul* should have said *habeo*, or *habet unusquisque*, I have, and every Christian hath in private to himself: but *we* have an *Altar*, that is, all Christians have; and it must be External, else all Christians cannot have it.

Our Head CHRIST offered His Sacrifice of Himself upon the Crosse; *Crux Altare* CHRISTI: and the Crosse of CHRIST was the *Altar* of our Head, where he offered the *unicum, verum, & proprium Sacrificium*, the only, true, proper sacrifice, propitiatory for the sinnes of mankind; in which all other sacrifices are accepted, and applicatory of this propitiation.

1 The *Only Sacrifice*, one in it self, and once only offered, that purchased Eternal Redemption: and if the Redemption be Eternal, what need is there, that it should be offered more than once, when once is all-sufficient?

2 And the *True Sacrifice*: All other are but Types and Representations of this sacrifice; this only hath power to appease GOD'S wrath, and make all other Sacrificers, and sacrifices acceptable.

And the *Proper Sacrifice*: As the Psalm saith, *Corpus aptasti mihi*, thou hast fitted me with a *Body*; the Deity assumed the Humanity, that it might *accipere a nobis quod offerret pro nobis*; being the Deity could not offer, nor be offered to it self, He took flesh of ours, that he might offer for us.

Now as Christs Crosse was His Altar, where He offered Himself for us; so the Church hath an Altar also, where it offereth it self: not *Christum in capite*, but *Christum in membris*, not Christ the Head properly (but only by commemoration) but Christ the members. For, Christ cannot be offered truly, and properly, no more but once upon the Crosse; For he cannot be offered again, no more than He can be dead again: and dying and shedding blood, as He did upon the Crosse, and not dying, and not shedding blood, as in the *Eucharist*, cannot be *one Action* of *Christ* offered on the *Crosse*, and of Christ offered in the *Church* at the Altar by the Priest,

by Repreſentation only, no more than Chriſt and the *Prieſt* are one perſon: and therefore though in the Croſſe and the Euchariſt there be *eadem ſacrificata*, the *ſame ſacrificed thing*, Chriſt is the *Body* and *Blood* of Chriſt, offered by Chriſt to his Father on the Croſſe, and received and participated by the Communicants in the Sacrifice of the Altar; yet *Idem ſacrificium quoad actionem ſacrificii*, or *ſacrificandi*, it is impoſſible there ſhould be *the ſame ſacrifice*, underſtanding by ſacrifice the *action* of ſacrificing. For then, the Action of Chriſts ſacrifice, which is long ſince paſt, ſhould continue as long as the Euchariſt ſhall endure, even unto the worlds end; and his *conſummatum eſt* is not yet finiſhed: And dying and not dying, ſhedding of blood and not ſhedding of blood, and ſuffering and not ſuffering cannot poſſibly be *one action*: and the *Repreſentation* of an Action cannot be the *Action* it ſelf.

Contra Fauſtum, lib. 20. 21. Ad Hebr. Hom.

And this conceipt was unknown to Antiquity. All the Fathers held it a *ſacrifice*, only becauſe it is a *Repreſentation* or *Commemoration* of the *True ſacrifice of* Chriſt upon the Croſſe; even as our Saviour commanded, *Do this in remembrance of me.* Saint *Auguſtine* ſaith, *Hujus ſacrificii caro & ſanguis, ante adventum Chriſti, per victimas ſimilitudinis prænuntiabatur: in paſſione Chriſti, per ipſam veritatem reddebatur: poſt aſcenſum Chriſti, per Sacramentum memoriæ celebratur*, &c. And Saint *Chryſoſtome*, *Hoc eſt exemplar illius*, &c. And *Thomas Aquinas* giving the reaſon of the diverſe Names given to this Sacrament, ſaith, that it hath a triple ſignification. 1. *Reſpectu præteriti*, one in reſpect of the Time paſt, inaſmuch as it is *commemorative* of the LORD'S *Paſſion*, which is called a true ſacrifice, and according to this, it is called a *ſacrifice*. 2. *Reſpectu præſentis*, in reſpect of the preſent, that is, of the *Unity* of the Church, unto which men are gathered by this Sacrament, and according to this it is named a *Communion*, or *Synaxis*, becauſe by it we communicate with Chriſt, and are partakers of his Fleſh and Deity. 3. *Reſpectu futuri*, in reſpect of that which is to come, inaſmuch as this Sacrament is *preſignurative* of the fruition of GOD, which ſhall be in heaven; and accordingly it is called *viaticum*, becauſe it here furniſheth us in the way, that leads us thither. Again, it is called the *Euchariſt*, that is, *bona gratia*, the good grace, becauſe *Eternal life is the grace of God*, Rom. VI. or elſe, becauſe it really containes Chriſt, who is *full of grace*. It is alſo called *Metalepſis*, or *Aſſumptio*, becauſe by it we aſſume the Deity of the Son. All this, *Part.* III. Q. LXXII. *Artic.* IIII. *In corpore.* And in his Anſwer *ad* III^m. he addeth, That this Sacrament is called a *Sacrifice*, inaſmuch as it doth repreſent the *Paſſion* of Chriſt; it is likewiſe called *Hoſtia* an Hoſt, inaſmuch as it containeth Chriſt himſelf, who is *Hoſtia ſalutaris*, Epheſ. V.

Here is a *Repreſentative*, or *Commemorative*, and *Participated Sacrifice* of the *Paſſion* of Chriſt, the *True Sacrifice*, that is paſt; and here is an *Euchariſtical Sacrifice*; but for an *External proper Sacrifice*, eſpecially as *ſacrifice* doth ſignifie the *Action* of *ſacrificing*, here is not one word. And therefore this is a new conceipt of latter men, ſince *Thomas* his time, unknown to him, and a meer Novelliſm. And the cure is as bad as the Diſeaſe: Though *Thomas* gives no other reaſons, why it is called a *ſacrifice*, yet (ſay they) *Thomas* denieth it not. For, that is plainly to confeſſe that this is but a patch added to Antiquity. And yet when he ſaith, it is a Repreſentative or Commemorative Sacrifice *reſpectu præteriti*, in reſpect of that which is paſt, that is, the *Paſſion* of *Chriſt*, which was the true *Sacrifice*, he doth deny by conſequence, that it is the true ſacrifice it ſelf which is paſt. And if Chriſt be ſacrificed daily in the *Euchariſt*, according to the *Action* of *Sacrifice*, and it to be one and the ſame ſacrifice offered by Chriſt on the *Croſſe*, and the *Prieſt* at the *Altar*, then can it not be a *Repreſentation of that ſacrifice which is paſt*, becauſe it is one and the ſame ſacrifice and *action* preſent.

Therefore *Saint Paul* proceeds in the XV. Verſe: *By him therefore let us offer the ſacrifice of praiſe to God continually*, that is, the fruit of our lips giving thanks to His Name. *Let us offer up to* GOD; Chriſtians then have an *offering*: and let us offer up to GOD *continually*; this is the ground of the *daily Sacrifice* of Chriſtians, that anſwereth to the daily ſacrifice of the *Jewes*. And this *ſacrifice* of *praiſe* and *thanks* may well be underſtood the *Euchariſt*, in which we chiefly praiſe and thank *God* for this his chief and great bleſſing of our Redemption. And this and all other *Sacrifices* of the Church external or ſpiritual muſt be offered up and accepted *per Ieſum*, in, by, and through Chriſt. S. *Paul* ſaith not, *Ipſum offeramus*, Let us offer Him (that is) *Chriſt*; but let us offer and ſacrifice *per Ipſum* by him, in whom only we and our ſacrifice are accepted. And Rom. XII. I. *Offerte corpora*, *Offer your bodies living ſacrifices, holy and acceptable to God, which is your reaſonable ſervice*: It is not *Corpore ſine animis*, not bodies without ſoules, For in them without ſoules, there is no *life*, no *holineſs*, no *accepting*: and this is mans *reaſonable ſervice*; all elſe is without reaſon. And S. *Peter* (the firſt Pope as they reckon him, who I am aſſured had infallibility) ſaith I *Pet.* II. V, *Ye alſo as lively ſtones are built up a ſpiritual houſe, and holy Prieſthood, to offer up ſpiritual Sacrifices acceptable to God, per Ipſum Chriſtum*, by JESUS CHRIST. And Saint *James* (Chap. I. Ver. XVIII.) tells us, that to this end *God begat us by his Word of truth*, that we might be *primitiæ creaturarum*: not offer to *God* the firſt fruits of our *fields* or *cattel*, but that we might offer up our *ſelves* as *firſt fruits* to *God*. So all the *offerings* of the Church are the Church it ſelf; and Chriſt the Head offered *corpus naturale*, his natural Body, his ſoul and fleſh for a ſacrifice; for the ranſom and price of our ſinne, thereby *purchaſing eternal Redemption*, Heb. 10. 11. and by this one offering *He perfected for ever them that are ſanctified*, Verſe 13. Neither doth Chriſt there (that is) in heaven where he now appears in the preſence of *God*, offer often, or any more for us, but this one; there is *appearing*, but no offering. And the Apoſtle gives the reaſon of it. For then he muſt have *often ſuffered* ſince the foundation of the

the world, *Heb.*9.24,25,26. He *appears* in heaven as our *High Priest*, and *makes intercession* for us; but He *offers* his natural body no more but once, because he *suffers* but once. No *offering* of Christ (by S. *Pauls* rule) without the *suffering* of Christ: the Priest cannot *offer Christs* natural body without the *suffering* of Christs natural body.

So likewise the Church, which is Christs mystical body, offers not Christs natural body: it hath no power to offer the natural body, which is proper to Christ only, *Pono animam & nemo tollit*; not the Church, nor they that are not the Church. And there is no such thing in Scripture, nor I presume can easily be shewed out of any of the probable and undoubted Fathers, but the Church offers *corpus mysticum*, Christs mystical body (that is, it self) to *God* in her daily Sacrifice.

First, all sacrifice is proper and due only to *God*. Be men never so venerable, never so worshipfull, yea *adorandi*, to be adored also, yet no man ever offered sacrifice to any, unless he knew him, or thought him or feigned him to be *God*. True Angels would never accept Sacrifice: and wicked Angels only sought it, because they also affected to be deified. Saint *Aug.* de Civ. Dei, l. 10. c. 4. Et Cont. Faust. l. 20. 21.

In which respect, never any Priest at the Altar, even *super corpus Martyris*, over the body or sepulchre of any Martyr, prayed thus, *Offero tibi Sacrificium, Petre, Paule, Cypriane*, I offer sacrifice to Thee, O Saint *Peter*, Saint *Paul*, or Saint *Cyprian*. All celebrities towards them, whether praises to GOD for their victories, or Exhortations to their imitation, are only *Ornamenta memoriarum*, the Ornaments of their memories, not *Sacra*, nor *Sacrificia mortuorum, tanquam Deorum*, not the sacred things or Sacrifices of the dead, as if they were GOD'S, *Lib.* 8. *C.* 27.

And therefore Saint *Augustine* often denies *Temples*, *Altars*, and *Sacrifices* inward and outward, visible and invisible to all *Martyrs* and *Saints*, as being proper and peculiar to GOD only. And I trust, *Prayers* and *Invocation* be in this number. For as *Orantes & Laudantes*, praying and praising, we direct our signifying words to him, to whom we offer the things signified in our hearts: so sacrificing, we know the visible sacrifice is to be offered to no other but to him, whose visible sacrifice in our hearts we our selves ought to be, *Nos esse debemus*, *Lib.* X. *Cap.* XIX. And then it followeth in the XX. Chapter. The true *Mediator* inasmuch as taking upon Him the *form of a servant*, the Man JESUS CHRIST became a *Mediator of God and Man*; whereas in the form of GOD He takes sacrifice with His Father, yet in the form of a servant, *Maluit esse, quam sumere*, He chose rather to *be a Sacrifice*, than to *receive Sacrifice*; lest even by this occasion any man might think he might sacrifice to a Creature, by this (Nature) He is a Priest; the same the offerer and the same the thing offered: *Cujus rei sacramentum*, of which things he would have the daily Sacrifice of the Church to be a Sacrament, *quæ cum ipsius capitis corpus sit, seipsam per ipsum discit offerre*: which Church being the body of our Head himself, doth learn to offer it self (that is, the *Church*) by Him, that is, by *Christ*. Here the Body of the Head, is the *mystical body of Christ*: and therefore the daily Sacrifice of the Church is not the *Natural Body of Christ*, but the *Mystical Body* that offers it self to *God* by *Christ*. This made Saint *Augustine* to say of Angels, and Elect and Glorious Saints, *Nec illis sacrificemus, sed cum illis sacrificium Deo simus*. Let us not sacrifice to them, but let us *be a Sacrifice* to *God* together with them, *cap.* XXV.

But a singular and full place we have in the Xth. Book, and VI. Chap. Where having shewed what *Sacrifice* is, that is, every work which is performed, that we may cleave to *God* in an holy Society, being referred to that end of good, by which we may be truly blessed: (as a *man consecrated* to the name of *God*, and dying to the world, that he may live to *God*, is a *Sacrifice*, as the *Body chastened* by temperance, is a *Sacrifice*, such as the Apostle calls for, *Offer up your bodies to be a Living Sacrifice*, Rom. 12.1. And if the *body*, the servant and instrument of the soul, much more the *soul* it self is a sacrifice; As likewise *works* of *mercy* and the like:) Hence (saith he) it cometh to passe, *Ut tota ipsa, redempta civitas societasq; sanctorum universale sacrificium offeratur* DEO, *&c.* [That the *whole redeemed City* and *society* of the *Saints* is offered up an *universal sacrifice* to *God*, by our great Priest; who also offered himself in His passion for us, that we might be the body of so great a Head, in the form of a servant. For this he offered: in this he was offered, because according to this he is our Mediator, in this our Priest, in this our Sacrifice.] and then urging again the Apostles words, *Rom.* 12.1: of *offering our bodies a living sacrifice, holy and acceptable to* GOD, *which is our reasonable service of Him*, he adds, *Quod totum sacrificium ipsi nos sumus* [All which whole sacrifice we are:] We the *Members* are this whole sacrifice, not Christ the *Head*. For as in the body there are many members, and many offices of those members; so *we being many, are one body in* Christ, *and every one members of one another*, having divers *gifts* according to the *grace* given us. *Hoc est sacrificium Christianorum, multi unum corpus sumus in Christo*, [this is the sacrifice of Christians, many are one body in Christ.] This must necessarily be the *mystical body* of Christ; the *natural body* it cannot be: *Quod etiam Sacramento Altaris Fidelibus noto frequentat Ecclesia; ubi ei demonstratur, quod in illa oblatione quam offert, ipsa offeratur*: [Which Sacrifice the Church also frequents in the *Sacrament* of the *Altar*, well known to the faithfull; in which it is demonstrated to the *Church*, that in that oblation which the Church offers, the *Church it self is offered.*] I hope, the *Church* is the *mystical body* of Christ, not the *natural*, *Lib.* XX. *cap.* X. *Ipsum vero sacrificium corpus est Christi, quod non offertur ipsis, quia hoc sunt & ipsi*; denying Temples, Altars and Sacrifices to Martyrs and Saints: he saith [The *sacrifice* it self is the *Body* of Christ, which is not offered to them, because *they* are also *this sacrifice.*] This may suffice to satisfie any reasonable man of the *Sacrifice* of the *Church*, in Saint *Augustines* judgement. Yea give me leave to add one place more, because it may stand for many: and that in *Lib.* 13. *cap.* 13. *Nec jubent*, &c. [Neither do they

they command, that we ſhould Sacrifice to them, but only to Him, whoſe Sacrifice we together with them ought to be a Sacrifice, *Ut ſæpe dixi, & ſæpe dicendum eſt*, as I have often ſaid, and muſt often ſay.]

This then is the *daily Sacrifice* of the Church in *Saint Auguſtin's* reſolute judgement, even the *Church* it ſelf, the *Univerſal Body* of Chriſt, not the *Natural Body*; whereof the *Sacrament* is an *Exemplar*, and a *Memorial* only, as hath been ſhewed. And when they ſhall prove the *Churches Sacrifice* to be the *Natural Body of Chriſt*, and the ſame ſacrifice with the Sacrifice of the *croſs*, as it denoteth the *Action* or *Sacrificing*, becauſe the Fathers often uſe the word *corpus Chriſti*, The Body of *Chriſt*, they ſhall be further anſwered.

In the mean time the Church of England in her reformed Liturgie (*offering our ſelves, our ſoules, and bodies to be a living ſacrifice, holy and acceptable to God, which is our reaſonable ſervice of Him*) may truly and boldly ſay, that in this ſhe hath farre exceeded their *Canon* of their *Maſſe*, in which there is not one ſyllable, that mentions the *ſacrifice of our ſelves and ſouls and bodies*, which is the only thing that *God* looks and calls for at our hands, and in *Chriſt* our Head, is moſt pleaſing; nay more, only pleaſing to Him, and in our power to offer properly.

We deny not then the *daily Sacrifice* of the Church (that is, the *Church it ſelf*) warranted by Scriptures and Fathers. We take not upon us to ſacrifice the *natural Body* of CHRIST otherwiſe than by the *commemoration*, as CHRIST Himſelf, and *Saint Paul* doth preſcribe. They rather, that take a power never given them over the *natural body* of CHRIST, which once offered by Himſelf purchaſed Eternal Redemption all-ſufficient for ſin, to offer it again and often, never thinking of the offering of CHRIST'S *myſtical body*, the *Church*, that is, our ſelves, our ſouls and bodies; they (I ſay) do deſtroy the *daily Sacrifice* of *Chriſtians*, which is moſt acceptable to *God*.

Now then that which went before in the Head *Chriſt* on the *croſſe*; is daily performed in the members, in the Church. *Chriſt* there offered Himſelf once for us; we daily offer our ſelves *by Chriſt*, that ſo the whole *myſtical Body* of *Chriſt* in due time may be offered to GOD.

This was begun in the *Apoſtles*, in their Liturgie, of whom it is ſaid (*Acts* 13.) *Miniſtrantibus illis*, while they *miniſtred* and *prayed*, the *Holy Ghoſt* ſaid unto them, &c, *Eraſmus* reads it, *Sacrificantibus illis*, while they *ſacrificed* and *prayed*. If they had offered *Chriſts Natural body*, the *Apoſtles* would ſurele have made ſome mention of it in their Writings, as well as they do of the *commemorative Sacrifice*. The word is λειτουργούντων ſo it is a *Liturgical Sacrifice*; or a ſacrifice performed or offered in our *Liturgy* or form of *Gods* worſhip: ſo the *offering of our ſelves, our ſouls, and bodies*, is a part of *Divine worſhip*.

Now as it is not enough to feed our own ſoules, unleſſe we alſo feed both the ſoules and bodies of the *poor*; And there is no true *faſt*, unleſſe we *diſtribute* that to the *poor*, which we deny to our own bellies and ſtomachs; And there cannot be a perfect and compleat adoration of GOD in our devotions; unleſſe there be alſo *doing good* and *diſtributing* to our Neighbours; therefore to the *Sacrifice* of *praiſe* and *thankſgiving* in the *Euchariſt*, in the Church, mentioned in the fifteenth Verſe, we muſt alſo add *beneficence* and *communication* in this Text: For, *Devotio debetur capiti*, *Beniſicentia membris*, the ſacrifice of *Devotion* is due to our *Head* CHRIST, and *piety* and *charity* is due to the *Members*. So then, offer the *Sacrifice of praiſe* to GOD daily in the Church, as in the fifteenth Verſe; and *diſtribute* and *communicate* the *Sacrifice of compaſſion* and *Almes* to the *poor* out of the Church, as in this Text.

Shall I ſay *extra Eccleſiam*; out of the Church? I do not ſay amiſſe, if I do ſay ſo: yet I muſt ſay alſo, *intra Eccleſiam*; this ſhould be a ſacrifice in the Church, the *Apoſtles* kept it ſo in their time; *Primo Die*, the firſt day of the week, when they came together to pray and to break bread, *Saint Pauls* rule was, *Separet unuſquiſque*; Let every one *ſet apart*, or *lay by in ſtore*, as GOD hath proſpered him, that there be *no gatherings*, when I come. And our *Liturgy* in the *Offertory* tenders her *Prayers* and *Almes* on the *Lords day* or Sunday, as a part of the *ſacrifice* or ſervice of that day and of GOD'S *Worſhip*; which I wiſh were more carefully obſerved among us For this alſo is a *Liturgie* or *Office*, ſo called by the *Apoſtle*, 2 Cor. 9. 12. ἡ διακονία τῆς λειτουργίας, the *Adminiſtration of this Service*, or *Office*, or *Liturgie*: there is the word *Liturgie* or *Office*. For, the daily ſervice and ſacrifice not only ſupplieth the *want of the Saints*; but is abundant alſo by many *thankſgivings* unto GOD. So the *Lords day* or *Sunday* is then beſt kept and obſerved, when to our *prayers* and *praiſes* and *ſacrifices of our ſelves*, our ſouls and bodies, we alſo add the *ſacrifices of our goods and Almes*, and other works of mercy to make it up perfect and compleat, that there may be *Opus diei in die ſuo*, the work of the day in the proper day thereof; and theſe two *ſacrifices* of *praiſe* and *Almes* joyned here by GOD and his *Apoſtle*, may never be parted by us in our lives and practice.

Firſt then we ſee, that as our SAVIOUR firſt *preached* in the Mount, and then *healed* in the Cities and Townes; ſo when we have *offered our ſelves*, our ſouls, and bodies, to be *living and ſpiritual ſacrifices* in the Church unto GOD, by our High Prieſt CHRIST, we muſt not reſt there, but muſt alſo *offer our goods* and almes, whether in the Church or out of the Church, to the relief of the poor members of CHRIST, that are in want. And that theſe two: 1 the *ſacrifice of Praiſe*, 2 and the *ſacrifice of Almes* may appear to be indiviſible and inſeparable, inſo-

much

much that he that will give himself, his soul, and body to GOD, will never spare also to give his goods to those that suffer hunger, and thirst, and nakedness; See how our *Apostle* joynes these two: 1 First, *Per Ipsum offeramus*; By CHRIST our High Priest, Let us offer our selves: 2 and lest that should be thought, to be all the *whole Sacrifice*, that man is to render to his GOD, He adds this second, with a *Nolite oblivisci*, by a kind of *Negative*, which is many times more forcible than any ordinary *Affirmative*: *to do good, and to distribute forget not*: fearing as it were, lest when man had done his homage and fealty to GOD, of whom he holds in chief, he might think, that were enough to sacrifice to GOD in the Church on the *Lords day*, and then forget his Brother all the week after, and never to take compassion on him: whereas the truth is, *Unus amor*, but *duplex objectum*: the love is but *one*, wherewith we love *God* for Himself, and our *brother* who is *Gods* image for His sake, as there be two *eyes*, yet but one *visual faculty*. For as it is to no purpose, to learn our duty at the mouth of *Gods* Preachers on the *Lords day*, and never to put it in practice all our week, or life following, as if it were a matter only for the brain and understanding; whereas in truth, first it should *edifie our faith*, and then *fructifie in our lives*: So it is a very short love to professe to love *God*, whom we have not seen, and starve our poor brethren, who lye at our gates in such sort, that we cannot choose but see them.

So then the words contain, first an Act, *Beneficentiæ & communionis*; to do good, and to distribute: and that must needs be a great work, for it is to *do good*, and nothing is truly great, but that which is good. 2. A Caveat, *Nolite oblivisci*, it is a work of great consequence, very important to our salvation, it may not be *forgotten*. 3. How small or vile it may seem in it self, yet it is of a high rate and great esteem: *sacrificia sunt, & talia sunt*; they are *sacrifices* and *sacrifices* of much *price*, though they be but crumms of bread, or drops of water: And so much the more precious, because they are grateful to *God*; *delectatur*, or *placatur Deus*, *God* is *pacified*, or *God* is *well pleased*: and all the world is well given to appease and pacifie His wrath, and gain His favour. *The division.* 1 2 3

Now the work is compriſed in two words, *Beneficentia & communicatio*: beneficence and distribution. *Beneficence* or *bounty*, that is, *Affectio cordis*; the affection and compassion of the heart: And *Communication* and *distribution*, that is *Opus manuum*; the work of the hand. And these two may be no more divided, than the two other sacrifices, of *devotion* in the sacrifice of our selves, and *charity* in the Relief of the poor: For *Beneficence* is *ut Fons*, as the fountain and spring or cistern, whence all works of compassion do arise; and *distribution* is *ut Rivuli*, as the Rivers or channels or pipes, by which the waters of comfort and goodness are carried to hungry soules.

Beneficence is as the *Sun*, *distribution* is as the light that proceeds from the Sun: At the *beneficence* of the *heart* there we must begin, and by the *distribution* and *communication* of the *hand*, there is the progresse. And it is not enough that our *heart* is charitable, and full of compassion, if we be *cluster-fisted*, and *close-handed*, and give nothing: *Go and be warm*, and *go and be fed*, and *go and be cloathed*, they be *verba compassionis*, words of compassion: but if we do not as well *feed* and *cloath*, as our *tongue blesseth*, we may have *gentle hearts* like *Jacobs voice*, but our *hands* will be *cruel* and *hairy* like *Esaus*, that vowed to kill his Brother.

And true Religion is no way a *gargalism* only, to wash the tongue and mouth, to speak good words: it must root in the heart, and then fructifie in the hand, else it will not cleanse the whole man.

Now, *God* only is good, and the universal good of all things, and goodness it self: If there be any good in man, it is particular, not universal, and it is *participatum*: man is not good in himself, but only by participation: Goodness in *God* is *Essentia*, essence and being; and He is so goodness, that He cannot be but goodness, good in Himself, and good of Himself.

In man goodness is *Accidens*, an Accident; and such an accident, as most commonly he is devoid of it, but only by the grace and likeness of GOD: So that man is good *sola similitudine bonitatis divinæ*, only by the similitude and imitation of the divine good: the nearer to *God*, the nearer to goodness; and the further from *God* the more removed from all goodness. So that as in every good, the greatest good is most desired: so in *doing good*, that is ever best, that joynes us most to our greatest good.

All creatures are said to be good, by the goodness of *God*, *Ut principio*, as the principle, and efficient cause of all good. 2. *Ut exemplari*, as the pattern and exemplar, and Idea, according to which all good things are fashioned. 3. *Ut fine*, as the end and final cause for which all things were made. 1 2 3

And the like is in this *beneficence* and *doing of good*. For first, it must be good *à causa*, in regard of the first and efficient cause, which is *God*: as the good fruit proceeds from the good tree and the tree owes his goodness to *God* that transplants and waters it. 2. It must be good *in fundamento*, in respect of the foundation: as the house, as the living stones and spiritual buildings are therefore good, because they are built upon the immoveable foundation, the *Rock Christ*. And 3. It must be good *a fine*, from the end to which it is referred: it takes beginning from the *Holy Ghost*; and the riches of *Grace*, and it must be directed only to the supream and grand end of all things, *Gods glory*, and the relief of the poor members of *Christ*. 1 2 3

And these two, *Beneficence* and *Communication*, the eminent and imperated Acts of true *Religion*, the mother of all Vertues, they are also the acts of many other particular Vertues. For first, they are the Acts of *Charity*, because they proceed from the *love* of *God*: 2. They are the 1 2

acts

3 acts of *Justice*, because *Relief* and sustentation is the *due debt*, that is owing to the poor: 3. They are the acts of *Liberality* and *Bounty*, because the free *gifts* of men, not the merit of the needy:

4 4. They are the acts of *Mercy*, because they participate with the wants and miseries of the afflicted.

So that as *impendere*, is *Bonitatis*: to do good, and distribute, and bestow is the act of *goodnesse*; so likewise *rependere*, to pay them, where we owe them, is *Justitiæ*, the work of *Justice*. And therefore our goods, they are not properly ours, in such sort that we can carry them with us, when we go hence: but they are *bona pauperum*; so our goods, that they are also the goods of the poor, whereof we are rather *Stewards*, than *Proprietaries* and *Lords*: and he that so keeps and hoords them, that he doth not expend them, to buy the Kingdom of heaven with them, at the hands of the poor (*Ipsorum est Regnum*) he doth indeed *detinere alienum*; he defrauds the poor, and detains that which is anothers. And therefore the Psalm saith, *Dispersit, dedit pauperibus, Justitia Ejus manet in æternum* (*Psalm* 112.9.) He hath dispersed and given to the *poor*: his *righteousnesse* endures for ever; not his *mercy* only, but his *justice* also.

Where, by the way observe; that there it is first, *Dispersit, dedit*; he dispersed and gave to the poor: here, in the Text that lies before me this day, it is *Dedit, dispersit*; He gave it, and then he dispersed it, to the *poor*, in such sort, that He did as it were study how to dispence it to all sorts of poor, even as many kinds of poor, as He could devise and find fit to receive it, learned old men, widowes, children and prisoners, and the like.

And this goodnesse whether we must understand it plainly, as the Intention of the *heart*, that doth the good, and the works of the *hand*, that distributes and divides it: or whether we understand it, as some do, that there is *Beneficentia in iis quæ dantur*; beneficence in those things that are given: and *Communicatio in iis quæ servantur*, Communication in those things that we give not: because in these times, *Omnia erant communia*, All things were in common, and so they did communicate even those things which they did not communicate and distribute: This goodnesse, I say, hath two properties of true goodnesse: First, it is *diffusivum sui*; diffusive of it self, it imparts it self to as many as it can, it heaps not all upon one, as those do that rob all others, that they may enrich their heir: Secondly, it is *unitivum Deo, & proximo*, it is unitive, and unites us to God, for whose sake we do it, and to our Neighbour to whom we do it.

And surely as in the civil States, *Quid leges sine moribus vanæ proficiunt?* What will the best lawes profit us, if there be no obedience; no manners? are they not altogether vain, of lesse force than *Spiders webs?* and in Christianity, *Quid fides sine operibus?* What will faith and knowledge profit us, if it fructifie not in life and works? what can *Devotion*, and *Justice* profit, if *Almes* follow not? He that will send an Embassage to *God*, that shall surely speed, he must send sighs from his heart, tears from his eyes, prayers from his mouth, and also alms from his hands, and they will prove of that force, that *God* cannot deny them.

And if we will take with us the resolution of the Learned, out of the form of the last Judgement, it will amount to thus much; that not only *Peccata commissionis*, sinnes of commission, or sinnes committed will condemn us, but also *Peccata omissionis*, sinnes of omission, or omission of doing good, as not feeding and cloathing the poor, will cast us into hell: and *auferre aliena & non dare sua*, to take other mens goods from them, either by force or fraud, and not to give our own to the poor, both are damnable, though not in the same degree. And therefore our Saviours counsel is well worth our learning (*Luke* 16.) *Make you friends of the unrighteous Mammon, that when you shall fail, they may receive you into everlasting Tabernacles.* And these external gifts they are the *viaticum*, or vians to carry us to heaven: for though *Non hic Cœlum*, heaven be not here in this life; yet *Hic quæritur Cœlum*, here in this life heaven is to be sought, and here it is either found or lost. So then, shall we *fast* from *meat*, and not from *sin?* shall we *pray*, and *rob the poor?* shall our tongue praise charity, and our hands spoil those that need our charity? GOD forbid.

And now, most glorious *Bounty*, and *Communication*, and *Distribution*, what shall I say of thee? but that thou art *Vita sanctorum*; the very life, and joy, and delight of all Saints: and when Saints must leave this life, and all things else leave them, and they leave all things; yet thou leavest them not, but art *Comes defunctorum* the unseparable companion of the dying. For of all that a man hath, there is nothing that shall accompany him to the Tribunal of the great Judge of the quick and the dead, but *Peccata & bona opera*, Sins and good works: and then it will appear, that the voice of a few *good works*, done for *Christs* sake, will speak lowder and plead harder, and more effectually for us, than all our glorious words and professions.

And this *doing good* and *distributing*, is not only profitable, but admirable also, For why? by evils and wants of others, it self is bettered; and it becomes beautiful, by the uncleanesse and nastinesse of the wretched: it is enriched by others poverty, by others infirmities it grows strong; and bearing of burdens attols and lifts it up: and therein of all other it is happy, *de spinis colligit uvas*; it does that, which CHRIST denies to be feisable, it gathers *grapes* of *thornes*, and sweetest consolation out of greatest miseries; and that which is contrary to all Nature, and Natural reason, *ex agro sterilissimo paupertatis, messem copiosissimam colligit*, out of the *most barren fields of poverty*, it reapes the *most plentiful harvest*. And herein are these two Vertues most to be admired, *Misericordia miseriam aliorum facit nostram*, Mercie makes other mens miseries and calamities to be our own: and *Charitas facit bona nostra proximorum*, Charity makes our goods to be our Neighbours.

If a travelling man were heavy loaden, were it not a great and happy ease for him, if his fel-

low

low-traveller would bear part of his burden? And *Divitiæ, onus*: Riches is a heavy load, it presses down many so much, that they are never able to climb up to heaven. What is then to be done? *Da partem comiti*: give thy companion (the *poor man*) a part with thee, thou shalt refresh him that is weary of his wants, and thy self shall runne most lightly and nimbly to Heaven gates.

And now if thou wilt do as my Text teacheth (that is, to *do good*, and *distribute*) yet take these few rules in the way, they will make thee to make the more and better speed. First, do it *Voluntary*, willingly: not by compulsion, as if it were a grievous tax or seaze: For GOD more regards thy *affection*, than thy *gift*; the *widows two mites*, more than great heapes of treasure: and why? GOD is *Ponderator spirituum, non panis aut monetæ*: GOD is a *weigher of the spirits*, rather than of *bread* and *money*. 2. Do it *hilariter*, chearfully: for thou well knowest what GOD loves most, that is, a *chearful giver*. He doth not respect *Quid*, what is that thou giveſt; but *Ex Quanto*, the *chearful heart* it comes from. 3. Do it *Affabiliter*, with kind words and fair language: Not of a wearinesse to be rid of a begger, as the *unjust Judge* righted the *importunate widow*; but out of compassion to relieve him. And certainly, when there is *Pietas in re*, Compassion and pity in the deed, *non sit in verbis contumelia*: though thou give him good counsel, yet load him not with reproaches and contumelies; upbraid him not with his want or diseases; for GOD might have turned the Tables, and made him as rich as *Abraham*, and thee as poor and infirm as *Job* or *Lazarus*. 4. Do it *Festinanter*, speedily: for *Blessed is he that considereth the poor and needy*, and prevents his petition: For, this is indeed to *give twice*, to *give quickly*; to have his money or his bread prepared and ready at his hand, as more ready to give than they to ask: And this is indeed *Quærere pauperes, quibus benefacias*, to seek and search for poor, to whom thou mayst do good: and know withall that *Abraham's speed* to entertain CHRIST and His *Angels*, made *sinum Abrahæ receptaculum Lazari*: *Abraham's bosome* to be the receptacle and place of Rest to *Lazarus*, as well as *Lazarus's patience* advanced him to *Abraham's bosome*. And 5. Do it *Humiliter*, in all humility: *Ut eluas peccatum, non ut corrumpas judicem*: to *Redeem thine own sinnes* by thine *Almes*, as *David* said to *Nebuchodonozar*, but not to *corrupt thy Judge*, that thou may'st sinne more freely, more securely. For, GOD is like to bear the loudest cry; and it may be the cry of thy *sinne*, may decry or cry down thine *Almes*; and the scale of sin make thine Almes to be found too light. 1 2 3 4

Again, take I beseech you these things into your consideration: First, *Quis petit?* Who it is, that askes an Almes of thee. Thou takest it to be the poor man, but thou mistakest it, It is DEUS *in paupere*, & CHRISTUS *in paupere*: GOD thy Creator, and CHRIST thy Redeemer in the poor man: and doest thou hoord up for thy wife, or thy child, or thy servant, that will spend it in riot; *Et negas Creatori, vel Redemptori*; and dost thou deny to GOD thy *Creator*, and CHRIST thy *Redeemer*, that bought thee with his own blood and life. 5

Secondly, *Quid petis?* what it is that he doth ask: in short, *Suum non tuum*: He askes not thine, thou hast only the use, and dispose of it, but He askes His own; and *what hast thou, that thou hast not received?* even to thy self, thy soul, and thy body, all the gifts of Nature, and all the gifts of grace? And when all is said, this is indeed all, *Da quod dedi*: give me that I first gave thee, a fruit of mine own Tree; I bestowed it on thee: *Da & reddam*, give me but some crummes, some drops out of thy heap, out of thy Fountain, I will repay it: Nay, *da & debitor ero*; give me any part, I will become a debtor to thee upon my word and promise, to repay it in Heaven. 2

Thirdly, *Ad quid*, To what purpose doth GOD ask thee by the *poor man?* to gain it to himself? No, *ad mutuandum*, only to borrow of thee; and be assured, he is the best pay-master, he will restore to thee an hundred fold. And wilt thou lend to a *Jew*, or a *Turk* for *ten* or *eight* in the hundred; *Et Deo non accommodas*, and wilt not lend to thy *Creator* and *Redeemer*, who will give an *everlasting weight of glory* for thy crummes and drops. 3

And fourthly, *Quid daturus, qui petit*; what will He give thee, that now begs of thee? For thy broken bread and meat, He will make thee partaker of the *Feast* of the *Lamb*; and for a few drops of water, He will crown thee in the Kingdom of glory: *pro poculo aquæ frigidæ, torrens voluptatis*; for a *cup* of *cold water* (*water* the common element, and *cold* water, that cost thee not the charge of a fire to warm it) there is a torrent, nay, a very sea of pleasures provided for thee for all Eternity. 4

Do good then and *distribute*; but do it *Manibus propriis* with thine own hands, if thou canst spare it: nor by other mens hands, which may die soon after thee, or else deceive thy trust. *Lucerna in manibus, non a tergo*, hang not thy light at thy back, to shine after thy death, but carry it in thy hand; be Executor of thine own Will. And do it *Secreto*; in secret, without a Trumpet: The *seed* must be buried or harrowed under the earth, else it neither roots nor multipies: which though *perdi videtur*, it seems to be lost, yet unlesse it be thus sowed and buried, *revera perditur*, it will be lost indeed: And the more thou soweſt, the more thou shalt reap, for *he that sowes sparingly, shall reap sparingly*. 4

And now in the second place, mark the Caution: *Nolite oblivisci*: to do good, and to distribute *forget not*. Offer the sacrifice of praise *daily*: and if *daily*, it is likely enough to be remem- *Pars* II.

bred, because it never was forgotten, never omitted in the Church, whether thou art put, as to the School of Memory. This is but *lip-labour*; or at the most but an *heart-labour*, it costs nothing but breath: but to give *Almes*: to *do good*, and to *distribute*, that costs more; it will put thee to the charge of bread, and water, and cloathes, and the like, which is chargeable and burdensome. Any thing but our *purses*: No, that must not be left out neither: To *do good* and to *distribute*, to rob thine own back and thy belly, to feed the hungry and cloath the naked, *Nolite oblivisci*; forget not to add the *Sacrifice* of *Almes*, to that other of *devotion* and *praise*.

And surely, I may call this the *Chapter* of *Remembrances*, or the *Remembrancers Chapter*. In the second Verse: *Memento hospitalitatis*, forget not to be hospitable: *Abraham* entertained *Angels*: yea, the Son of GOD, the LORD of Angels by his *hospitality*. In the third Verse: *Memento vinctorum, & afflictorum laborantium*; Remember those that are *in bonds*, and *afflicted*, being your selves in bonds and adversity together with them: for, as CHRISTUS *pascitur in iis*, so *incarceratur*; as CHRIST is fed in the *poor*, so he is imprisoned with them that are in bonds, and exiled with his exiled members, and condemned to the Mines, with those that are chained in the Mines: and it is an impossibility to banish the Head from His Members, in whom he lives, and they in Him. In the eight Verse: *Memento Praepositorum*, Remember your *Governours*, that have the Rule over you: you owe much to them that have sowen in you the Word of GOD, whose faith is a light or example to you. So here, *To do good, and to distribute forget not.* The rest are particulars, *Hospitality* to *strangers*, *Visitation* to *prisoners*, *comfort* to the *persecuted*, and *Sustentation* to our *spiritual Governours*: but this in general, and extends to all; strangers, prisoners, persecuted, Governours, and all other men in need, in general; though with a *precipuè*, chiefly *to the Houshold of faith*. For, every man is our *neighbour*, to whom charity is to be extended; but they are more nearly our *Neighbours*, to whom we stand bound by a double obligation and fraternity, of *Nature*, and *Grace*.

Why then is our *Apostle* so solicitous, that we *forget* not this *doing good* and *distributing*? A man would think, the precept need not be so strictly urged and inculcated, and that in the negative which binds *Semper & ad semper*, and therefore never to be *forgotten*. The Moralist gives a good Rule, *Homo in homine calamitoso misericors, meminit sui*: That man that is *merciful* to a *man in misery* and calamity, remembers *himself*: he might have been in misery and need, as well as his afflicted Neighbour, if GOD had so disposed. Is it such a matter, to be so much and so often inculcated? Can a man forget himself? or can any man think that, that which falls to another man, might not fall upon him? Equal in *nature*, and *grace*, may also be equal in *misery*, if GOD will: Yes surely there is need: for he that beheld his face in a glasse, *James* 1.24. he went away, *& statim oblitus est*; straitway he *forgetteth his own shape*; his own spots and deformities, amends none of them, never thinks on them more, till he come to the *glasse* again: be the *glasse* never so true, never so pure, even as pure as the Word of GOD it self, yet so often as he comes, so often he *forgets*, therefore nothing is more needful then this *not forgetting*.

Matth.13.20. And the truth is, most men are like to the young man, that said to our SAVIOUR CHRIST: All these things, the Commandements of GOD, *custodivi ab adolescentia*, have I kept from my youth; but yet he had not so strictly kept GOD'S Commandement, but that withal, *custodivit bona omnia a pauperibus*; he had more strictly kept all his goods from the poor; and because he had great substance, and loved it greatly, he had need to be remembred with *Nolite oblivisci*, Forget not to do good, and to distribute: for he was *Custos pecuniæ, potius quam præcepti*; he was a keeper, but a keeper of *money*; and no keeper, but a breaker of the *Commandements*.

The Rich man and all his fellowes, *Luke* 16. have need of this, *Forget not*: He saw *Lazarus* full of *sores*, from the crown of the head to the sole of the foot, and the very sight of him, was *conflatorium pietatis*; the very bellowes and Anvile of compassion: and he lay at his gate, he could neither go in, nor out, but he must look upon him, yet *obliviscitur quod vidit*; he forgot him that he saw, and could not choose but see him: Nay, he saw the *dogs* more merciful in *licking his sores* than himself was, in curing or feeding him: and therefore *non accepit guttam aquæ*, he received not one drop of water *to cool his tongue*. (He was a great, but a most miserable professour, and therefore his *tongue* was most tormented, because therein consisted all his Religion.) And the reason is, because *non dedit micam panis*, he would not give him so much as he gave his dogs, not one *crumme of bread*.

There be some that say, *Matth.* 25. 37, 44. *Quando te vidimus esurientem, nudum*, &c. When did we see Thee hungry or naked? Peradventure they saw Him, in his own person, *in capite*, as a particular man, the *Head*; but they could not but see Him, *in membris*; in His members, the *poor*: *Vident pauperem*, but CHRISTUM *in pauperе non vident*; they saw the *poor man*, but CHRIST they saw not in the poor man: Here is great need of this *Nolite oblivisci*, Forget not to put them in mind, that they flatter not themselves with this ambiguity. *Te & Te totum*: they see not the *Man* JESUS, the *Head* alone, but they cannot choose but see *whole* CHRIST, that is CHRIST the *Head*, and the *poor*, His *Members*,

Mat.25.18,17: There is one, and I would there were but one, that received a *talent* and *hid it in a napkin under the earth*: he was worthy to hear *Serve nequam*, Evil servant: For he knew his Masters will, that gave his *talents* to *receive them with encrease*; his memory failed and had need to be rubbed with *oblitus tradere usurariis*; he forgot that which he did not forget; he forgot not to take use for his money, and use upon use, but he forgot the true and lawful usury, *to give it to the poor*, and so to *lend*

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it to the Lord, who would surely have paid both principall and interest also, hath the substantiall reward of eternal life, and also the accidentall degree and measure of glory.

How many are there that forget the Preachers precept, *Casteth thy bread upon the waters*? How many are these that say, *My barnes are too little, I will pull them down and build bigger*? who have been at the Schoole of forgetfulnesse, and do not remember, *Quod vastitas pauperum rapina, quod horrea non capiant*, that the *bellies* of the *poor* are greater then the greatest *barnes*, and will receive and consume all that which the greatest barnes cannot hold; yea, the *poor* doe so multiply, that the rich are not able to feed them. The foolish *Rich man* said in the Gospel, *Soul, thou hast much goods laid up in store for many yeares*, but when he said so, he had not many *houres* to reckon, to *eate and drinke and take his pleasure*. *Male recondita, melius erogata*; they were ill layed up, they had been much better distributed and scattered abroad. It may be they may passe all the degrees of comparison, *Male parta*, ill gotten by oppression, and fraud, and Rapine; And *Pejus detenta*, worse kept and detained; that which is ill gotten may be worse kept; and so that is, that is scraped and extorted from all others, is denyed to all others, and most of all, to himselfe, and God, and Christ: And *Pessime erogata* expended worst of all, in ryot and excesse, in pride and vanity, in cruelty and rebellion, in denying maintenance to the King and Country, or to the *poor*.

Eccle. 11. 1. Luk. 12.

Luk. 12. 18, 19.

But howsoever ill gotten, worse imprisoned and debarred the light of the Sun: and worst of all so spent, that with them, the soul, and life, and Heaven it selfe is spent and lost. yet the truth is, they are then best kept, when they are well expended, and never better, then on the *poor afflicted members* of Christ, than in buying of Heaven. But if you will make a true coniunction indeed, they are then *bene recondita* when *bene erogata*, well stored and layd up, when they are well laid out. *Reconde in sinu pauperum*; The best house to lay them up, is to put them into the box and bosome of the poor: for that indeed is the safest and surest Treasury, safer then the Temple it selfe, the *living Temples of* God: A Treasury, *Sine fure, Sine verme*; without *theefe*, without *worme*; whatsoever is put there, *defertur Deo*, the poor man will carry it to God, out of whose hands it can never be taken.

And this indeed the Art of Arts. Not the gold-making, Juglingart, which under the name of gold-making, is the consumer of gold: but the art of turning earth into heaven, and earthly almes into celestiall riches; *dando, cœlestia fiunt*, these transitory earthly things procure us the unspeakable riches and treasures of heaven. And now consider, *Cornelius's Almes* and *prayers ascended* as a memoriall to God, and procured the great grace of the *knowledge of Christ*, and the *gift of the Holy Ghost*: and *Dorcas's Almes* obtained her *Resurrection* to life: God remembred them both, and shall we *forget to do good* and *distribute* our almes, which have that force, that God will never forget them?

Act. 10.

God cannot forget them, if we do remember and perform them: Nay God holds them at a great rate, He accepts them as *sacrifices*, and such *sacrifices* as both *pacifie* and *please* Him. *Talibus sacrificiis*, with such sacrifice God is pleased; *talibus*, with these of *Praise* and *Almes*; and with all those that are like, or of the same nature with these. Not with the *sacrifices* of *Nature* and *Moses's Law*: such are both *Mortua* and *mortifera*; dead in themselves, and mortiferous and deadly to all that shall use them. These had their time, and were accepted as *types* and *figures*, of the which they were partakers of Christ, and did *eat of the same spirituall meat* and the same *spirituall drink*, that we now eat and drink by faith, and the *Rock* that followed them was Christ.

Pars III.

No more then to doe with the sacrifice *pectoris trucidati*, of the slaine beasts: that is past: but *cordis contriti*, with the *sacrifice* of a broken and *contrite heart*: that was from the beginning, and so shall continue *acceptable to* God even to the end: the *spirituall sacrifice*, or the sacrifice of the soul and spirit, that is it, which God ever *accepted* in the sacrifice of His *Son* Christ, even from the first *Adam*, to the last Son of *Adam*, the last man that shall live at the last day. And GOD hath been and is weary of *carnall* and *externall sacrifice*, and neglected, yea, rejected it for the default and want of the inward *sacrifice*, but for this *inward* and *spiritual sacrifice* God will never be wearied with it.

In *vocall prayer*, and *fasting*; and *outward almes*, and the like, there may be *Nimium* too much; but of *inward prayer* and *fasting* from sin, and *compassion* and mercy, there can never be *nimium*, too much; nay, not *satis*, not enough; for GOD calls for all, and all we are not able to perform which we owe. So then, the *sacrificia* must be *talia*: such *sacrifices*, that is, *spirituall*.

And they be *sacrificia*; in the plurall number, *sacrifices* the *representative*, or memoriall of Christs *sacrifice* the *Eucharist*, which is truly the *sacrifice* of *praise*, and the daily *sacrifice* of our *selves our soules and bodies* in devotion and adoration to God. And the *sacrifice* of *Mercy* and *Almes* (both here recorded) these be the *sacrifices* here mentioned that please GOD and all others not here mentioned that are included in the *talibus*: in such like *sacrifices*, God is *pleased*.

And be the number of them as great as any man please to make them, yet because they are all reducible to three, I will compasse them in the number of three. First, *Sacrificium cordis*, *contriti*, the sacrifice of the *contrite* and *broken heart*, as before, which we tender to God in our *Repentace*; and sighes and teares for our sins. The second, *Sacrificium cordis grati*, the sacrifice of the *thankful heart*; in praise and thanksgiving to God, called here, the *sacrifice of praise*. The 1 2 third

3 child, *Sacrificium cordis pij*, the ſacrifice of a *pious* and *mercifull heart*, in compaſſion and workes of *Mercy*, and *Almes-deeds*, called here, *doing good* and *diſtributing*.

1 All theſe, and every one of theſe, which are indeed but the variations, or divers affections of one and the ſame heart, they are the *talia ſacrificia*: ſuch ſacrifices which God *accepts*: Saint *Bernard* was a skilfull confectioner, he made three rare and moſt odoriferous Oyntments of them moſt pleaſing unto God Himſelfe: The firſt, *Unguentum contritionis*, the ointment of *contrition* made of the ſighs of the heart, and the *teares* of the eyes, the *confeſſion* and prayers of the tongue, the *revenge*, the *judgment*, and *execution* done upon our own ſoules, for our ſinnes: And this compunction in heart, though it be all made of bitter and ſharpe poynant ingredients, yet the more ſoure it is, the ſweeter and more welcome it is to God. The ſecond is *Unguentum pietatis*: the oyntment of *pitty* and *compaſſion*, made up of the *miſeries* and the *wants* of the *poor*; wherein the greater is the *miſerie*, the greater is the *mercy*; and the more fellow-feeling and compaſſion of the preſſures of the poor, the more odoriferous is the ſacrifice to pacifie Gods wrath. The third is *Unguentum devotionis*, the oyntment of *Devotion*, which ſpends it ſelfe in *praiſe* and *thankſgiving* by the remembrance of His manifold bleſſings and graces, which cannot but be acceptable unto God, becauſe though praiſe and glory be nothing unto God, who cannot be encreaſed by the breath of a mortall man; yet becauſe it is all the Rent and tribute that man can render to his God, whereof to rob God is the greateſt ſacrilodge, it is an oyntment moſt welcome to God, the rather, becauſe man ever did himſelfe the moſt hurt, when he kept glory back from God, and aſcribed it to himſelf. In the LI. *Pſalme*, The *Oyntment* of *Contrition* is accepted of God, with a *Non deſpicies*: the ſacrifice of the broken and contrite heart, God will not deſpiſe the ointment of compaſſion in this place is accepted of God, with *delectatur Deus*: with ſuch ſacrifices God is *pleaſed*, The *Oyntment* of *Praiſe* goes ſomewhat higher with an *Honorificat me*: he that offers me praiſe he honoureth me, *Pſal.* L. So the *contrit heart*, the *mercifull heart*, and the *thankfull heart*; *Talibus ſacrificijs*, with ſuch *ſacrifices* God is pleaſed: all of theſe together, and every one of theſe ſeverally, and all others like unto theſe, they doe *pacifie*, and *pleaſe*, and *delight* God Himſelf.

Placatur or *reconciliatur*, God is pacified or reconciled, as ſome read: *Delectatur*, God is pleaſed or delighted. *Hilareſcit*, or *pulchreſcit*, God is cheered or lookes upon us with a ſerene or pleaſant countenance; but the *Vulgar* will have it *Promeretur Deus*, God is promerited, in favour of *merits*. I will not much ſtand upon the word; be it *promeretur*, in the Fathers ſenſe, in which, *merit* is *via obtinendi*, the way and meanes of obtaining, the matter is not great.

But the word in the proper ſenſe, ſignifies no more but this, that God is pleaſed, or at moſt *pacified* with ſuch ſacrifices: and this is remarkable, that the ſame word, *Hebr.* XI. VI. ſignifies onely, God is well pleaſed, when it is ſpoken of faith. For, without faith it is impoſſible to *pleaſe* God, *ευαρεστησαι*: but here *ενωπιον αυτου*, muſt be, *Promeriti*, as if *workes* were more meritorious than *faith*: when all the merits of workes proceed from *grace and faith*, as the goodneſſe of the fruit is from the root, and the ſap thereof. And ſo, God may be both pacified and pleaſed, and yet no *merit in us*, but *acceptation in* God: for the beſt *workes* and *ſacrifices* and *righteouſneſſe* in man, are ſo farre from the true *merit*, out of any *dignity*, or *condignity* of the *worke*, that they cannot ſtand before God without *mercy* and *grace*. The beſt and moſt laudable life of the beſt man, hath a *Væ*, or *Woe*, lying upon it, *Si ſine miſericordia diſcutiatur*, if it come to be diſcuſſed without *mercy*: and in the diſtinct judgement of God, no man, no not the man *after Gods owne heart* dare enter, but prays againſt it, *Ne intres in judicium cum ſervo tuo*, Enter not into judgement with thy ſervant, O Lord (*Pſalme* CXLIV. III.) and why? For, *no fleſh is righteous in thy ſight*; no *fleſh* no *man* righteous or juſtified, then ſurely no true *merit*.

Braſſe or *copper money* may be made currant by the Kings Proclamation, but ſtill it is but *braſſe* and *copper*, and wants of the true value of *gold* and *ſilver*: and good workes, and *to doe good* and *diſtribute*, may goe for currant, by Gods promiſe, and receive a *reward* out of juſtice, but Juſtice with *mercy*: for, there is *Juſtitia in reddendo*, Juſtice in giving the Crowne according to his promiſe: but there is *Miſericordia in promittendo*; *Mercy* that *triumpheth over juſtice*, in promiſing to give an *infinite reward*, to a *finite worke*, as *heaven* for a *Cup of cold water*, or bread, or drinke, or clothes and the like: and between the *kingdome of heaven*, and the *crown* of *glory*, and *eternall life*, which is infinite, and a few *crummes or drops*, or *rags*, which are ſcant ſo much as finite, there is no equality. *Inter finitum & infinitum nulla eſt proportio*, there is no *proportion* between that which is *finite*, and that which is *infinite*. So that as much as infinite doth exceed that which is finite, ſo much doth God's *infinite rewards*, exceed the beſt *finite workes*, of the beſt man. And the Rule of the Schoole in this is true: God puniſhes *citra condignum*, leſſe than we deſerve; ſo there is mercy in God's Juſtice and puniſhments: and God rewards *ultra meritum*, beyond our merit or deſert; and ſo eternall life is the *grace and free gift of God*.

1. Inſomuch that we may thus reſolve; Firſt, *Non tenetur Deus*: God is not bound to give us any
2. *reward* for any *dignity* or *worthineſs of our workes*. Secondly; *Non Meremur nos*, we deſerve nothing, but are *unprofitable ſervants*, and our beſt workes are unperfect, and fall ſhort of that per-
3. fection that Law and Juſtice do require. And thirdly, *Non deerit tamen Deus*: though God be not *bound*, and man *merits* not, yet God never failed any man, that did doe any good worke, but he was ſure of his *reward*. For, though we be bound to good workes *ex debito*, of duty: God commands

mands them, and requires an account of them: yet *God* is not bound to reward them *ex debito*, out of any debt owing to us for them; but onely *ex pacto*, out of His promise, and agreement. For *eternal life* is not a reward which men may exact and require in *Justice* at *Gods* hands, for his *labour* and *hire*; but it is *His free gift*: and therefore He calleth it not *tuum*, thine, but *Meum*, mine owne; *May I not do what I list with my owne?*

What is the reason the Prophet saith (*Psal.* LXXI. XVI.) *O Lord, Memorabor Justitiæ tuæ solius*, I will remember *thy righteousnesse only*, but because there is no other righteousnesse worth the remembring, but only *thy righteousnesse only*; that righteousnesse that is *a Domino*, inherent in us by *sanctification* of the gifts and graces of the Lord, is not worth the remembrance, for it is a *defiled cloth*, and *dung* in it selfe; and were it never so good, *God* hath no need of it; nay, being offered to *God*, He is nothing increased by it. If thou do all good works, *Deus meus es, & bonorum meorum non indiges*: Thou art my *God* (saith *David*, *Psal.* XVII. II.) *my goods*, and therein are his *good workes* also, are nothing to thee: *God* is not increased or inriched by them. If thou do commit sin with all manner of *greedinesse*, thou canst not defile *God*, nor take any thing from him; thy evil cannot decrease or diminish him. But it is *Justitia in Domino*, Righteousnesse *in the Lord* (that is) *Christ's righteousnesse* communicated, or *imputed* to us; for Christ is made to us *wisdom* from GOD, and *Justice* or *righteousnesse* and *sanctification* and *redemption*, and He doth not say, *fecit nos*, He made us righteous in the *concrete*; but *factus est nobis*, He was made righteousnesse to us in the *abstract*, because He communicates His righteousnes to us, and then by covers our nakednes, as *Jacob* clothed in his elder brothers garments received the blessing. And therefore the Name of the *Son* of God is Iehovah *Justitia nostra*, *The Lord our righteousnesse*.

Esay. 46. 6.

1 Cor. 1.

Jerem. 23. 6.

Besides, no man is accepted or well pleasing to God for his *workes* sake, but rather the work is accepted for the *workemans* sake: as God first *Respexit Abelem*, He respected or *accepted* of *Abels person*: and then followes *& sacrificium ejus*, and then his sacrifice: For, God cares not for *Abels lambe*, but because *Abel the lambe*, offered it; his heart and willing readinesse to offer a lambe, was pleasing, and He accepted the sacrifice. As in the *Father of the Faithfull*, God could not accept the *sacrifices* of *Isaac*, because he was not sacrificed *facto, sed voto* or *voluntate*: not in deed, but only in *vow*, and *will*, and *purpose*: in him, *Voluntas reputatur pro facto*, his *will* was accepted for the *sacrifice*.

And in *Cain's* sacrifice, GOD made no difference between the *lambe* and the *sheaf of corne*, both which were after commanded equally in the Law, and the *Panes propositionis* were ever ioyned with a *lamb*. The difference was, he offered his eares of corne, but not himself: and therefore the words be, *ad Cain vero, & ad munera ejus non respexit*, But to *Cain*, and to his offering God had not respect: He accepted not his *person*, and therefore He regarded not his *sacrifice*. And therefore the Ancient say: That either of them offered *parem cultu & religione hostiam*, an equall sacrifice in respect of Religion, and the worship of GOD: *Sed non recte uterq; divisit*: *Cain* made an ill division, he offered the fruits of the earth to God; *Cor retinuit sibi, seipsum non obtulit*, he reserved his *heart* to himselfe, and he offered not *himselfe* to GOD: but *Abel* first offered himself to God, and then his *lamb*.

Rupert. in Gen. lib. 4. 2.

And so Saint *Paul's* words are true; *Abel offered a greater sacrifice to* GOD *than Cain*. Greater first, *Quia hostia copiosior*; because he offered a *double* sacrifice, *himself* and his *lamb*: but *Cain* only offered his *corne*. Secondly, *Quia excellentior*; he offered a more *excellent* sacrifice, better chosen, because *de adipibus*, of the fattest, and best of the flock: *Cain* carelesly took that came first to hand; *de fructibus*, of the *fruit*, and no more. Thirdly *Quia ex fide*: by *faith* he offered it; and that *faith* justified him and his sacrifice, because he beleeved in the *Seed of the Woman* that should *bruise the serpents head*. And so it is true, *dignitas operantis*, the *faith* and *piety* of the *sacrificer*, and worker, *dignatem confert operi*, conferres all the worth to the worke. For if an *Heathen* or *Turk* do the same *worke* of *Almes* or *mercy* that the *faithfull Christian* doth, it shall passe without all regard; whereas the *faithfull heart* and *person* make the *worke* of the hand *acceptable* to the *Lord*.

So then, *sacrifices* of goodnesse and *Almes* or *distribution* there must be, they are necessary to Salvation in them that have time and opportunitie, and meanes: and therefore *sufficit ad pœnam meritis carere*, It is sufficient to *punish us*, if we *want good workes*. But there can be no trust or confidence placed in them; for, they are unperfect and defective, & therefore *merit nothing* at God's hand out of *Justice*, but onely are accepted out of GOD's *mercy*, and the infinite *Merit* of Christ, which is equall to His person that is infinite, as He is the eternall Son of God: and therefore, *sufficit ad præmium, demeritis non præsumere*; the greatest part of the *dignity* of the best *works* of the best men, is to renounce all trust and confidence in our selves, and our best workes, and to repose all our hope in the *mercy* and *merits* of Christ.

Now to returne to the use of the word [*Promeretur.*] in Antiquity, I remember Saint *Cyprian* useth it not for the *dignity* and *merit* of the best worke, but onely for the *way* or *meanes* of obtaining. For, reading that place of Saint *Paul*, I *Tim.* I. XIII. [*But I obtained mercy, because I did it ignorantly in unbeliefe*] he reads it thus: *Sed Misericordiam merui*: *but* I *merited Mercy* what was *Merui*, in Saint *Cyprian's* sense, but I *obtained* mercy? and so the Vulgar reads that place.

Againe, speaking of those that were baptized, and signed, in the fore-head with the sign of the Crosse, he saith of *Oxias* the *Leper*, that he was *maculated* with Leprosy, in that part of his

his body in which they are signed, *qui Dominum promerentur*, which *promerits*, the Lord, so would our *Rhemists* read it: But the true understanding is, they that *promerit the* LORD, that is, they that *enter Covenant* with the Lord, in Baptisme (*de cujus ore Exeat*, Numb. 16.) And I presume, rather the *keeping* the Covenant, than the *entring* should be meritorious, if there be any merit at all.

And being *Augustine* (*de gratia, & libero arbitrio*, cap. 5. & 6.) speaking of Saint *Paul*, saith, *Meritum fuerat in Paulo, sed malum*, in *Paul*, there was *merit*, but *evill merit*, when he *persecuted* the *Church*, and received good for it. And after, Let us returne to the *Apostle*, whom we finde without any *good merits* (*Sine ullis bonis meritis, imo cum multis malis meritis*) yea with many evill *merits*, to have obtained the grace of GOD: and then he adds, *Ne igitur bona merita consequatur corona, quæ post malum meritum consecutus est gratiam*; that after his *good merits* obtained the *crowne* (who after his *evill merits* had obtained *grace*. 1. Here, first it is plaine, *merit* is joyned in both. with *obtaining*. 2. Againe, Merits are *good*, and merits are *bad*: the word is common to both 3. *Merit* signifies in Saint *Augustines* sense, no *dignity of worke*, but onely a *meanes of obtaining*. For it is impossible, that *evill merit* (that is, *sinne*) out of the *dignity* of the *worke* should *merit grace*; and by the same proportion and form of speech, it is impossible, that the *dignity* of the *Worke* should *merit a crowne*; since Saint *Augustine* in the same place doth say, There would be none unto whom God the just Judge, *redderet coronam*, should render *a crowne*, unlesse first, as a mercifull Father, *donasset gratiam*, He had given His *grace*: And then he adds *Dona sua coronat Deus, non merita*; God crowneth not *thy merits*, but *His owne gifts*: His reason is, for, if they be such (that is, *thine*) they are *evill*, and if they be *evill*, God *crowneth* them not; if they be *good*, they are GOD's *gifts*, and He *crowneth* them not as *thy merits*, but as his *own gifts*, *&c.*

But I have troubled you too long with this *Schoole-Doctrine*, and *Pulpit divinity* of magnifying *mans merits*, before men, since their *death-bed divinity* recants it all: and then, they are all forced, learned and ignorant, utterly to renounce it, and put all their trust in Christ's *mercy* and *merits*, as their sure Anchor-hold: Of which I have onely this to say: that *merits* may have some place in *their feares*, but their owne *consciences*, unlesse they be feared, tell them, there is no true merit, but Christ's onely.

Application. I have now done with my Text: and now I apply my selfe and my Text to the present Text, that lyes before us: *Hic nec silendus, nec dicendus sine cura*, A man whose worth may not be passed over in silence, whom all ages with us may celebrate and admire; not to be spoken of without great care, care and study: Of whom I can say nothing, but his worth and vertues will farre exceed all mens words. Here I desire neither the tongue of man, nor Angels: if it were lawfull, I should wish no other but his own tongue and pen, *Ipse, Ipsa quem loquar, loquatur*: let him speak of himselfe, none so fit as himselfe was, of whom I am to speake this day. *Et jam loquitur*, And he now speaks: He speakes in his *learned Workes* and *Sermons*, and he speakes in his *life* and *workes of mercy*: and he speakes in his *death*: And what he taught in his life and workes, he taught and expressed in his death. He is the great *Actor* and *performer*, I but the poor cryer, *Vox clamantis*, He was the *Vox clamans*: he was the loud and great *crying voyce*, I am but the poor *Echo*: and it is well with me, if as an *Ecchoe*, of his large and learned bookes and workes, I onely repeat a few of the last words.

No man can blame me, if I commend him at his death, whose whole life was every way commendable: *Justus sine mendacio laudor, apud bonos crimini non est*; Iust *commendation* without *flattery*, is no fault in the opinion of the best men: And the ancient custome of the Church, did celebrate the *memories* of *holy men*, to the praise of GOD that gave such eminent graces to them, and to stir up others by their example to the *Imitation of their vertues*.

I speake my knowledge of him in many things Loved, and honoured him for above thirty yeares space. I loved him I confesse, but yet *Judicio meo non obstat Amor, qui ex judicio natus est*; my *love* doth not blind or outsway my *Judgement*, because it proceeded from *Judgement*. Of whom what can I say lesse, than that he was *vita innocentissimus, ingenio florentissimus & proposito sanctissimus*: In his *life* most *innocent*, in his *knowledge*, & *learning* most *flourishing* & *eminent*, and in his *purpose* and *life* most *holy* and *devout*: whose carriage was so happy, *Quem nemo vituperat, nisi etiam laudet*; no man could ever discommend him, but will he nill he, he must withall *commend* him. And no mans words were ever able to disgrace him: *Vera, necesse est benedicat: falsum, vim moresque superant*: They that spake trueth of him, could not but speake well of him; and if they spake falsely of him, his life and manners did confute them.

And if this Text were ever fully applied in any, I presume it was in him; for, he was *totus in his sacrificijs*; he wholly spent himselfe, and his studies, and estate in *these sacrifices*, in *prayer* and the *praise* of God, and *compassion* and *workes of charity*, as if he had minded nothing else, all his life long, but this, to *offer himselfe, his soule and body, a contrite and a broken heart, a pitifull and a compassionate heart*, and a *thankfull* and *gratefull heart*, a *living sacrifice, holy* and *acceptable to* God, by Jesus Christ, which is our *reasonable service* of Him.

He

He was born in this City of *London*, of honeſt and godly parents? who beſides his breeding in learning, left him a ſufficient patrimony and inheritance, which is deſcended to his heir, at *Rumeth* in *Eſſex*. It is true: *Senum vita compoſita*, the lives, of *old men*, many times are *orderly* and *well compoſed*, and *diſpoſed*, and *ſtayed*; whereas in *youth*, many things that are in true judgement not altogether decent, are not ſo *indecent* in them, but that they well enough become their younger yeares: In this, he was happy, *Hujus vita compoſita a puericia*. His life was well compoſed and ordered even from his childhood. I may well ſay of him, as the Prophet doth; *Bonum eſt portare Jugum Domini ab Adoleſcentia*: herein was his happineſſe, that he took up, and did ſtoutly *bear the yoke of the Lord* even *from his youth*.

In his tendereſt yeares, he ſhewed ſuch readineſſe and ſharpneſſe of wit and capacity, that his Teachers and Maſters fore-ſaw in him, that he would prove *lumen literarum & literatorum*: The burning and ſhining Candle of all Learning and learned men. And therefore, thoſe two firſt Maſters, that had the care of the firſt Elements of his Learning (Mr. *Ward* of *Ratcliffe*, and Mr. *Mulcaſter* of the *Merchant-Taylors School*) contended for him, who ſhould have the honour of his breeding, that after became the honour of their Schooles, and all learning. Mr. *Ward* firſt obtained of his parents, that he ſhould not be a prentice: and at length Mr. *Mulcaſter* got him to his School: and from this time, *perit omne tempus quod ſtudiis non impenditur*, he accounted all that time loſt, that he ſpent not in his ſtudie, wherein in learning he out-ſtript all his equals; and his indefatigable induſtry, had almoſt out-ſtript himſelf: He ſtudied ſo hard when others played, that if his Parents and Maſters had not forced him to play with them alſo, all the play had been marred. His late ſtudying by candle, and early riſing at 4 in the morning, procured him envy among his equals; yea, with the *Ushers* alſo, becauſe he called them up too ſoon: Not like to our modern Scholars, *qui nondum heſternam edormiverunt crapulam*; who at *ſeven and eight of the clock*, have their heads and ſtomacks aking, becauſe they have not ſlept out their laſt nights ſurfets and fulneſſe.

Their paines and care, he ſo carefully remembred all his life long, that he ſtudied alwayes how to do good to them and theirs. In which gratefulneſſe he promoted Doctor *Ward* to the Parſonage of *Waltham*: and ever loved and honoured his *Maſter Mulcaſter* during his life, and was a continual helper to him, and his Sonne *Peter Mulcaſter*, to whom he gave a legacy of *twenty pound* by his *Will*: And as if he had made Mr. *Mulcaſter* his Tutor or Superviſor, he placed his picture over the door of his Study: whereas in all the reſt of his houſe, you could ſcantly ſee a picture.

From Maſter *Mulcaſter* he went to *Cambridge*, to *Pembroke-Hall*, and was there admitted one of Doctor *Wats* Scholars, a notable *Grammarian*, well entred in the *Latine*, *Greek*, and *Hebrew* Tongues, and likewiſe in the *Geometry*, and ſome of the *Mathematicks*: and after a fellow there, in which he paſſed over all *Degrees*, and *Places* in ſuch ſort, *Ut majoribus ſemper dignus haberetur*; he ever ſeemed worthy of higher and greater *Places*, and would in the end attain the higheſt: *Virtutes enim ejus maturæ erant*; for his abilities and vertues were mature, and ripe for greater imployments.

And in this he owed little to his Tutors, but moſt to his own paines and ſtudy. In which, give me leave to remember one thing which he hath often lamented himſelf to me and others, that he never could find a fit opportunity to ſhew his thankfulneſſe to Doctor *Wats*, his *Patron*, nor to any of his poſterity: Yet he did not utterly forget him in his *Will*: having ordered that the *two fellowſhips* to be founded by him in *Pembroke-Hall*, ſhould alwayes be choſen and filled, out of the Scholars of Doctor *Wats Foundation*, if they were found fit, of which himſelf had been one.

Being in holy Orders, he attended the Noble and zealous *Henry Earle* of *Huntington*, *Preſident* of *York*, and was employed by him in often *preaching*, and *conference with Recuſants*, both of the *Clergy*, and *Laity*; In which, GOD ſo bleſt his endeavours, that he converted ſome of the *Prieſts*, and many of the *Laity*; with great ſucceſſe: bringing many to the *Church*, and ſeldom loſed his labour; none ever converting ſo many as he did.

After this *M. Secretary Walſingham* takes notice of him, and obtained him of the *Earl*, intending his preferment, in which he would never permit him to take any *Countrey-beneficе*, leſt he and his great learning ſhould be buried in a *Countrey-Church*. His intent was to make him *Reader of Controverſies in Cambridge*, and for his maintenance he aſſigned to him (as I am informed) the *Leaſe* of the *Parſonage of Alton* in *Hampſhire*, which after his death he returned to his *Lady*, which ſhe never knew, nor thought of.

After this, he obtained the *Vicarage of Saint Giles without Cripple-gate*, *London*, and a *Prebend Reſidentiaries* place in S. *Pauls*, and was choſen *Maſter* of *Pembroke-Hall*: and afterward was advanced to the *Deanry* of *Weſtminſter*: and all this without all ambition or ſuit of his own; GOD turning the hearts of his friends to promote him for his great worth.

When he took the degree of *D. D.* in *Cambridge*, one of his queſtions was, that *Decimæ debentur jure divino*: which he betrayed not, as ſome have done, but made it good by *Scriptures*, and divine and natural reaſon, as will appear to the Reader, when that, among other of his *Works*, ſhall enrich the Engliſh Church, with a happy Treaſure of Learning.

He was, as all our Engliſh world well knowes, a ſingular *Preacher*, and a moſt famous *Writer*. He was ſo ſingular a Preacher, and ſo profound a Writer, that you will doubt in which he did excel: whoſe

whose *weapons* in the mouthes of the adversaries proved stones in the teeth of dogs: while they thought to withstand or answer them, they bit the stones and brake their own teeth: and so it is true of him, *Responsa ejus sine responsionibus*, His answers were answerlesse: Never durst any *Romanists* answer him; as their common use is, that which they cannot answer and confute, they slight it, and let it passe without any answer at all.

His admirable knowledge in the learned Tongues, *Latine*, *Greek*, *Hebrew*, *Chaldee*, *Syriack*, *Arabick*, besides other modern *Tongues* to the number of *fifteen* (as I am informed) was such and so rare, that he may well be ranked in the first place, to be one of the rarest *Linguists* in Christendom; In which, he was so perfect and absolute, both for *Grammar* and profound knowledge therein, that he was so perfect in the *Grammar* and *Criticismes* of them, as if he had utterly neglected the matter it self; and yet he was so exquisite and sound in the matter and learning of these *Tongues*, as if he had never regarded the *Grammar*.

Scientia magna, *Memoria major*, *Judicium maximum*: his *Knowledge* was great and rare, his *Memory* greater, and his *Judgement* profoundest and greatest of all: and over and above all these, *Industria infinita*, his *paines* and *industry* was infinite: For in the things the world hath seen, he used no man to read for him; as those great Clerks, *Bellarmine*, and others fashion is, to employ whole *Colledges* and *Societies* to study and read for them, and so furnish them; he only used an *Amanuensis*, to transcribe that, which himself had written with his own hand.

So that now I may propose him, *Ut exemplum sine exemplo maximum*, as a great Example example-lesse: *Nec ante eum, quem ille imitaretur; nec post eum, qui eum imitari & assequi possit, inventus est*: There was none before him, whom he did imitate: nor none will come, after him, that will easily overtake him: Insomuch that his great gifts may well be taken; a little to cloud and over-shadow and obscure all men of his Age and Order: and surely the fame of this singular Bishop will become such a light to all posterity, *Ut nec bona eorum, nec mala latere patietur*, 'twil not suffice neither their good, nor, their evil to lie hid.

Was his fame great? *Major inventus est*, He was ever found to be greater than fame made him. In which, as he was a wonderful *Mirrour* of *learning* and *learned men*, so he was a singular *Lover* and *encourager* of *learning* and *learned men*: which appeared in his liberality and bounty to *Master Causabon*, *Master Cluverius*, *Master Vossius*, *Master Grotius*, *Master Erpenius*, whom he attempted with the offer of a very large stipend, of his own purse, to draw into *England*: to have read and taught the *Oriental tongues* here: even as one well said, *Omnes quod in se amant, in aliis ventrantur*: those gifts and knowledges, which he loved in himself, he honoured and rewarded in others.

When the Bishopricks of *Ely* and *Salisbury* were void, and some things were to be pared from them, some overture being made to him to take them, he refused them utterly: If it please you to give me leave, I will make his answer for him; *Nolo Episcopari, quia nolo alienare*, I will not be made a *Bishop*, because I will not *alienate Bishops landr.*

After this, by some perswasion he accepted of *Chichester*; yet with some fear of the burden: and after that, of *Ely*; and last of this of *Winchester*; whence GOD hath translated him to Heaven: in which he freed himself and his Successor of a pension of *four hundred pounds per annum*, which many of his Predecessors had paid. He was *Almoner*, *Dean* of the *Chappel*, and a *Privy Counsellour* to *King James*, and *King Charles*: In which he spake and medled little in Civil and Temporal affaires, being out of his profession and Element: but in causes that any way concerned the *Church* and his Calling, he spake fully and home to the purpose; that he made all know, that he understood and could speak, when it concerned him, as by those few speeches which are preserved, you may judge, *ex ungue leonem*, a wise man by his word and deeds.

And herein he was like the *Ark* of GOD: all places where it rested were blessed by the presence of GOD in it; so, whereseever he came and lived, they all tasted and were bettered by his providence and goodnesse. *Saint Giles* was reduced to him by a Rate toward the better maintenance of the place, and the house repaired. He found nothing in the *Treasury* in *Pembroke-Hall*; he left in it, in ready money *a thousand pound*. Being *Prebend Residentiary* in *S. Pauls*, he built the House in *Creed-lane*, belonging to his *Prebend*, and recovered it to the Church. He repaired the *Deanes* lodging in *Westminster*. When he came to *Chichester*, he repaired the *Palace* there, and the house in *Aldingbourne*. At *Ely*, he spent in Reparation of *Ely-house* in *Holborne*, of *Ely-palace*, at *Downham*, and *Wisbich* Castle *two thousand pound*. At *Winchester-house*, at *Farnham*, at *Waltham*, and *Wolvesey*, likewise *two thousand pound*.

It seems plainly, he loved the Churches in which he was promoted and lived, better than he did his money, or his own gain. For if we consider these expences in his Episcopal Houses, and his most magnificent entertainment of his most gracious Soveraign *King* JAMES, at *Farenham*, where in three dayes he spent *three thousand pounds*: as great and bountiful entertainment as ever *King* JAMES received at a Subjects hand: besides, he refused to make some *Leases* in his last yeares, which might have been very beneficial to him, for the good of his Successors; his reason was, *Many are too ready to spoil Bishopricks, and few enough to uphold them*: Add to these the many *Almes* he gave in his life, and now at his death, and we shall see he was free from all *avarice* and love of *money*. In him, is true that word of S. *John*, *Nolite diligere mundum*: he doth not say, *Nolite habere*, but *Nolite diligere*, *Love not* the *world*: he doth not say, *have not*, *possesse not* the world, or goods of the world; but *love them not*: He had them, but he loved them not: *Ut dispensator*,

ut Erroganur; he had them but as a *Steward* to dispose and expend them; to procure an everlasting Tabernacle in the highest heavens.

He meddled little with them, but left the taking of his accounts from his Officers to his Brothers: and when he began his *Will* at *Waltham* a year before his death, he understood not his own estate; nay till about six weekes before his death, when his Accounts were delivered up and perfected, he did not fully know his own estate: and therefore in his first draught of his *Will*, he gave but little to his kindred, doubting he might give away more than he had, and therefore in a Codicill annexed to his *Will* he doubled all his legacies to them, and made every *hundred* to be *two hundred*, and every *two hundred* to be *four hundred*: And yet notwithstanding this encrease, he gave more to the maintenance of learning, and the *poor*, than to his *kindred*: His charity and love of God and the *poor*, was greater in him, than *Naturall affection*; and yet he forgot not his naturall affection to them.

It was said of him, that in his time was held to be *Deliciæ hominum* (*Titus*,) *Abstinuit alieno, ut si quis unquam*: If ever any man abstained from that which was not his own, he was the man.

This is as true of this most Reverend Prelate, he never took any mans goods, or right from him. Give me leave to adde a little more of him: *Distribuit sua, ut si quis unquam*; If ever any studied to dispense and distribute his owne, either to kindred or to the poor, surely this is the Man.

Neither did he stay to do good, and distribute till his death, that is, then gave his goods to the *poore*, when he could keep them no longer: The first place he lived on, was *Saint Giles*; there, I speak my knowledge, I do not say, he *began*; sure I am, he *continued his charity*: his certain *Almes* there, was *ten pound per annum*; which was payed quarterly by equal portions, and *twelve pence* every Sunday he came to Church, and *five shillings* at every *Communion*: and for many yeares, since he left that Cure, he sent *five pound*, about Christmas, besides the number of *gownes* given to the *poor* of that Parish when he was *Almoner*. And I have reason to presume the like of those other parishes mentioned in his *Will*, to which he also gave Legacies: to *Saint Giles* an *hundred pound*, where he had been *Vicar*. To *Alhallowes Barkin*, where he was borne, *twenty pound*: To *Saint Martins Ludgate*, where he dwelt, *five pound*. To *Saint Andrewes* in *Holborne* where *Ely-house* stands *ten pound*. And to this Parish, of *Saint Saviours* in *Southwarke* where he died, *twenty pound*. which Parishes he hath remembred, for his *Almes* to the *poor*, when the land shall be purchased for the relief and use of the *poor*.

When he came to *Oxford*, attending *King* James in the end of his progresse, his custome was to send *fifty pound* to be distributed among *poor Scholars*. And the like he did at *Cambridge*, in his Journey to *Ely*. And least his *left hand* should *know what its right hand did*, he sent great *Almes* to many poor places, under other mens names; and he stayed not till the poor sought him, for he first sought them (as his servants imployed in that service can witnesse) as appeared at *Farnham*, at *Waltham* and *Winchester*: And in the last year of great Sickness, he gave in this Parish of *Saint Saviours*, *an hundred Marks*. Besides, since the year *one thousand six hundred and twentie*, as I have my information from him, that kept his books of Accounts, and delivered him the money, he gave in private *Almes* to the summe of *one thousand three hundred and forty pounds*.

The totall of his *pious* and *charitable works* mentioned in his *Will*, amounts to the summe of *six thousand three hundred twenty and six pounds*. Of which, to *Pembrooke-Hall*, for the erection of *two Fellowships*, and other uses mentioned in the Codicill, a *thousand pound*, to buy *fifty pound Land per Annum*, to that purpose. Beside a *Bason* and *Ewer*, like that of the Foundresse, and some books.

To buy *two hundred pound per Annum*, *four thousand pound*: *Viz.* for *aged poor men*, *fifty pound per annum*: for poor *widowes*, the wives of one husband, *fifty pound*: for the putting of poor *Orphans* to prentise, *fifty pound*: *to prisoners fifty pound*.

He was alwayes a diligent and painfull Preacher: most of his Solemne Sermons he was most carefull of, and exact; I dare say, few of them, but they passed his hand, and were thrice revised, before they were preached: and he ever mislikt often and loose preaching, without study of Antiquity: and he would be bold with himselfe, and say, *when he preached twise a day at Saint Giles, he prated once*: And when his weaknesse grew on him, and that by infirmity of his body he grew unable to preach, he began to go little to the Court, not so much for weaknesse, as for inability to preach.

After he came to have an Episcopall house with a *Chappell*, he *kept monthly Communions* inviolably; yea, though himselfe had received at the Court, the same moneth. In which, his carriage was not only decent and religious, but also examplary: he ever *offered* twise at the *Altar*, and so did every one of his servants, to which purpose he gave them mony, lest it should be burthensome to them.

Now before I come to his last end, give me leave to tell you, that privately he did much find fault and reprove three sins, too common, and reigning in this latter age. 1. *Usury* was one, from which, what by his Sermons, what by private conference, he withdrew many: 2. Another was *Simony*, for which he endured many troubles by *Quare Impedit*, and *Duplex querela*: as for himselfe, he seldome gave a Benefice or preferment to him that *petitioned* or made *suit* for it: he rather sent for men of note, that he thought wanted preferment, and often gave *places*

and *Benefices*, under Seale, before they knew of it; as to M. *Roys*, and Mr *Fuller*: The *Third* and greatest was *Sacriledge*, which he did abhorre, as one principal cause among many, of forreign and *Civill warres* in *Christendome*, and invasions of the *Turke*. Wherein even the reformed, and otherwise the true professours and servants of Christ, because they took God's portion, and turned it to publike prophane uses, or to private advancements, did suffer just chastisement and correction at God's hand: And at home it had been observed, and he wished some man would take the paines to collect, how many Families, that were raised by the spoiles of the Church, were now vanished, and the place thereof knowes them no more.

And now I draw to an end. Gods house is truly called, and is indeed, *Domus Orationis*, the House of *Prayer*, it accompanies all acts done in Gods House: of this Reverend Prelate: I may say, *vita tota*, *vita omnis*, his life was a *life of prayer*: A great part of *five houres* every day, did he spend in *prayer* and *devotion* to God. After the death of his Brother M. *Thomas Andrewes*, in the sicknesse time, whom he loved dearely, he began to foretell his owne death, before the end of summer, or before the beginning of winter. And when his Brother M. *Nicholas Andrews* died, he took that as a certaine signe and prognosticke, and warning of his owne death, and from that time till the houre of his dissolution, he spent all his time in *prayer*; and his prayer book, when he was private, was seldome seen out of his hands: and in the time of his feaver and last sickneſse; besides the often prayers which were read to him, in which he repeated all the parts of the Confession and other petitions, with an audible voyce, as long as his strength endured, he did (as was well observed by certain tokens in him) continually pray to himselfe, though he seemed otherwise to rest or slumber: And when he could pray no longer *voce*, with his voyce, yet *oculis & manibus*, by lifting up his *eyes* and *hands* he prayed still: and when *nec manus, nec vox officium facere*: both voice, and eyes, and hands failed in their office; then *Corde*, with his *heart* he still prayed, untill it pleased God to receive his blessed soule to himselfe.

And so, *hujus mortalitas magis finita, quam vita*, his *Mortality* had an end, and he died peaceably and quietly in the Lord, but his *life* shall have no end: yea, then his life did begin, when his Mortality made an end; that was *Natale* his birth-day, *September* XXV. being *Munday* about four of the clock in the morning. So died he *alienum majore damno, quam suo*, with greater dammage to others; even to all this English Church and all Christendom, than to himselfe: And God grant that many ages may be so happy to bring forth and enjoy such a *Prelate*, so furnished with all endowments of *learning* and *knowledge*, with *innocency* and *holynesse of life*, and with such *piety* and *charity*, as he shewed in his life and death.

My conclusion is short. I have spoken somewhat of this most Revered Prelate, but much short of his graces and worth. In summe thus much: In his life he was *Concionatur & Scriptor potentissimus*; a most powerfull Preacher, and Writer; in his deeds and actions he was *potentior & diuturnior*, more powerfull and lasting. Death hath bereaved us of him: but his life, and his works of learning, and his works of piety and charity, I doubt not but God in His goodnesse will make them *Monumentum ære perennius*; a Monument more lasting than *brasse*, and *stone*, even to the coming of our Lord Christ.

For no doubt while he lived he sowed the sincere *word* of *life* in the souls of men; and in his life and death, *posuit eleemosynam in sinu pauperis*; he put his *Almes* into the *bosome of the poor*: and shall I say, *Oravit pro eo*; it prayed for him, and by it he procured himselfe a strong Armie, and *bellatores fortes*, valiant Souldiers, whose many prayers and blessings God could not resist, the rather because they knew him not? that is too short and the Text goes farther, *Exoravit*; it shall pray and prevaile too: and he and they have prevailed, and he is now at rest and peace in heaven, and *follows the Lamb whereſoever he goes*.

And after him let us all send this blessing which the voyce from heaven uttered, *Write, Blessed are the dead, which dye in the* Lord. *For the* Lord, there was no cause he should die, but he dyed in *the* Lord, because he always lived to the Lord, and a happy death must needs accompany and crown such a life, *From henceforth, saith the Spirit, they rest from their labours*, all teares are wiped from their eyes, and all sighs from their hearts, and *their workes follow them*; *Opera sequuntur, & opera præcedunt*; their works go before them; so no doubt but this works have done, as the *prayer* and *Almes* and *fasting* of *Cornelius* did; they have procured a place for him in heaven, and his workes shall follow him, and the fame of him shall stir up many to follow his example.

And so I end; beseeching God to give us all, as he gave to him, our parts in the first *Resurrection*, from *sin* to *grace*: And to grant to him and all the faithfull, and Saints departed, and us all with him, a joyfull *Resurrection* to everlasting *life* and *glory* in JESUS CHRIST. *AMEN.*

FINIS

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